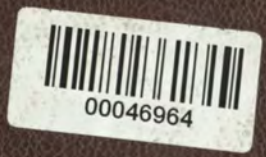
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THE
ASIATIC SOCIETY OF BOMBAY
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A SIX-TEXT PRINT OF

Chaucer's Canterbury Tales

IN PARALLEL COLUMNS

FROM THE FOLLOWING MSS:

1 The Ellesmere.
2 The Hengwrt 154.
3 The Cambridge Univ. Libr. Gg. 4. 27.
4 The Corpus Christi Coll., Oxford
5 The Petworth.
6 The Lansdowne 851.

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GROUP E. FRAGMENT VI.

THE CLERK'S HEAD-LINK (§ 1), AND TALE (§ 2). THE CLERK-MERCHANT-LINK (§ 3).
THE MERCHANT'S TALE (§ 4), AND END LINK (§ 5).

GROUP E. FRAGMENT VI.

§ 1. THE CLERK'S HEAD-LINK.

ELLESMERE MS.

¶ Heere folweth the Prologe of the clerkes tale of Oxenford [leaf 58, back]

[There's a break in the MS after every five words pausacio.]

Sire clerk / of Oxenford / oure Hoost sayde
ye ryde as coy / and stille / as dooth a mayde
were newe spoused / sittynge at the bord
This day / ne herde I / of youre tonge a word 4
I trowe ye studie / aboute som Sophyme
But Salomon seith / euery thyng hath tyme ¶ pausacio
¶ ffor goddes sake / as beth of bettre cheere
It is no tyme / for to studien heere 8
Telle vs som myrie tale / by youre fey
ffor what man / that is entred in a pley
He nedes moot vnto the pley assente
But precheth nat as freres doon in lente 12
To make vs / for oure olde synnes wepe
Ne that thy tale / make vs nat to slepe ¶ pausacio
¶ Telle vs / som murie thyng / of auentures
Youre termes / youre colours / and youre figures 16
Keepe hem in stoor / til so be that ye endite
Heigh style / as whan þat men to kynges write
Speketh so pleyn / at this tyme we yow preye 19
That we may vnderstonde what ye seye ¶ pausacio
¶ This worthy clerk benignely answerde
Hoost quod he / I am vnder youre yerde
Ye han of vs / as now the gouernance
And therfore / wol I do yow obeisance 24

ELLESMERE 235 (6-T. 403)

GROUP E. FRAGMENT VI.

§ 1. THE CLERK'S HEAD-LINK.

HENGWRT MS.

¶ The Prohemie of the Clerkys tale of Oxenford [leaf 175, back]

SIre clerk of Oxenford / oure hoost sayde
Ye ride as coy / and stille as dooth a mayde
Were newe spoused / sittyng at the bord
This day ne herde I / of youre tonge a word 4
I trowe ye studie / aboute som Sophyme
But Salomon seith / euery thyng hath tyme
¶ ffor goddes sake / as beth of bettre cheere
It is no tyme / for to studien heere 8
Tel vs som murie tale / by youre fey
ffor what man / that is entred in a pley
He nedes moot / vn-to the pley assente
But precheth nat / as freres doon in lente 12
To maken vs / for oure olde synnes wepe
Ne that thy tale / make vs nat to slepe
¶ Tel vs / som murye thyng of auentures
Youre termes / youre colours / and youre figures 16
Kepe hem in stoor / til so be ye endite
Heigh stile / as whan þat men to kynges write
Speketh so pleyn at this tyme / we yow preye
That we may vnderstonde / what ye seye 20
¶ This worthy clerk / benygnely answerde
Hoost quod he / I am vnder youre yerde
Ye han of vs / as now the gouernance
And therfore / wol I do yow obeisance 24

HENGWRT 400 (6-T. 403)

GROUP E. FRAGMENT VI.

§ 1. THE CLERK'S HEAD-LINK.

CAMBRIDGE MS.

[Leaves 242 and 243 (containing the Clerk's Head-Link, the paint-up of him, and the first 8 stanzas of the Tale) are cut out.]

[Here begynneþe þe Prologe of / þe Clerk / of Oxenford

[Sloane 1685, leaf 129, back]

[Sir Clerk / of Oxenford oure Oste sayd
Ye ride as stylle as Coy as dothe a mayde
Were newe spoused sittynge at þe borde
þis day ne herd / I of youre mouthe a worde 4
I trowe þat ȝe study a-boute some sophyme
But salamon seithe alle þenge hathe tyme
ffor goddes sake bethe of better / chere
hit ys no tyme nowe to study here 8
Telle vs som mery tale by your fay
ffor what man ys entred in to a play
he nedes mote into þat play assent
But precheth not as freres done in lent 12
To make us for oure olde synnes to wepe
Ne þat þi Tale ne make vs not to slepe
Telle vs some mery þenge of auentures
ȝoure termes your figoures and your coloures 16
kepe hem in store tyl so be ȝe hem endite
hieȝe style as when men to kynges wryte
Spekethe so playne at þis tyme I you pray [leaf 129]
þat we may vndirstonde what ȝe say 20
This worþi Clerke benyngely vnswared
Oste quod he I am vnder your / ȝerde
ȝe hane as nowe of vs þe Gouernaunce
And þerfore wolle I do ȝowe now obeysaunce 24

CAMBRIDGE 235 (6-T. 403) [this page, Sloane 1685]

þat equally þe soun of hit wole wende
And eke þe stynke vnto þe spokes ende
Same þat þis worþi man þis confessour
Hy cause he is a man of gret honour
Schal haue þe ferste fruytes as reson is
þe noble vsage of freres 3it is þis
þe worthy men of hem schuln ferst be serued
And certeinly he haþ it wel disserued
he haþ to day taught vs so muchil good
Wiþ preching in þe pulpit þer he stood
þat I may vouche sauf I say for me
he hadde þe ferste smelle of fartes þre
And so wolde alle his conent hardily
he berþ him so faire and holyly
þe lord þe lady & eche man saue þe frere
Sayden þat Iankyn spak in his matiere
As wel as euclide or protholome
Touchinge þe cherle hey sayden subtilite
And bi heyh witte make him speke as he spake
he is no fool ne no demonyake
And Iankyn haþ y-wonne a newe goune
My tale is doon we ben almost at towne

¶ Here endeþ þe Somnours tale

That equally / the soun of it wel wende [Addl. MS 5140 (altered from stinch)]
And eek the stynk / vnto the spokys ende
Sauf that this worthi man your confessour
Because he is a man / of gret honeur 2276
Shal haue the first frute / as reson is
The noble vsage of frieris / it is this
The worthiest man of hem al / shall first be serued [2 d written over st]
And certeynly / he hath it wel deserued 2280
He hath to day taught vs / so much good
Wyth preching in the pulpot / ther he stood
That y may vouchesauf / y say for me
He hadde the first smell / of fartis thre 2284
And so well all thys covent hardely
He berith him so fair / and so holyly
The lord / the lady / and ech man sauf the frers
Said that Iayukyn / spake in his maters 2288
As well as Euclide / or Ptholome
Touchyng the Cherlis / (hei schlen) / subtilte
And bi witt / made him speke as he spake
He is no fool / nor no demonyak Sompeour [par tost]
And Iaynkyn / hath wonne a new gowne 2292
My tale is don / we be almost at towne

Explicit fabula Apparitoris] [Addit. MS 5140 (altered shape)]

þat equall þe soune of it wil wende
And eke þe stynk to þe spokes ende
Same þat þis worþi man þis confessours
Because he is a man of grete honoure 2276
Schal haue þe first fruyte as reson is
The noble vsage of freres 3it is þis
The worþi men of hem schelen first be serued
And Seriously he haþ it wele deserued 2280
He haþ to-day tauht vs so muche goode
Wiþ preching in þe pilpit þer he stoode
þat I. mais vouche saue I. saie for me
He hadde þe first smel of fartes þre 2284
And so wolde al his conent hardely
He berþ him so faire *and* so holyly.
The lorde þe lady *and* eche mon saue þe frere
Saiden þat Iankyn spak in his matiere 2288
As wele as Euclide or ptholome [Ptolome]
Touchenge þe cherle subtelite
And by him make him speke as he spak
He is no fule ne none demoniak 2292
And Ianky haþ wonne a newe gowne
Mi tale is done we been almost att towne

Explicit fabula Aparitoris:

LATIN SIDE-NOTES TO THE CLERK'S TALE IN THE ELLESMERE AND HENGWRT MSS.

(from Petrarch's original).

SIDE-NOTES TO CLERK'S TALE, ELLESMERE MS.

(From Petrarch's Latin original: see the Society's *Originals and Analogues of Chaucer's Canterbury Tales.*)

[As there is no room in this print for the Latin notes in the margin of the MS, they are put here, with the numbers of the lines (and pages of the Six-Text), to which they refer.]

p. 404, l. 40. ¶ Est ad ytalie latus occiduum Vesulus ex appenini lugis mons altissimus qui vertice suo alia superans lugubie sese ingerit ethere / Mons (inquit) nobilis natura / padi ortu nobilissimus qui latere longo lapsus exiguo Orientem contra solem fertur *hactenus* [MS, leaf 92.]

p. 405, l. 57. ¶ Inter eiteru ad radicem Vesuli terra Saluciarum, vicis & Castellis. [MS, leaf 93.]

p. 409, l. 187. ¶ Hinc haut procul a palacio *hactenus*. [MS, leaf 94.]

p. 412, l. 281. ¶ Vt expeditis curis alijs ad vicendum domini sui opinum cum puellis comitibus properaret / [MS, leaf 95.]

p. 413, l. 296. ¶ quem Walterus cognitabundus eidem casque compellans inquit. [MS, leaf 95.]

p. 414, l. 337. ¶ Et modico inuti hospitis adiuuta stupidum inuuit. [MS, leaf 95, back.]

p. 414, l. 344. ¶ Et petiti tuo placet inquid & mihi vt vxor mea sis / vt credo hocum tibi placeat / sed habeo ex te querere & *cetera*. [MS, leaf 95, back.]

p. 414, l. 356. ¶ sine vlla frontis aut verbi impugnatione. [MS, leaf 95, back.]

p. 414, l. 356. ¶ Nil ego vnquam solens sedens facium sit solum cogitans quod contra animum tuum sit/ nec tu aliquid tuum / et si me mori iuueris quod audiente ferum *hactenus*. [MS, leaf 95, back.]

p. 415, l. 372. ¶ debine/ ne quid relliquerares fortune veteris bonum inferat in domum / nudiri cum fauoris/ [MS, leaf 96.]

p. 416, l. 400. ¶ At/ quand conses supra solem cara & venerabilis fortis est/ vix quod hoc ipsis qui illius originem noscerunt/ permulceri possit familie natum vne tantus vir / tantus imperii decus ex veterarum gruntitas atque dulcedo quibus omnibus animus meus olid magni amoris satiuerat/ [MS, leaf 96.]

p. 416, l. 401. ¶ Sic Walterus cognitabundus eidem casque compellans inquit. [MS, leaf 96, back.]

p. 416, l. 406. ¶ Quisque ardulum virtutes tantas sub inopia fortunatus fatis perspicacitate deprendisset/ vulgo prudentibusque habitatur. [MS, leaf 96, back.]

p. 416, l. 425. ¶ Neque vero solens quoniam multitudo tantum ac consilium / ad vtri rei posserit/ publica rerum exhibet officia. [MS, leaf 96, back.]

p. 417, l. 435. ¶ Vire alumni / libri petrie / nobilium discendi virtutes atque compellens tua grauities responsa tuus que diuinitas / & [illegible] optimis vt omnes ad salutem publicam demisse nisi hominem prodicarent/ [MS, leaf 97, back.]

p. 417, l. 449. ¶ Cepertt vt & interdum saltemus cum iam abluentis essel infastutis ingeniis quidam quoni laetabilis capidina satis expertus cura libus confugis a tuerinfi alebat & literum atque rerum recumptandi. [MS, leaf 97.]

p. 422, l. 603. ¶ par alterius atque sedalitas solitus cbu[n]quam / idem unne nulla filie mencio. [MS, leaf 98, back.]

p. 423, l. 610. ¶ transiuerant hoc in statu sant il[?] duas ecce grandis *hactenus*. [MS, leaf 99.]

p. 423, l. 624. ¶ Et olim audisti populus mutus ego nostrum ferre connubium & cetera. [MS, leaf 99.]

p. 424, l. 664. ¶ Hac sen[ten]cium tibi placere quod moriar volens mortior. [MS, leaf 99, back.]

p. 426, l. 722. ¶ cepertt sensim de Walltero decoler fama gre[?]vescere. [MS, leaf 100.]

p. 436, l. 1037. ¶ Venus bona fide precor ne nomen / ne hanc/ illis nobilis agitur / quibus alterum agitant / nunque & inuite & dulcissima nutrica est/ pal quantus ego vt reor non valeret/ [MS, leaf 104.]

p. 439, l. 1142. ¶ Hiane historias stilo nuuc alio retexere visus fuit/ non tus libo vt matrimus *mutti* temperis sit/ inuisendus huius vxoris pacionemus / qui insolubilis videtur / quasi vt legentes ad instandum salbon/ fouiben constantiasse exclamentur.

¶ vt que hec vire non prestitit/ hoc prodiare dei nostro audent quilibet/ vt Iacobus ait Apostolus/ Intemptator ait malorum & que nemi[illegible] tempta/ prout tenent vt sepe non nouiis ac grauissimo flagellis exercerei sunt / nos vt animus nostrum scitt/ quos sciuit antequam crearemus *hactenus*. [MS, leaf 106.]

SIDE-NOTES TO CLERK'S TALE, HENGWRT MS.

(From Petrarch's Latin original: see the Society's *Originals and Analogues of Chaucer's Canterbury Tales.*)

[As there is no room in this print for the Latin notes in the margin of the MS they are put here, with the numbers of the lines (and pages of the Six-Text) to which they refer.]

p. 404, l. 44. ¶ Est ad ytalie latus occidiuus vesulus [ex Appenini] lugis mons altissimus qui vertice su alia superans lugubio sese ingerit ethori / Mons [inquit] nobilis natura / padi ortu nobilissimus qu[i latere] fonte lapsus exiguo orientem contra solem fer[ur ae]. [MS, leaf 173, back.]

p. 405, l. 57. ¶ Inter eitera ad radicem Vesuli terra Saluciarum vicis & castellis. [MS, leaf 174.]

p. 412, l. 282. ¶ vt expeditis curis alijs ad vicendum domini sui opinum cum puellis comitibus properaret. [MS, leaf 177, back.]

p. 413, l. 295. ¶ quem Walterus cognitabundus incolens easque compellans inquit. [MS, leaf 177, back.]

p. 414, l. 337. ¶ Et modico inuti hospitis adiuuta stupidum inuuit. [MS, leaf 178.]

p. 414, l. 344. ¶ Et petiti tuo placet inquid & mihi vt vxor mea sis / vt credo hocum tibi placeat / sed habeo ex te querere *hactenus*. [MS, leaf 178, back.]

p. 416, l. 356. ¶ sine vlla frontis aut verbi impugnatione. [MS, leaf 178, back.]

p. 414, l. 356. ¶ Nil ego vnquam solens sedens facium sit solum cogitans quod contra animum tuum sit/ nec tu aliquid tuum / et si me mori iuueris quod audiente ferum. [MS, leaf 178, back.]

p. 415, l. 372. ¶ debine/ ne quid relliquerares fortune veteris bonum inferat in domum / nudiri cum fauoris/ [MS, leaf 179, back.]

p. 416, l. 400. ¶ At/ quand conses supra solem cara & venerabilis fortis est/ vix quod hoc ipsis qui illius originem noscerunt/ permulceri possit familie natum vne tantus vir / tantus imperii decus ex veterarum gruntitas atque dulcedo quibus omnibus animus meus olid magni amoris satiuerat/ [MS, leaf 179.]

p. 416, l. 421. ¶ Sic Walterus humili quidem sed indigni ac prospero matrimonio hospitalis summa dei in pace & *cetera*. [MS, leaf 179, back.]

p. 416, l. 425. ¶ Quisque ardulum virtutes tantas sub inopia fortunatus fatis perspicacitate deprendisset/ vulgo prudentibusque habitatur. [MS, leaf 179, back.]

p. 416, l. 428. Neque vero solens quoniam multitudo tantum ac consilium / ad vtri rei posserit/ publica rerum exhibet officia. [MS, leaf 179, back.]

p. 417, l. 435. ¶ Vire alumni / libri petrie / nobilium discendi virtutes atque compellens tua grauities responsa / tuus que diuinitas / & [illegible] optimis vt omnes ad salutem publicam demisse nisi hominem prodicarent/ [MS, leaf 179, back.]

p. 417, l. 449. ¶ Cepertt vt & interdum saltemus cum iam abluentis essel infastutis ingeniis quidam quoni laetabilis capidina satis expertus cura libus confugis a tuerinfi alebat & literum atque rerum recumptandi. [MS, leaf 180.]

p. 422, l. 603. ¶ par alterius atque sedalitas solitus cbu[n]quam / idem unne nulla filie mencio. [MS, leaf 181, back.]

p. 423, l. 610. ¶ transiuerant hoc in statu sant il[?] duas ecce grandis *hactenus*. [MS, leaf 182.]

p. 423, l. 624. ¶ Et olim audisti populus mutus ego nostrum ferre connubium & cetera. [MS, leaf 182, back.]

p. 424, l. 664. ¶ Hac sen[ten]cium tibi placere quod moriar volens mortior. [MS, leaf 183.]

p. 426, l. 722. ¶ cepertt sensi[n de Walltero] decoler fama [crebrescere.] [MS, leaf 184.]

p. 436, l. 1037. Venus bona fide precor ne nomen / ne hanc/ illis nobilis agitur / quibus alterum agitant nunque & inuite & dulcissima nutrita est/ pal quantus ego vt reor non valeret/ [MS, leaf 188, back.]

p. 439, l. 1142. ¶ hiane historias stilo nuuc alio retexere visus fuit/ non tus libo / vt matrimus *mutti* temperis [sit] inuisendus huius vxoris pacionemus [qui insolubi]l[i] [illegible] videtur / quasi vt legentes ad instandum salbon/ fouiben constantiasse exclamentur.

¶ vt que hec vire non prestitit/ hoc prodiare dei nostro audent quilibet/ vt Iacobus ait Apostolus/ Intemptator ait malorum & que nemi[illegible] tempta/ prout tenent vt sepe non nouiis ac grauissimo flagellis exercerei sunt / nos vt animus nostrum scitt/ quos sciuit antequam crearemus *hactenus*. [MS, leaf 190.]

GROUP E. FRAGMENT VI.

§ 1. THE CLERK'S HEAD-LINK.

CORPUS MS.

¶ here bygynneþ þe prologe of þe clerk' of Oxenford [on leaf 128, back]

Sire clerk' of Oxenford oure oste sayde
3e ryde as stille and coy as doþ a mayde
Were newe spowsed sittyng' atte bord
This day ne herde I of 3oure tonge a word 4
I trowe þat' 3e studye aboute som sophime
But' Salamon saiþ enery þing' haþ tyme
ffor goddes sake beþ of' bettre cheere ¶ Pausacio
It' nys no tyme for to stodyen heere 8
Telle vs som mery tale by 3oure fay
ffor what' man þat' is entred in-to play
he nedes mote vnto þe play assente
But' preches nat' as freres don in lente 12
To make vs for oure olde synnes wepe
Ne þat' þy tale make vs not' to sleepe ¶ Pausacio
Telle vs som mery þing' of' auentures /
3oure termes 3oure coloures 3oure figures 16
keep hem in store til so be 3e enditen
by stile as when þat' men to kinges writen
Speke þ so plein at' þis tyme I 3ou pray
þat' we may vnderstonde what' 3e say ¶ Pausacio
This worþi clerk' benignely answerde
Ost' quod he I am vnder 3our 3eerde
3e han of' vs as now þe gouernance
And herfore wol I do yow obeissance 24

GROUP E. FRAGMENT VI.

§ 1. THE CLERK'S HEAD-LINK.

PETWORTH MS.

Ande here
bygynneþ þe prologe of þ' clerk' of Oxenford [on leaf 128]

Sir' Clerk' of Oxenford our' oost' saide ¶ The prologe:/
3e ride as stille as Coy as doþ a maide
Were newe spowsed sitting' at' þe borde
This day ne herd I of 3oure mouþ a word 4
I trowe þat' 3e stodye about' som sophyme
But' Salomon seiþ al þinge haþ tyme
ffor goddes sake beþ of' better' chere
It' is no tyme nowe to stodly here 8
Telle vs some mery tale by 3our' fay
ffor what' man is entred into a play
he nedes mote into þat' play assent'
But' pr[e]cheþ not' as freres doñ in lent' 12
To make vs for our' olde synnes to wepe [leaf 185, back]
Ne þat' þi tale ne make vs not' to sclepe
Telle vs sommе mery þing' of auentures
3oure termes. 3oure colours *and* figures 16
kepe hem in store til 3e hem endite
hize stele as whan men to kynges write
Speke þ so pleyn at' þis tyme I 3ou prey
That we may vnder-stonde what' 3e sey 20
This worþi clerk' benygnely answerd
Hoost' quod he I am vndere 3our' 3eerde
3e han as nowe of vs þe *gouernaunce*
And þerfor wil I do 3ou obeysaunce 24

GROUP E. FRAGMENT VI.

§ 1. THE CLERK'S HEAD-LINK.

LANSDOWNE MS.

¶ Incipit prologus Clerici: [on leaf 114]

Sir Clerc of Oxenforde owre Oste seide
3e ride as stiff *and* coie as doþ a maide
Weer newe spowsed sittinge att þe borde
This daie ne herde .I. of 3oure tounge a worde 4
I trowe þat 3e stody aboute some sophime
Bot Salomon seiþe euery þinge haþe time
For godessake beþe of Better chier
It is no time for to stodie here. 8
Tel vs sum mery tale be 3oure foie [leaf 114, back]
For what man is entrede in-to pleie
He nedes mote vnto þe plaie assent
Bot preches noulet as freres done in lente 12
To make vs for oure olde sinnes wepe
Ne þat þi tale Make us nouht to sl[e]pe
Telł vs sum Mery þinge Of Auentures
3oure termes 3oure coloures 3oure figures 16
Kepe hem in store til so be 3e enditen
Hihe stylede as whan þat men to kinges written
Speke þ so pleine att þis time .I. 3ou preie
That we may vnderstonde what 3e seie 20
¶ þis worþi clerke benygnly answewerd
Oste quod he .I. am vnder 3oure 3erde
3e hane of vs as noue þe gouernance
And þerfore wil .I. do 3owe obeissance 24

404 SIX-TEXT
GROUP E. § 1. CLERK'S HEAD-LINK. **Ellesmere MS.**

As fer/ as reson axeth hardily
I wol yow telle a tale / which that I ª
Lerned at Padwe / of a worthy clerk'
As preued / by his wordes and his werk' 28
He is now deed / and nayled in his cheste
I pray to god / so yeue his soule reste ¶ pausacio
¶ ffraunceys Pe[t]rak' the lauriat poete
Highte this clerk' whos Rethoryk' sweete 32
Enlumyned al Ytaille of poetrie
As Lynyan dide / of Philosophie
Or lawe / or oother Art particuler'
But deeth / þat wol nat dwellen heer 36
But as it were / a twynklyng' of an eye
Hem bothe hath slayn / and alle shul we dye ¶ pausacio
¶ But forth to tellen / of this worthy man [leaf 97]
That taughte me this tale / as I bigan [Latin note, p. 403] 40
I seye / that first' with heigh stile he enditeth
Er he / the body of his tale writeth
A prohemye / in the which discryueth he
Pemond' / and of Saluces the contree 44
And speketh of Apennyn / the hilles hye
That been the boundes / of westlumbardye ¶ pausacio
¶ And of Mount Vesulus / in special
Where as the poo / out of a welle smal 48
Taketh his firste spryngyng' and his sours
That Estward / ay encresseth in his cours
To Emeleward' / to fferrare and Venyse
The which a long' thyng' were to deuyse 52
And trewely / as to my Iuggement'
Me thynketh it' a thyng' impertinent'
Saue that he wole / conueyen his matere
But this his tale / which that ye may heere ¶ pausacio

404 SIX-TEXT
GROUP E. § 1. CLERK'S HEAD-LINK. **Hengwrt MS.**

As fer / as reson aseth hardily
I wol yow telle a tale / which that I
Lerned at Padwe / of a worthy Clerk'
As preued / by his wordes and his werk' 28
He is now deed / and nayled in his Cheste
I pray to god / so yeue his soule reste
¶ ffraunceys Petrak' the lauryat poete
Highte this clerk' whos Rethoryk swete 32
Enlumyned al Ytaille / of Poetrie
As Lynyan dide / of Philosophie
Or lawe / or oother art particuler
But deth / þat wol nat suffre vs dwellen her 36
But as it were / a twynklyng of an eye [leaf 178]
Hem bothe hath slayn / and alle shul we dye
¶ But forth to tellen / of this worthy man
That taughte me this tale / as I bigan 40
I seye þat first' with heigh stile he enditeth
Er he / the body of his tale writeth
A prohemie / in which discryueth he
Pemond / and of Saluces the contree [Latin note, p. 403] 44
And speketh of Appenyn / the hilles hye
That been the boundes / of west lumbardye
And of Monut Vesulus / in special
Whar as the Poo / out of a welle smal 48
Taketh his firste spryngyng / and his cours
That Estward / ay encresseth in his cours
To Emeleward / to fferare / and Venyse
The which / a long thyng were to deuyse 52
And trewely / as to my Iuggement'
Me thynketh it' a thyng impertinent'
Saue þat he wole / conveien his matere
But this his tale / which þat ye shal heere 56

404 SIX-TEXT
GROUP E. § 1. CLERK'S HEAD-LINK. **Cambridge MS.**

As fer as reson askethe hardely [Sloane 1685, on leaf 136]
I wille you telle a tale whiche þat I
lerned at Padow/ of a worþi clerke
As prouyd by hys wordes and his werk/ 28
he ys nowe dede and nailid in his chest
I pray to god to sende his saul gode reste
Fraunceys petrak' þe laureol poet
hiȝt/ his Clerk' whos rethorik/ swete 32
Illumyeth alle Italy þurgh poetrye
As lynean dyd of philosophi
Or lawe or oþere art particuler
But dethe þat wolle suffre no þinge here 36
But as hit were twynkelynge of an eye
Bothe hathe he slayne and alle shalle we deye
But for to tellen of þis worthi man
þat taught me þis tale as I first be-gan 40
I sey þat he first with hiȝe stile enditethe
Or he þe body of his tale writeth
A prochem in þe whiche desernethe he
The Mounde & of Saluce þe contre 44
And speke the of appenell þe hilles hie
þat bene þe boundes of west lumbardye
And of Mounte resulus in special
where as þe Pope out of a welle smal 48
Takith his first spryngynge and his sours
Where as he holte þe euen streight way his cours
To enel ward to Ferrar' & to venyse
The whiche a longe þenge were to devise 52
And truly as to my Iugement
Me thynke hit a thinge impertinent/
Saue he wolle conueye his matere [leaf 139, back]
But this is þe tale whiche þat ȝe shulle here 56

Here endeth þe Prologe

GROUP E. § 1. CLERK'S HEAD-LINK. **Corpus MS.**

As fer as resoñ axeþ hardely
I wil ȝou telle a tale which þat I
lernede at' paradovse of' a worþi clerk'
As preued by his wordes and his werk' 28
he is now deed and nayled in his cheste
I pray to god to ȝiue his soule reste ¶ Pausacio
ffraunces Petrake þe laureat' poete
highte þis clerk' whos retorique sweete [a leaf out] 32
[enlumynede al ytaille / of Poyetrie [MS Arch. Seld. B. 14, leaf 66]
as Lynyan dide / of Philosophie
or lawe / or other arte par-ticulere
but detħ that wol not suffre vs / duelle here 36
but as it were / a twynkelyng of an yghe
hem botħ hatħ sleyn / *and* alle shulle we dye
but forthe to tellen / of this worthy man
that taughte me this tale / as I bigan 40
I sey that he first / wigħt highe stile enditetħ
er he the body of his tale writetħ
a proheme / in the whicħ discernetħ he
the mounde / *and* of Saluce the contre 44
and spekitħ of Appenyn the hilles highe
that ben the boundes / of west Lumbardie
and of the Mounte Vesulus / in special
where as the Poo / out of a wel smal 48
takitħ his first spryngyng / *and* his sours
and holte even streighte wey / his cours
to Emel-ward / to Ferrare / *and* to Venyse
the whicħ a longe thing were / to devise 52
and trewely / as to my Iugement
me thinkitħ it a thing / inpertynent
save he wol conveye / his matiere
but this is the tale / whicħ ye shal hiere 56

Here enditħ the clerke of Oxonford his prolog

CORPUS 283 (6-T. 404) [this page, Arch. Seld. B. 14]

GROUP E. § 1. CLERK'S HEAD-LINK. **Petworth MS.**

As fer as reson askeþ hardely
I wil ȝou tel a tale whicħ þat I
lerned at' Padowe of a worþi clerke
As preued by his wordys and his werk' 28
He is nowe dede and nailed in his chest'
I prei to god so send his soule good rest'
ffraunceys Petrak þe laureol poete
Hight/ þis clerke whoos retorike swete 32
Enlumyneþ al Itaile þorgħ poetrie .
As lynyan did of Philosophye
Or lawe or oþer art' particulere
But' deþe þat' nyl suffre no þing' here 36
But' as it' were a twynkelinge of an ye
Boþ haþ he slayn and al shal we dye.
But' forto tellen of þis worþi man
þat' tauȝt' me þis tale as I first' bygan 40
I sey þat' he first' wiþ hygħ steel enditeþ
Or he þe body of his tale writeþ
A procheyn in þe which disseuereþ he
þe Mounde and of Saluse þe contree 44
And spekeþ of Appenyn þe hilles hye
þat' ben þe boundes of west lumbardye
And of Mount' Resulus in special
Wher as þe Poo out' of a welle smal 48
Takeþ his furst' sprynggingе *and* his sours [leaf 160]
Wher as he holt' euen streiȝt' way his cours
To Emel ward' to ferrare *and* to venyse
The whicħ a longe þinge were to devise 52
And trewely as to my Iugement'
Mee thenkeþ it' a þing' inpertinent'
Saue he wil conucy his matere
But' þis is þe tale whicħ þat' ȝe shal here 56
¶ Thus endeþe þe prologe of þis tale·

PETWORTH 336 (6-T. 404)

GROUP E. § 1. CLERK'S HEAD-LINK. **Lansdowne MS.**

As fer as reson axeþ hardely
.I. wiħ ȝowe tel a tale whiche þat .I.
Lerened att Pādouse of a worþi clerke
As preuede be his worde *and* his werk 28
He is nowe dede *and* nailed in his chist
.I. praie to god ȝif his soule good ryst
Fraunces Petrak þe Laureat poet
Hiht þis clerke whos rethorik swoet 32
Enlumyned al. ytaile of Potrie
As Linian dide of Philosophie
Or lawe or oþer arte particulere
Bote þat wil nouht suffur dweħ here 36
Bot as it were a twynklinge of an eye
Hem boþe haþe *and* al schal we dye
Bot for to teħ of þis worþi man
þat tauht me þis tale as he gan 40
.I. seie þat wiþ hyhe stile first enditeþ
Or he þe body of his tale writeþ
A prohemye in þe whiche descriueþ he
Pymonde *and* of Saluces þe Contre 44
And spekeþ of Appenyne þe hulles hihe
þat buen þe boundes of lumbardie
And of þe mounte vesulus in special
Where as þe poe out of a wel smal 48
Takeþ his first springeinge *and* his sours
þat estward ay encreseþ in his cours
To Emel warde · ferrir *and* venise [leaf 115]
Whiche of longe þinge were to deuise 52
And treuly as to my Iuggement
Me þenkeþ þat a þinge impertinent
Saue þat he wil con[u]eyn his matier
Bot þis is tale whiche þat ȝe maie hier 56

Explicit prologus!

LANSDOWNE 283 (6-T. 404)

¶ Heere bigynneth the tale of the Clerk/ of Oxenford [on leaf 92]

THer is / at the West syde of Ytaille [Latin note, p. 405]
Doun at the roote / of Vesulus the colde
A lusty playne / habundant of vitaille ¶ grata planicies
Where many a tour and toun / thou mayst biholde
That founded were / in tyme / of fadres olde
And many another / delitable sighte
And Saluces this noble contree highte 63

A Markys / whilom lord was of that lond[e] 64
As were / hise worthy eldres hym bifore
And obeisant[e] and redy to his hond[e]
Were alle hise liges / bothe lasse and moore 67
Thus in delit he lyneth / and hath doon yoore
Biloued and drad / thurgh favour of fortune
Bothe of hise lordes / and of his commune 70

Therwith he was / to speke as of lynage 71
The gentilleste yborn of lumbardye
A fair persone and strong[e] and yong of age
And ful [of] honour/ and of curteisye 74
Discreet ynogh / his contree for to gye
Saue that in somme thynges / þat he was to blame
And Walter/ was this yonge lordes name 77

I blame hym thus / that he considereth noght[e] [f. 92, bk]
In tyme comynge / what hym myghte bityde
But in his lust present[e] was al his thoght[e]
As for to hauke and hunte / on euery syde 81
Wel ny / alle othere cures / leet he slyde
And eek[e] he nolde / and that was worst of alle
Wedde no wyf / for noght þat may bifalle 84

¶ Here bigynneth the tale

Ther is / at the west syde of Ytaille 57
Doun at the roote / of Vesulus the colde [Latin note, p. 405]
A lusty playne / habundant of vitaille ¶ grata planicies
Wher many a tour and town / thow mayst biholde 60
That founded were / in tyme of fadres olde
And many another / delitable sighte
And Saluces / this noble contree highte 63

¶ A Markys whilom / lord was of that lond[e] 64
As were his worthy eldres hym bifore
And obeysant[e] ay redy to his hond
Were alle his liges / bothe lasse and moore 67
Thus in delit he lyueth / and hath doon yoore
Biloued and drad / thurgh fauour of fortune
Bothe of his lordes / and of his commune 70

[Th[e]]er with he was / to speke as of lynage (¶ Rubr. H 174, bk)
The gentileste / yborn of Lumbardye
A fair persone / and strong[e] and yong of age
And ful of honour / and of curteisye 74
Discret ynogh / his contree for to gye
Saue in some thynges / þat he was to blame
And Walter / was this yonge lordes name 77

¶ I blame hym thus / that he considered noght[e] 78
In tyme comynge / what myght hym bityde
But on his lust present[e] was al his thoght[e]
As for to hauke / and hunte on euery syde 81
Wel neigh / alle oothere cures leet he slyde
And eek he nolde / and that was worst of alle
Wedde no wyf/ for noght þat may bifalle 84

[*Sloane* 1685, *on leaf* 130, *back.*]

[*No gaps between the stanzas in the MS.*]

& here be-gynneth þe Tale

There ys at þe weste syde of Itayle 57
Doun at þe root of vesulus þe cold[e]
A lusty playne habundaunt of vitayle
Where many a Toun þou mayste be-holde 60
þat founded were in tyme of eldres old[e]
And many an oþer/ delectable sist/
And Saluce þis noble cuntre list 63

¶ A marquis whilom was in þat londe 64
As were his worþi eldres hym be-fore
And obeisaunt and redy to his honde
Were alle his legees bothe lesse & more 67
Thus in delyte he lyued and hath done yore
By-loued and drad þurgh fauoure & fortune
Bothe of his lordes and of his comune 70

// þere with he was as to speke of lynage 71
þe gentelest/ yborne of alle lumbardy
A fayre person and strong and yonge of age
And fulle of honour/ and curtesye 74
discrete y-nouge his contrey for to guye
Saue in some thenges he was to blame
And Walter was þis yonge lordes name 77

¶ I blame hym þus þat he consideriþ nouȝt/ 78
In tyme comynge what myȝt be-tyde
But on his luste present was alle his þouȝt
And forto hauke and hunte on euery syde 81
Wele nyeȝ alle oþere cures let he slyde
And eke he ne wolde þat was worste of alle
Wedde no wyf for ouȝte þat myȝt be-falle 84

And next folwyng bigynneth his tale of Gresilde.
[MS Arch. Seld. B. 14, on leaf 66]

Ther was in the weste side of ytaylle
down at the rote / of Vesulus the colde
a lusty playne / habundaunte of vitaylle
where many a toure *and* towne / thow maist biholde 60
that founded were / in tyme of faders olde
and many a-nother / dilectable sight
and Saluces / this noble contre hight 63

A Marques whilom / was lord of that londe 64
as were his worthi eldres / him bifore
and obeysaunte / ay redy to his honde
were alle his liges / both lesse *and* more [leaf 66, back] 67
thus in delite he lyved / *and* hath done yore
biloued *and* drad / thorugh favour of fortune
both of his lordis / *and* of his comune 70

¶ Therwith he was / to speken of lynage 71
the gentilest borne / of al Lumbardye
a faire persone *and* strong / *and* yonge of age
and ful of honoure / *and* of curtesie 74
discrete I-nough / his contre for to gye
saue in som thingis / he was to blame
and Walter was this yonge lord-is name 77

¶ I blame him thus / that he considred noughte 78
in tyme comyng / what myghte him betide
but on his lust present / was al his thoughte
as for to havke *and* hounte / on euery side 81
wel nygh al other cures / lete he slide
and eke he nolde / *and* that was worst of alle
wedde no wiff / for aughte that myghte bifalle 84

And here bygynneþ þe clerk his tale [on leaf 160]

Ther is at þe west side of ytayle ¶ The tale! /
Doune at þe rote of vesulus þe cold
A lusty pleyn abundant of vitaile
wher mony a toune & tour[1] þou maist bihold [1 & tour interlined by perhaps a later hand]
þat founded were in tyme of elders olde
And mony anoþer delectable siȝt
And saluce þis noble cuntre hiȝt 63

A Marquis whilom [lord] was in þat lond 64
As were his worþi elders hym bifore
And Obeisaunt and redy to his hond
Were alle his leeges boþ lasse *and* more 67
þus in delite he lyued and haþ do ȝore
Be-loued and drad þourgh fauour of fortune
Boþ of his lordys *and* of his comune 70

Therwiþ he was as to speke of lynage 71
The gentelest y-born of al lumbardy
A faire persone. stronge and ȝenge of age
And ful of honure and curteisie 74
Discrete ynouȝe his cuntrey forto gye
Saue in some þingges he was to blame
And Water was þis yonge lordes name 77

I blame him þus þat he considered nouȝt 78
In tyme commynge what myȝt betide
But on his lust present was al his þouȝt [leaf 160, back]
And forto hauke and hunte on euery side 81
Wel nye al oþer cures lete he slide
And eke he ne wold þat was worst of all
Wedde no wif for ouȝt þat myȝt byfall 84

[*No breaks are between the stanzas in the MS.*]

hic incipit fabula [on leaf 115]

Ther is riht att þe west side of Itaile 57
Doune att þe rote of Vesulus þe colde
A lusti pleine aboundaunt of vitaile
Where mony a toure *and* toune þou maiste beholde
þat founden were in time of faders olde
And mony anoþer delitable siht
And Saluces þe noble contre hiht 63

A markes whilome lorde was of þat lande 64
[As were his worthi elderes hym be-fore] [MS Reg. 18 C 2, lf 131, back. It omits l. 66-7.]
And obeissan aie redy to his hande
Were al his lieges boþe lesse *and* more 67
þus in delite he leueþ *and* haþ done ȝore
Beloued *and* drad þorwhe fauoure of fortune
Boþe of his lordes *and* of his comune 70

þere-wiþ he was as to speke of Lignage 71
A faire person *and* stronge *and* ȝonge of age 73
The gentillest bore of lombardye 72
[And ful of honoure and of curtesye] [MS Reg. 18 C 2]
Discrete ynouhe his Contre for to Gye
Saue in summe þinges he was to blame
And Waltier was þis ȝonge lordes name. 77

I. blame him þus þat he considerd nouht 78
In time comynge what myht him be-tide
Botte on his luste present was al his þouht
[And for to hauke and hunte on euery syde] [MS Reg. 18 C 2, leaf 132]
Wel nyhe al oþere Cures lete he slide
And eke he nolde þat was þe werst of all
Wedde no wife for owhte þat maie befall 84

Oonly that point' his peple bar so soore 85
That flokmeele on a day / they to hym wente ¶ Caternatim
And oon of hem / that wisest was of loore
Or elles / that the lord / best wolde assente 88
That he sholde telle hym / what his peple mente
Or elles / koude he shewe wel swich mateere
He to the Markys / seyde as ye shul heere 91

¶ O noble Markys / youre humanitee ¶ Tua inquid humanitas optime Marchio
Asseureth vs / to yeue vs hardinesse
As ofte / as tyme is of necessitee
That we to yow / mowe telle oure heuynesse 95
Accepteth lord / now for youre gentillesse
That we with pitous herte / vn-to yow pleyne
And lat youre eres / nat my voys desdeyne 98

Al haue I noght to doone / in this mateere 99
Moore than another man / hath in this place
Yet for as muche / as ye my lord so deere
Han alwey / shewed me / fauour and grace 102
I dar the bettre / aske of yow a space
Of Audience / to shewen oure requeste
And ye my lord / to doon right' as yow leste 105

ffor certes lord / so wel vs liketh yow 106
And al youre werk/ and euere han doon / þat we
Ne koude nat vs self' deuysen how
We myghte lyuen / in moore felicitee 109
Saue o thyng lord / if youre wille be
That for to been a wedded man yow leste
Thanne were youre peple / in souereyn hertes reste 112

Boweth youre nekke / vnder that blisful yok / 113
Of soueraynetee / noght of seruyse
Which þat men clepeth / spousaille or wedlok'
And thenketh lord / among youre thoghtes wyse 116

¶ Oonly that point' his peple bar so soore 85
That flokmele on a day / they to hym wente caternatim.
And oon of hem / þat wisest was of loore
Or ellis / þat the lord / best wolde assente 88
That he sholde telle hym / what his peple mente
Or ellis koude he / shewe wel swich matere
He to the Markys seyde / as ye shal heere 91

¶ O noble Markys / youre humanitee // tua inquid humanitas optime Marchio
Assureth vs / and yeueth vs hardynesse
As ofte / as tyme is of necessitee
That we to yow / mowe telle oure heuynesse 95
Accepteth lord / now of youre gentillesse
That we with pitous herte / vn to yow pleyne
And lat youre erys / noght my voys disdeyne 98

¶ Al haue I noght to doone / in this matere 99
Moore than another man / hath in this place
Yet for as muche / as ye my lord so deere
Han alwey shewed me / fauour and grace 102
I dar the bettre / aske of yow a space
Of audience / to shewen oure requeste
And ye my lord / to doon right as yow leste 105

¶ ffor certes lord so wel vs liketh yow [leaf 175] 106
And al youre werk' and euere han doon / þat we
Ne kouden nat vs self / deuysen how
We myghte lyuen / in moore felicitee 109
Saue o thyng lord / if it youre wille be
That for to been a wedded man / yow leste
Thanne were youre peple / in souereyn hertes reste 112

¶ Boweth youre nekke / vnder that blisful yok' 113
Of souereyntee / noght of seruyse
Which that men clepe / spousaille / or wedlok'
And thenketh lord / among youre thoghtes wise 116

|| Only þat poynt his peple bare so sore [Sloane 1685, on leaf 130, back] 85
þat flok/ mele on a day þei went
[And oon of [illegible] that wisest was of' lore. [Harl. MS 1758, leaf 114, back]
Or ellis that the lorde wolde best/ assent.] 88
þat he shulde telle hym what his peple ment
Or elles coude he wele shewe suche mater
he to þe Marquis sayd as ȝe shulle here 91

O noble Marquis your' humanyte [leaf 131] 92
Assuresse vs and ȝeue vs hardynesse
As ofte tyme as hit ys necessite
þat we you mowe telle oure heuynesse 95
Accepteth lord/ of youre gentilnesse
þat we to you with pitous hert compleyne
And let youre Eres nouȝt my voyce disdeyne 98

Alle haue I nouȝt/ to done in þis matere 99
None þan an other hathe in þis place
ȝit for asmoche as ȝe my lord' so dere
haue alway shewed fauoure & grace 102
I. dare þe better/ aske of you a space
Of audience to shewen oure request/
And ȝe my lord' to done riȝt' as you lust 105

ffor certes lord' so wele vs lyketh you 106
And alle youre werkes and euere haue don þat we
Ne coude not oure owen self devisen howe
we myȝt more lyf/ in felicite 109
Safe on þenge lord' yf hit youre wille be
þat for to be a wedded man ȝif þou lyst
þan were youre pepull in soueren hertes rest/ [Sloane 1685 extract ends]

Bowith ȝoure nekke / vndyr þe blysful ȝok [Cambr. Univ. Lib. MS Gg 4. 27, leaf 244]
Of souereynte / & not of seruyse
Which þat men clepe / sponsayle or wedlok
And thynkith lord / a-mong ȝoure thouȝtys wyse 116

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

¶ Oonly that poynt / his peple bare soore [MS Arch. Seld. B. 14.]
that flokmele on a day / they to him wente
and oon of hem / that wysest was of loore
or ellis that the lord / best wolde assente 88
that he shulde telle him / what his peple mente
or ellis coude he wel / shewe suche matire
he to the Marques seide / as ye shulle hire 91

¶ O noble Marques / youre humanite 92
assurith vs / *and* yevith vs hardynesse
as ofte as tyme / is of necessite
that we to yow mow telle / oure heynesse 95
acceptith now lord / of youre gentilnesse
that we with pitevous herte / to yow pleyne
and lete not youre eeris / my voys disdeyne 98

¶ Al haue I nought to done / in this matire 99
more than a-nother man hath / in this place
yit for as meche / as ye my lord / so dere
haue alwey shewed to me / favoure *and* grace 102
I dar the better axe of yow / a space [leaf 87]
of audience / to shewe oure requeste
and ye my lord / to do right as ye leste 105

¶ For certes lord / so wel vs likith yow 106
and al youre werke / *and* haue done that we] [Arch. Seld. B. 14 *extract ends*]
Ne coude nought' vs self' deuysen how [Corpus MS, *leaf* 130]
We mighte lyne in more felicite 109
Saue o þing lord if it' þour wille be
That' for to be a wedded man þou leste
þen were youre peple in soureyn hertes reste 112
[*No breaks in the Corpus MS between the stanzas.*]
Boweþ youre nekke vnder þat' blisful yok' 113
Of sourenite and nought' of *seruise*
Which þat' men clepe spousaile or wedlok'
And penkeþ lord amonges youre þoughtes wise 116

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

Only þat pointe his puple bere so sore 85
þat' flok-mele on a day þei [to him] went'
And oon of hem þat' wisest' was of lore
Or ellis þat' þe lorde wold best' assent' 88
þat' he shulde telle him what' his puple ment'
Or ellis coude he wel shewe such matere
He to þe Marquis seide as ye mowe here 91
(6)
O Noble Marquis youre *humanitee* 92
Assureþ vs *and* yeueth vs hardynesse
As ofte tyme as it' is necessite
That' we to you now telle our' heuynesse 95
Acceptep lord of your' gentilnesse
þat we to yowe wip pitous hert' compleyne
And lat' youre eres nou' my vois disdeyne 98
(7)
Al haue I nouȝt' to done in þis matere 99
More þan anoþer hap in þis place
ȝit' for as moche as ye my lord so dere
Haue alway shewed [me] fauour *and* grace 102
I dare þe better aske of you a space
Of audience to shewen our request'
And ye my lord' to done rist' as you lest' 105
(8)
For certes lord so wel vs likeþ you 106
And alle youre werkes *and* euer han do þat we
Ne cowde nat our owne silf' deuisen howe
We myȝt' leue in more felicite 109
Saue oo þinge lord if it' *your* wille be
That' to be a wedded man if you list'
Than were our' puple in soureyn hertes rest' [leaf 161] 112
(9)
Boweþ youre nek' vndore þat' blisful ȝok' 113
Of soureynte nouȝt' of *seruise*
Which men clepe spousale or wedlok'
And þenkeþ lord among' youre þouȝtes wise 116

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

Onely þat poynte his peple bare so sore 85
þat flokingmele on a day to him þei went
And of him þat wisest was of lore
Or elles þat þe lorde beste wolde assent 88
þat scholde tellen him what his peple ment
Or elles coupe schew wele suche matier
He to þe Markys seide as ye schal here 91

O noble Markes youre humanite 92
Assuriþ vs *and* whisse vs hardines
As oft as time is of necessite
That we to yowe maie telle oure Heuinesse [leaf 115, back]
Accept lorde now of youre gentilnesse
þat we wiþ petous hert to yowe pleine
And late youre eres nouht my voice disdeyne 98

¶ Al haue .I. nouht to done in þis matiere 99
Mor þan anoþere man hoþe in þis place
Ȝitte as for as muche as ȝe my lorde so dere
Haue alweie schewde me fauore *and* grace 102
.I. dare þe better ax of yowe a space
Off Audience to schewen oure request
And ȝe my lorde to do riht as yowe liest 105

¶ For certes lorde so wele lykeþ vs yowe 106
And al yowre werkes *and* euer haþe þat we
No coupe nouht oure selwen deuisen howe
We myht leue in more felice 109
Saue o þinge lorde if yowre wil be
þat for to be a wedded man yowe list
þan were youre peple in Soureigne hertes rest 112

¶ Boupe youre nek vnder þat blisfuH ȝok 113
Off Soureignete nouht of *seruise*
Whiche þat men clepe spowsal or wedlok
And þinkeþ lord amonges youre þouhtes wise 116

407 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

How þat oure dayes passe / in sondry wyse
ffor thogh we slepe / or wake / or rome / or ryde
Ay fleeth the tyme / it nyl no man abyde 119

And thogh youre grene youthe / floure as yit [leaf 93]
In crepeth age alwey / as stille as stoon
And deeth manaceth / euery age and smyt
In ech estaat for ther escapeth noon 123
And al so certein / as we knowe echoon
That we shul deye / as vncerteyn / we alle
Been of that day / whan deeth shal on vs falle 126

Accepteth thanne of vs / the trewe entente 127
That neuere yet refuseden thyn heeste
And we wol lord / if that ye wole assente
Chese yow a wyf/ in short tyme atte leeste 130
Born of the gentilleste / and of the meeste
Of al this land / so that it oghte seme
Honour to god and yow / as we kan deeme 133

Deliuere vs / out of al this bisy drede 134
And taak a wyf for hye goddes sake
ffor if it so bifelle / as god forbede
That thurgh youre deeth / youre lyne sholde slake 137
And that a straunge Successour sholde take
Youre heritage / o wo were vs alyue
Wherfore / we pray you hastily to wyue 140

¶ Hir meeke preyere / and hir pitous cheere 141
Made the Markys herte / han pitee
Ye wol quod he / myn owene peple deere
To that I neuere erst thoughte / streyne me 144
I me reioysed / of my liberte
That seelde tyme / is founde in mariage
Ther I was free / I moot been in seruage 147

ELLESMERE 239 (6-T. 407)

407 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

How þat oure dayes passe / in sondry wyse
ffor thogh we slepe / or wake / or renne / or ryde
Ay fleeth the tyme / it nel no man abyde 119

¶ And thogh youre grene youthe / floure as yit 120
In crepeth age alwey / as stille as stoon
And deth / manaceth euery age and smyt
In ech estat for ther escapeth noon 123
And also certeyn / as we knowe echon
That we shal dye / as vncerteyn we alle
Been of that day / whan deth shal on vs falle 126

¶ Accepteth thanne of vs / the trewe entente 127
That neuere yet refuseden thyn heste
And we wol lord / if þat ye wol assente
Chese yow a wyf/ in short tyme at the leeste 130
Born of the gentileste / and of the meeste
Of al this lond / so þat it oghte seme
Honour / to god and yow / as we kan deme 133

¶ Delyuere vs / out of al this bisy drede 134
And tak a wyf / for heighe goddes sake
ffor if so bifelle / as god forbede
That thurgh youre deeth / youre ligne sholde slake 137
And that a straunge Successour / sholde take
Youre heritage / o. wo were vs alyue
Wher fore / we pray yow / hastily to wyue 140

[Hir[1]] meke prayere / and hir pitous cheere [[1] Rats. lf 175, bk]
Made the Markys herte / han pitee
Ye wol quod he / myn owene peple deere
To that I neuere erst thoghte / streyne me 144
I me reioysed / of my libertee
That selde tyme / is founde in mariage
Ther I was free / I moot ben in seruage 147

HENGWRT 404 (6-T. 407)

407 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

How þat oure dayis / passe in sundery wyse
ffor thow we slepe / or wake or rome or ryde
Ay fleth þe tyme / it nyl no man a-byde 119

And þow ȝoure / grene thouȝt floure as ȝit 120
In crepith age / al-wey as stylle as ston
And deth manasith / euery age & smyt
In eche estat / for þere escapith noon 123
And also serteyn / as we knowyn echon
That we schal deye / as vncerteyn with alle
Been of þat day / whan deth schal on vs falle 126

Acceptyth þanne / of vs þe trewe entent 127
That neuere ȝit / refusedyn þyn heste
And we wele lord / ȝif þat ȝe wele assent
Chese ȝow a wyf / in schort tyme at þe leste 130
Born of þe / gentilleste & of þe meste
Of al þis lond / so þat it oghte seene
Honour to god / & ȝow as we can deme 133

Delyuere vs / out of al þis bosy drede 134
And tak a wif for hyghe godis sake
ffor ȝif it / so be-fel as god forbede
That þorw ȝoure deth ȝoure lyf schulde slake 137
And þat a straunge successour schulde take
ȝoure erytage o wo were vs on lyue
Wherfore we prey ȝow hastyly to wyue 140

Hire meke preyere & here pitous chire 141
Made þe Markis herte to haue pytee
ȝe wele quod he myn owene peple dere
To þat I neuere erst thouȝte to streyne me 144
I me reioysede of myn libertee
That selde tyme is founde in maryage
There I was fre I mote been in seruage 147

CAMBRIDGE 239 (6-T. 407)

[how that oure dayes pas / in sondre gise] [Arch. Seld. B. 14.]
ffor þough we slepe or wake or renne or ryde
Ay fleep þe tyme and wol noman abyde 119

And þough 3oure greene þoughtes floure as 3it 120
In crepeþ age alway as stille as stoon
And deth manaceþ euery age and smyt
In ech astat for þer askapeþ noon 123
And also certein as we knowe echoon
þat we schulle deye as vncertein we alle
Ben of þat day þat deþ schal on vs falle 126

¶ Acceptep þanne of vs þe trewe entent 127
þat neuere 3it ne refused 3our heste
And we lord if þat 3e wile assent
To chese 3ou a wif in schort tyme atte leste 130
Borne of þe gentilest and of þe meste
Of alle þis lond so þat it oughte seme
honour to god and 3ou as we can deme 135

¶ Delyuer vs out of al þis busy dede 134
And tak a wif for hihe goddes sake
ffor if it so bifalle as god forbede
þat þorugh 3oure deþ 3our lynage schulde slake 137
And þat a straunge successour schulde take
3oure heritage. o wo were vs on lyue
wherfore we pray 3ow hastily to wyue 140

¶ here meke preyer and here pitous cherte 141
Made þe marquys herte haue pite
[ye wol quod he / myn owne peple dere] [Arch. Seld. B. 14.]
To þat I neuer erst 3oute streyne me 144
I me reioysed of my liberte
That selden tyme is founden mariage [leaf 130, back]
Ther I was free I moste be in seruage 147

That of wedloke commeþ grete empryse
ffor þouze we slepe or wake roune or rise
Ay fleþ þe tyme it wil no man abide. 119

(10)

And þouze 3our grene þouze growe as 3it 120
In crepeþ age alway as stille as stone
And deþe manaseþ euery age and smyt
In eche astate for þer ascapeþ noon 123
And also certeyn as we knowe *euerichon*
þat we shul dye as vncerteyn we alle
Ben of þat day þat deþ shal on vs falle 126

(11)

Acceptetþ þan of vs þe trewe entent 127
That neuere 3it refused your heest
And we wil al lord 3if 3e wil assent
Chese 3ou a wif in short tyme att þe lest 130
Born of þe gentelest *and* of þe mest
Of al þis londe so þat it out seme
Honure to god *and* 3ou. so as we con deme 133

(12)

Delyuere vs of al þis bysy drede
And take a wif for hiȝe goddis sake
ffor ȝif it byfalle so as god forbede
þat þourgh deþ *3our* lynage shuld schake 13
And a straunge lynage shuld take
ȝour heritage. oo woo were vs alyue
Wherfore we prey 3ou hastely to wif 140

(13)

Her meke preier & her pitous chere 141
Made þ' Marquis haue swelt pite
Wil 3e quod he myne owne puple dere [leaf 161, back]
To þat I neuer erst 3oust constreyne me 144
I me reioyse not of my liberte
þat seelden tyme is found in mariage
Ther I was free I mot bene in seruage 147

[ffor of wedlok/ cometh grot emprise] [Harl. 1758, leaf 115; not in MS Reg. 18 C 2.]
For þouhe we slepe or wake or roume or ride
Ay. flieþ þe time *and* wil no man abide 119

And þouh 3oure grene 3ouþe floure as 3ite 120
¶ In crepeþ Age al wei as stiH as stone
And deþe manasseþ euery age *and* smyteþ
In eche astate for þer askapeþ none 123
And also certeigne as we knowe ichone
þat we schal deie. As vncerteigne we aH
Biene of þat daie þat deþ schal on vs faH 126

¶ Accepte þan of vs þe trewe entente 127
þat neuer 3it refuysed 3oure hest
And we lorde 3if þat 3e wil asente
Chese 3owe a wif in schort time att þe lest 130
Borne of þe gentelest *and* of the mest
Of al þis londe so þat it cuht seme
Honour to god *and* 3owe as we can deme 133

¶ Deliuer vs of al þis besy dede 134
And takeþ a wif for hihe goddes sake
ffor if it so be-fel as god for-bede
þat þoure deþe 3oure lignage scholde slake 137
And þat a stronge successoure scholde take [leaf 118]
3oure Heritage woo were vs on lyve
Where-for we praie 3owe hastely to wiue 140

Here meke preiere *and* here pitouse chiere 141
aked 3e Markes hert haue pite
l ye quod he myn oune peple deere] [MS Reg. 18 C 2, leaf 125, bac.k]
t .y. nerste euer þouht to steyne me 144
.I. reioysed of my lybertie
þat en time is founden mariage
þere as fre .I. most be in seruage 147

But nathelees / I se youre trewe entente 148
And truste vpon youre wit / and haue doon ay
Wherfore / of my free wyl / I wole assente
To wedde me / as soone as euere I may 151
But ther as ye / han profred me this day
To chese me a wyf / I yow relesse
That choys / and prey of that profre cesse 154

ffor god it woot' that children ofte been 155
Vnlyk hir worthy eldres hem bifore
Bountee comth al of god / nat of the streen
Of which / they been engendred and ybore 158
I truste in goddes bontee / and therfore ?
My mariage / and myn estaat and reste
I hym bitake / he may doon as hym leste 161

Lat me allone / in chesynge of my wyf' [leaf 83, back]
That charge / vp on my bak' I wole endure
But I yow preye / and charge vp on youre lyf'
What wyf that I take / ye me assure 165
To worshipe hire / whil that hir lyf may dure
In word and werk'/ bothe heere and euerywheere
As she / an Emperoures doghter weere 168

And forthermoore / this shal ye swere / that ye ? 169
Agayn my choys / shul neither grucche ne stryue
ffor sith / I shal / forgoon my libertee
At youre requeste / as euere moot I thryue 172
Ther as myn herte is set' ther wol I wyue
And but ye wole assente in this manere
I prey yow / speketh namoore of this matere 1

¶ With hertely wyl / they sworen and assenten 3
To al this thyng' ther seyde no wight nay
Bisekynge hym of grace / er that they wenten
That he / wolde graunten hem a certein day 179

¶ But nathelees / I se youre trewe entente 148
And truste vp on youre wit' and haue doon ay
Wher fore / of my free wyl / I wol assente
To wedde me / as soone as euere I may 151
But ther as ye / han profred me to day
To chese me a wyf / I yow relesse
That choys / and pray yow of that profre cesse 154

¶ ffor god it woot' þat children ofte ben 155
Vnlyk/ hir worthy eldres hem bifore
Bountee comth al of god / nat of the stren
Of which they been engendred and ybore 158
I triste in goddes bountee / and ther fore
My mariage / and myn estat and reste
I hym bitake / he may doon as hym leste 161

¶ Lat me allone / in chesyng of my wyf 162
That charge vp on my bak' I wol endure
But pray yow / and charge vp on youre lyf
That what wyf þat I take / ye me assure 165
To worshipe hire / whil þat hir lyf may dure
In word and werk/ bothe here and euerywhere
As she / an Emperours doghter were 168

And ferther moore / this shal ye swere / þat ye 169
Agayn my choys / shal neither grucche ne stryue
ffor sith / I shal forgoon my libertee
At your requeste / as euere mote I thryue 172
Ther as myn herte is set/ ther wol I wyue
And but ye wol assente / in swich manere
I pray yow / speketh namoore of this matere 175

¶ With hertly wyl / they sworen and assenten [leaf 176]
To al this thyng' ther seyde no wight nay
Bisekynge hym of grace / er þat they wenten
That he wolde / graunten hem a certein day 179

But' na the les I se ȝoure trewe entent [leaf 244, back]
And truste vp-on ȝoure wit & han don ay
Werfore of myn fre wil I wele assente
To wedde me as sone as euere I may 151
But þere as ȝe han proferede me to day
To chese me a wyf I ȝow relese
That choys & prey ȝow of þat profere sese 154

[MS wrongly puts this stanza after the next.]

ffor god it wot þat childeryn oftyn been 155
Vnlyk here worthy elderys hem be-fore
Bounts comyth of god / nat of þe treen
Of whiche þey been engenderede & I-bore 158
I truste in goddis bounte & þerfore
Myn maryage & myn estat & resste
I hym be-take / he may don as hym leste 161

Let me a-lone In chesynge of myn wyf 162
That charge vp-on myn bak I wele endure
But I ȝow preye & charge vp-on ȝoure lyf
What wyf þat I take I ȝow ensure 165
To worschepe hire whil þat hyre lyf may dure
In word & werk bothe here & ellis where
As sche an emperourys douȝtir were 168

And ferþere more þis schal ȝe swere þat ȝe 169
A-geyn myn choys schul neyþer groche ne striue
ffor sythe I schal for-gon myn lyberte
At ȝoure request as euere mote i thryue 172
There as myn herte is set þere wele I wyue
And but ȝe welo asente in swych manere
I prey ȝow spekyth no mor of þis mateere 175

With hertely wil þey swore & a-sentyn 176
To al þis thyng þere sey no wigh nay
Be-sekynge hym of grace er þat þey wente
That he wolde grauntyn hem a serteyn day 179

Of his spousaille / as soone / as euere he may
ffor yet alwey / the peple som what dredde
Lest þat this Markys / no wyf wolde wedde 182

¶ He graunted hem a day / swich as hym leste 183
On which / he wolde be wedded sikerly
And seyde / he dide al this at hir requeste
And they / with humble entente / buxomly 186
Knelynge vp on hir knees ful reuerently
Hym thonken alle / and thus they han an ende
Of hire entente / and hoom agayn they wende 189

¶ And heer vp on / he to hise officeres 190
Comaundeth / for the feste to purveye
And to hise prince knyghtes and squieres
Swich charge yaf / as hym liste on hem leye 193
And they / to his comandement obeye
And ech of hem / dooth al his diligence
To doon / vn-to the feeste reuerence 196

¶ Explicit/ prima pars ♧

¶ Incipit/ secunda pars ♧ [leaf 84]

NOght fer / fro thilke paleys honurable [Latin note, p. 410]
Ther as this Markys / shoope his mariage
There stood a throope / of site delitable
In which / that poure folk / of that village 200
Hadden hir bestes / and hir herbergage
And of hire labour / tooke hir sustenance
After that the erthe / yaf hem habundance

Amonges thise poure folk / ther dwelte a man 204
Which þat was holden / pourest of hem alle
But hye god / som tyme senden kan
His grace / in to a litel oxes stalle 207
Ianicula / men of that throope hym calle
A doghter hadde he / fair ynogh to sighte
And Grisildis / this yonge mayden highte 210

Of his spousaille / as soone as euere I may
ffor yet alwey / the peple som what dredde
Lest that the Markys / no wyf wolde wedde 182

¶ He graunted hem a day / swich as hym leste 183
On which / he wolde be wedded sikerly
And seyde / he dide al this at hir requeste
And they / with humble entente buxomly 186
Knelynge vp on hir knees / ful reuerently
Hym thanken alle / and thus they han an ende
Of hir entente / and hoom agayn they wende 189

And her vp on / he to his officers 190
Comaundeth / for the feste to purueye
And to his pryncs knyghtes and Squyers
Swich charge yaf / as hym liste on hem leye 193
And they / to his comandement obeye
And ech of hem / dooth al his diligence
To doon / vn-to the feste reuerence 196

¶ Explicit prima pars ♧

¶ Incipit pars secunda ♧

NOght fer / fro thilke paleys honurable 197
Wher as this Markys / shoope his mariage
Ther stood a Throope / of site delitable
In which þat poure folk / of that village 200
Hadden hir bestes / and hir herbergage
And of hir labour / token hir sustenance
After that the erthe / yaf hem habundance 203

[A]mong this poure folk / ther dwelte a man [Latin, 410]
Which þat was holden / pourest of hem alle
But heighe god / som tyme senden kan
His grace / in to a litel Oxes Stalle 207
Ianicula / men of that Throope hym calle
A doghter hadde he / fair ynogh to sighte
And Grisildis / this yonge mayden highte 210

Of his spousayle as sone as euere he may
ffor yit alwey þe puple somwhat dredde
Lest þat þe markes no wyf wolde wedde 18[illegible]

He grauntede hem a day swych as hym leste [leaf 245] 18[illegible]
On which he wolde be weddit sekyrly
And seyde he dede al þis at his requeste
And þey with humble entent buxsomly 18[illegible]
Knelynge vp-on hire knein ful reuerently
Hym thankede alle & þus þey han an ende
Of hire entent & hom a-geyn þey wende 18[illegible]

And here vp on he to hise offyserys 19[illegible]
Comaundith for þe feste to purueye
And to hyse prive knystis & squyerys
Swich charge þat as hym leste on hem leye 19[illegible]
And þey to hise comandementis obeye
And ech[1] of hem doth al his dilygence [[1] In a later hand over an erasure.]
To don vn-to þe feste reuerence 19[illegible]

[PART II.]

[N²]Ought fer from thilke paleys honurable [A space has been left in the MS for blue letter.]
Where as þis Markys / schop his maryage
Ther was a thorpt of sighte delytable
In which þat poore folk of þat village 200
Haddyn here bestis & here herbergage
And of hire labour tok here sustenaunce
Aftyr þat þe erþe / ȝaf hem habundaunce 203

A-mongys þese poore / folk þere dwellede a man 204
Whiche þat was holde / porgste of hem alle
But highe god / sumtyme sende can
His grace in-to / a lytyl oysis stalle 207
Ianicula / men of þat thorp hym calle
A doughtyr he hadde / fayr & ȝyng to syȝte [[2] In a later hand.]
And Grysilde / þis ȝynge maydyn hyȝte grisild[illegible] [2]

¶ But nabeles I se 3our trewe entente
And *truste* vpon 3our witte and haue *don ay*
Wherfore with al my fre wille I wil assente
To wedde me as *sone as euer* I may
But *per as* 3e han profred me to day
To chese me a wijf I 3ou release
Tat chcys and pray 3ou of 3oure profre cesse

¶ ffor I wot þat children often ben
Vnlike here eldres hem byfore
Bounte comþ al of god not of þe stren
Of which þei beþ engendred and y-bore
I truste in goddes bounte and *perfore*
My mariage and *myn* estat and reste
Him bitake he may do as him leste

¶ Lat me alone in chesyng of my wijf
But I 3ou pray and charge vpon 3our lijf
That charge vpon my bak I wil endure
þat what wijf I take I þe assure
To worschipe hire whil þat hire lijf may dure
In word in werk boþe heere and euerywhere
As sche an Emperoures doughter were

¶ And forþermore þis schal 3e swere þat 3e
Ayein my choys schulle neuer gruecche ne stryue
ffor sipþe I schal forgo my liberte
At 3oure requeste as euer mote I þriue
[there as myn herte is sett / there woH I wyve] [Arch. Seld. B. 14.]
And but 3e wol assente in such manere
I pray 3ou speke nomore of þis matiere

¶ Wiþ hertly wil þey sweren and assenten
To al þis þing þer seyde no wight nay
Bescking him of grace or þat þei wenten
þat he wolde graunten hem a *certein* day

But nabeles I se 3oure trewe entent
And trust vpon 3ou and haue don ay
Wherfore of my fre wille I assent
To wedde *me as sone as* euer I may
But *per as* 3e han profered me to day
To chese me a wif I 3ou relese
That chois & prei 3ou of *your* propher ces

(15)

For god it wote þat children oft ben
Vnlike her worþi eldres hem bifore
Bounte *commeþ* al of god not of þ' strene
Of which þei ben engendred and ybore
I Trust in goddys bounte *and* perfore
My mariage and my astate *and* rest
I hym bitake he may do as hym lest

(16)

Lat me allone in chesing of my wiff
That charge vpon my bak I wil endure
But I 3ou prey and charge vpon *3our* lif
þat wif þat I take 3e me ensure
To worship hur whil our lyf endure
In worde and werke boþ here and ellys where
As she an *emperours* dougter were

(17)

And ferþermore þis shullen 3e swere þat 3e
Azeinst my chose shul neiþer grucche ne stryue
ffor siþ I shal forgo my liberte
At 3oure request as euer mot I thryue
Ther as myn herte is sette þer wil I wyue
And but 3e wil assente in such manere
I prey 3ou spekeþ no more of þis matere [leaf 162]

(18)

Wiþ harty wille þei sweren and *assenten*
To *al þis* þinge þer seide no wiht nay
Bisechinge hym of grace or þei wenten
That he hem wold *graunten* a certeyn day

¶ Bot nabeles .I. se 3oure treȝe entente
And truste vpon 3oure witte *and* haue done aye
Where-for wiþ all my fre wil .I. wil assente
To wedde me als sone as eu[er]e .I. maie
Bot þere as 3e haue proferd me to daie
To chese me a wif .I. 3owe relese
þat choise *and* pray 3oue of 3oure profure cese

¶ For .I. wote þat children often bien
Vnlyke here elders hem before
Bounte comeþ al of god nouht of þe strene
Of whiche þei bue engenderd *and* y-bore
.I. truste in godese bounte *and* þere fore
Myn mariage *and* myne astate *and* reste
.I. him be-take he maie do as him leste

¶ Lete me alone in chesuinge of my wif
þat charge vpon my bak .I. wil endure
Bot .I. 3owe preie *and* charge vpon 3owre lif
þat what wife .I. take 3e me assure
To worschip hire while þat hire life maie endure
In worde *and* werke bope here *and* euerywhere
As sche an Emperoure douhter weere

¶ And ferþer-more þis schal 3e swere þat 3e
Aȝeine my choice schal neuer grache ne strive
[illegible]r seþ .I. schal for-go my liberte
[illegible] 3oure request as euer mot .I. þryve
[illegible]s my hert is set þer wil .I. wiue [This line at the side, in a different 15th-cent. hand.]
[illegible]Bot 3e wil assente in suche manere
[illegible]ie 3owe spekeþ no more of þis matiere

¶ W[illegible]ertly wil þei swore *and* assenten
To a[illegible]inge þer seide no whiht naye
Beseki[illegible]him of grace or þat þei wenten
þat he [illegible] graunten hem a *certeigne* daie

Of' his spousaile as sone as euer he may
ffor ȝet' alway þe poeple somwhat' dredde
lest' þat' þis marquys no wijf' wolde wedde 182

He graunted hem a day such as him leste [leaf 131] 183
On which he wolde be wedded sikerly
And sayde he dide al þis at' þair requeste
And þay wiþ humble entent ful buxomly 186
knelyng' vpon here knees ful reuerently
him þonkyng' alle and þus þay haue an ende
Of' here entent' and home aȝein þei wende 189

And her vpon he to his officers 190
Comandeþ for þe feste to purveye
And to his priue knightes and squyers
Such charge ȝaf' as him list' on hem leye 193
And þay to his comaundement obeye
And ech of' hem doþ al his diligence
To do vnto þe feste reuerence 196

[*PART II.*]

¶ *Prima pars*

NOught' fer fro þe paleys honurable 197
Wher as þe marquys schop his mariage
Ther stood a throop of' þe Cite delitable
In which þat' pore folk' of' þat' village 200
hadden here bestes and here herbergage
And of' here labour toke here sustienance
After þe erþe ȝaf' hem abundance 203

Among' þis pore folk' þer dwelled a man 204
Which was holde pouerest' of' hem alle
But heihe god sum tyme sende can
his grace in to a litel oxe stalle 207
Ianicula men of' þat' throop him calle
A doughter hadde he fair ynough̄ to sight'
¶ And Grisildis þis ȝonge mayden highte 210

Of his spousale as sone as euer he may
ffor ȝit' alway þe puple somwhat' dredde
Lesse þis Marquis wol no wif wedde 182

He graunted hem a day such̄ as hym lest' 183
On which̄ he wolde be wedded sikerly
And seide he did al þis at' her request'
And þei wiþ humble entent' ful buxomly 186
Knelinge vpon her knees ful reuerently
Hym þonken alle and þus þei han an ende
Of her entent' and home aȝein þei wende 189

And here vpon he toke his officers 190
Commaundinge for þe fest' to purueye
And to his privey knyȝtes and sqwiers
Such̄ charge ȝaf hem. as hym lust' on hem to leye 193
And þei his comaundementz to obeye
And ech̄ of hem doþ his diligence
To done vnto þe fest reuerence 196

[*PART THE SECOND.*]

Nouȝt' fer from þilk' place honurable 197
wher as þis Marquis shope his mariage
þer stoode a Thrope of siȝt' delectable
In which̄ poor folk' of þat' vilage 200
Hadden her beestes and her harbigage
And of her labour toke her sustinaunce
After' þe erþe hem ȝaue abundaunce 203

Among' þise poor folk þer dwelled a man 204
which̄ þat' was holden porest' of hem all̄
But' hegh̄ god somtyme sende can [leaf 162, back]
His grace vnto a litel oxes stall̄ 207
Ianicula men of þat' thrope hym calle
A doughter' had he faire *and* ȝong' of siȝt'
And Grisild' þis ȝonge maiden hiȝt' 210

Of his spowsel as sone as euere he maie
For ȝit alweie þe peple sum what drede
Lest þat þis Markes no wife wold wedde [leaf 116, back]

¶ He graunted hem a dai suche as him list 183
On whiche he wil be wedded sekurly.
And seide He dide al þis att þeire request
An þei wiþe humble entent ful buxhumly. 186
Kneleynge vpon here knese ful reuerently
Him þonkynge all̄ *and* þus þei haue an ende
Of here entente *and* home aȝeine þei wende 189

¶ And here-vpon he to his officiers 190
Commaundeþ for þe feste to purveie
And to his priue knyhtes *and* swyers
Suche charge ȝaf as him list on hem leye 193
And þei to his commandement obeie
And yche of hem doþ his diligence
To do vn-to þe fest reuerence. 196

[*PART II.*]

Prima pars fabule

Nowht fer fro þe paleis honurable 197
Where as þe Markes schope his mariage
The[re] stode a þrope of þe Cite delitable
In whiche þat pouer folke of þat vilage 200
Hadden her bestes *and* her herbergage
And of here laboure toke here sustinance
After þe erþe ȝaf hem abundance 203

¶ Amonge þise pouer folke þer dwelled a man 204
Whiche was holde pouerest of hem al
Bot þe hihe god *sum* time sende can
His grace in-to a lite oxe stal 207
Ianicula Men of þat þorpe him cal
A douhter had he faire ynouhe to siht
An Crisilda þis ȝonge maiden hiht 210

But for to speke / of vertuous bountee 211
Thanne was she / oon the faireste vnder sonne
ffor poureliche / yfostred vp was she
No likerous lust / was thurgh hire herte yronne 214
Wel ofter / of the welle / than of the tonne
She drank/ and for she wolde vertu plese
She knew wel labour/ but noon ydel ese 217

But thogh this mayde / tendre were of age 218
Yet in the brest of hire virginitee
Ther was enclosed / rype and sad corage
And in greet reuerence / and charitee 221
Hir olde poure fader/ fostred shee
A fewe sheepe / spynnynge on feeld she kepte
She wolde noght been ydel til she slepte 224

And whan she homward cam / she wolde brynge 225
Wortes / or othere herbes / tymes ofte
The whiche she shredde / and seeth for hir lyuynge
And made hir bed / ful harde and no thyng softe 228
And ay she kepte / hir fadres lyf on lofte
With euerich obeisaunce and diligence
That child may doon / to fadres reuerence 231

¶ Vp on Grisilde / this poure creature 232
ffel ofte sithe / this Markys caste his eye
As he / on huntyng rood paraventure
And whan þat it fil / þat he myghte hire espye 235
He noght/ with wantowne lookyng of folye
His eyen caste on hire / but in sad wyse
Vp on hir chiere / he gan hym ofte auyse 238

Commendynge in his herte / hir wommanhede [leaf 94, back]
And eek hir vertu / passynge any wight
Of so yong age / as wel in chiere as dede
ffor thogh the peple / hadde no greet insight 242

¶ But for to speke / of vertuous beautee 211
Thanne was she / oon the faireste vnder the sonne
ffor poureliche / yfostred vp was she
No likerous lust was thurgh hir herte yronne 214
Wel ofter of the welle / than of the tonne
She drank and for she wolde vertu plese
She knew wel labour / but noon ydel ese 217

¶ But thogh this mayde / tendre were of age 218
Yet in the brest of hir virginitee
Ther was enclosed / rype and sad corage
And in greet reuerence / and charitee 221
Hir olde poure fader / fostred she
A fewe sheepe / spynnynge / on feld she kepte
She wolde noght been ydel / til she slepte 224

¶ And whan she homward cam / she wolde brynge 225
Wortes / or othere herbes / tymes ofte
The whiche she shredde / and seeth for his lyuynge
And made hir bed ful harde / and no thyng softe 228
And ay she kepte / hir fadres lyf on lofte
With euery obeysaunce / and diligence
That child may doon / to fadres reuerence 231

¶ Vp on Grisilde / this poure creature 232
ffel ofte sithe / this Markys sette his eye
And he / on huntyng rood per auenture
And whan it fil / þat he myghte hire espie 235
He noght wit wantowne lookyng of folye
Hise eyen caste on hire / but in sad wyse
Vp on hir cheere / he wolde hym ofte auyse 238

¶ Commendynge in his herte / hir wommanhede [leaf 117]
And eek hir vertu / passyng any wight
Of so yong age / as wel in cheere as dede
ffor thogh the peple / hath no greet insight 242

But for to speke / of verteuous beute 211
Thanne was sche on / *þe fayreste vndyr sunne*
ffor pourely / I-fosterede vp was sche
No lykerous lust / was thorw hire herte I-ronne 214
Weel oftere of / þe welle þan of þe tunne
Sche drank & for / sche wolde vertu plese
Sche knew wel labour / but non ydyl ese 217

But thow þis mayd / tendere was of age [leaf 218, back] 218
3it in þe [1]in here chaste virginite[1] [1—1 later]
There was enclosede rype & sad corage
And in gret / reuerence & charyte 221
Hyre olde pore / fadyr fosterede sche
A fewe schep / spynnynge on feld sche kepte
Sche wolde not / ben ydyl tyl sche slepte 224

And whar sche homward / cam sche wolde brynge 225
Wortis or ohere / erbis tymys ofte
The whiche sche dalf / & sette for hyre lyuynge
And made hyre bed / ful harde & nothyng softe 228
And ay sche kepte hyre faderys lyf on lofte
With euery obeysaunce & dilygence
That child may don to / faders reuerence 231

Vp-on Grysilde / þis pore creature 232
ful ofte tyme / þis Markis sette his eye
As he an huntyng / rod paraventure
And whan it fel / þat he myste hire espye 235
He not with wauntoun / lokyng of folye
His eyen cast on / here / but in sad wyse
Vp-on hire cher / he wolde hym ofte a-vyse 238

Comendynge in his / herte / hire womanhede 239
And ek hire verteus / passynge ony wyght
Of so 3yng age / as wel in chere as dede
ffor thogh þe puple / hath no gret ensyt 242

But for to speke of vertuous beute 211
panne was sche on pe fairest vnder sonne
fful pouerely y-fostered was sche
No likerous lust' was in hire herte ronne 214
Wel ofter of pe welle pan of pe tonne
Sche drank' for sche wolde vertues plese
Sche knew wel labour but' non ydel ese 217

¶ But' pough pis mayden tendre were of age 218
3et in pe brest' of hire virginite [leaf 131, back]
Ther was y-closed rype and scharpe corage
And in a grot' reuerence and charite 221
hire olde pouere fader fostred sche
A fewe scheep spynnyng' on feld sche kepte
Sche nolde not' ben ydel til pat' sche slepte 224

And whan sche com *homward* sche *wolde* bringe 225
Wortes or oper herbes tymes ofte
The which sche schredde and seth for hir lyuynge
And made hir bed ful harde and no pinge softe / 228
And ay sche kepte hir faderes lif on lofte
Wip euery obeissance and diligence
That' childe may do to *faderes* reuerence / 231

¶ vpon Grisilde pe pouer creature 232
fful ofte sipe pe marquys sette his ye
As he on huntyng' rood peraventure
And whan it' fell pat' he might' hir aspye 235
he not' wip wan'toun lokyng' of folye
his eyen caste on hire but' in sad wyse
vpon hir cheere he wolde him ofte auyse 238

¶ Commendyng' in his herte *hir wommanhede* 239
And eek' hire vertu passyng' any wight'
Of so 3ong' age as wel in cheere as in dede
ffor pough pe poeple haue no gret' insight' 242

But' forto speke of vertuous bewte 211
pan was she oon pe fairest' vnder sonne
fful pourly yfostred was she
No licorousnesse was on her lust' yronne 214
Wel ofter *of* pe wel pan of pe tunne
She drank' / *and* for she wole vertue plese
She knewe wel labour but' non ydel ese 217
(24)
But' pouse pis maide were tender' *of* age 218
3it' in pe breste of her virginite
pere was enclosed ripe *and* sad corage
And in grete reuerence *and* in grete charite 221
Her olde poer fadere fostred shee
A fewe shepe spynynge on pe folde she kept'
She wolde not' ben ydel til she sclepte 224
(25)
And whan she homward' come she wolde bringe 226
wortes and herbes tymes ful ofte
which she shradde *and* sip for her lyuyng'
And made her bedde ful hard' *and* no pinge soft 228
And euere she kept' her faders lif on loft
wip euery obeisance *and* diligence
That' childe may do to faders reuerence 231
(26)
Vppon Grisilde pe poor creature 232
fful ofte hap Marquis sette hys eye
As he on hunelyinge rode peraventure
And whan it' felle pat' he myzt' hir espye 235
he not' wip wa[n]ton lokinge of foly
his eyen cast' vpon hur' but' *in* sad wise
Vpon her chere he wolde hym ofte avise [leaf 167] 238
(27)
*Co*mmending in his hert' her *wom*manhede 239
And eke her vertue passing' eny wi3t'
Of so ponge age as wel in chere as *in* dede
ffor pouse pe puple haue no gret' insi3t' 242

¶ Bot for to speke of vertuouse beute 211
pan was sche one *of* pe fairest vnder sonne
Ful pouerly fosterd was sche
No lycourous luste was in hire hert yronne 214
Wele ofter of pe wel pan of pe tonne
Sche dranke for sche wolde vertuse plese
Sche knewe wele laboure bot none ydel ese 217

¶ Bot pouhe pis maide tender were of age 218
3ite in pe breste of hire virginite
pere was y-closed ripe *and* scharpe corage
And in a grete *reuerence and* charite 221
Hire olde pouer fader fosterd sche
A fewe schepe spynynge on pe folde sche kepped [leaf 117]
Sche nolde nouzt be ydel til pat sche slepped 224

¶ And whan sche cam homwarde sche wald bringe 225
Wortes or oper herbes times oft
The whiche sche schredde *and* sepe for here leneinge
And maade hire bedde ful harde *and* nopinge soft 228
And ay sche kepped her faders life on loft
Wipe euerye obeissance *and* dilegence
pat childe myht do to fadere reuerence 231

¶ Vpon Crizilda pe pouer creature 232
Ful oft sipe pe Markes sett is eye
As he on hunteinge rode peraventure
And whan it felt pat he myht hire aspye 235
He nouht wip wanton lokeinge of folye
His eyen kast on hire bot in sad wise
Vpon hire chere he wolde him of avise 238

¶ Commendinge in his ert here wommanhede 239
And eke hir vertue passinge any whihte
Of so ponge age as wele in chere as in dede
For pouhe pe peple haue no grete insiht 242

411 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

In vertu / he considered ful right/
Hir bountee / and disposed that he wolde
Wedde hire oonly / if ever he wedde sholde 245

¶ The day of weddyng cam / but no wight kan 246
Telle / what womman / that it sholde be
ffor which merueille / wondred many a man
And seyden / whan that they were in prïuetee 249
Wol nat oure lord / yet leue his vanytee ?
Wol he nat wedde / allas allas the while ?
Why wole he thus, / hym self and vs bigile ? 252

¶ But nathelees / this Markys hath doon make 253
Of gemmes / set in gold and in Asure
Brooches and rynges / for Grisildis sake
And of hir clothyng took he the mesure 256
By a mayde / lyk to hire stature
And eek of othere aornementes alle
That vn-to swich a weddyng sholde falle 259

The time of vndren / of the same day 260
Approcheth / that this weddyng sholde be
And al the paleys / put was in array
Bothe halle and chambres / ech in his degree 263
Houses of office / stuffed with plentee
Ther maystow seen / of deynteuous vitaille
That may be founde / as fer as last ytaille 266

This roial Markys / richely arrayed 267
Lordes and ladyes / in his compaignye
The whiche / that to the feeste weren yprayed
And of his retenue / the bachelrye 270
With many a soun / of sondry melodye
Vn-to the village / of the which I tolde
In this array / the righte wey han holde 273

ELLESMERE 243 (6-T. 411)

411 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

In vertue / he considered ful right
Hir bountee / and disposed þat he wolde
Wedde hire oonly / if euere he wedden sholde 245

¶ The day of weddyng cam / but no wight kan 246
Telle what womman / þat it sholde be
ffor which merueille / wondred many a man
And seyden / whan they were in prïuetee 249
Wol nat oure lord / yet leue his vanytee
Wol he nat wedde / allas the while
Why wol he thus / hym self and vs bigyle 252

¶ But nathelees / this Markys hath doon make 253
Of gemmes / set in gold and in Asure
Brockes and rynges / for Grisildis sake
And of hir clothyngs took he the mesure 256
Of a mayde / lyk to hir stature
And eek of othere / aournementes alle
That vn-to swich a weddyng sholde falle 259

¶ The tyme of vndren / of the same day 260
Approcheth / þat this weddyng sholde be
And al the palays / put was in array
Bothe halle and chambres / ech in his degree 263
Houses of office / stuffed with plentee
Ther maystow seen / of deynteuous vitaille
That may be feunde / as fer as last Ytaille 266

¶ This Roial Markys / richeliche arrayed 267
Lordes and ladys / in his compaignye
The whiche / þat to the feste were yprayed
And of his retenue / the Bachilrye 270
With many a sown / of sondry melodye
Vn to the village / of the which I tolde
In this array / the righte wey han holde 273

HENGWRT 408 (6-T. 411)

411 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

In vertu he / consyderede ful ryȝt
Hire bou[n]teis / & purposede þat he wolde
Wedde hire only / ȝif þat he wedde schulde 245

The day of weddyng / cam but no wight kan 246
Telle what / woman þat it schulde be
ffor whiche merueyle / wonderede manye a man
And seydyn whan þat / þey were in pryuyte 249
Wele not oure lord / ȝit leue his vanyte
Wele he not wedde / allas allas þe whyle
Whi wele he þus hym self & vs begyle 252

But natheles þis Markis hath don make (leaf 216) 253
Of gounnys set / in gold & in asure
Brochis & ryngis / for gresildis sake
And of hire clothynge / tok he þe mesure 256
By a maydyn / lyk to hyr stature
And ek of ojere / aornementis alle
That on to swich / a weddyng schulde falle 259

The tyme of vnderne / of þe soneday 260
Aprochith that / þis weddynge schulde bee
And al þe paleys / put was In aray
Bothe halle & chaumberys / eche in hese degre 263
Housis of offysis / stuffed with gret plente
There mayst þou sen / of deynteuous vitayle
That may be founde / as fer as last ytaylle 266

This riche Markis / ryally arayed 267
Lordis & ladiis in his cumpaynye
The whech to þe / feste were I-preyed
And of his / retente þe bacherye 270
And manye a soun / of sundry melodye
Vn-to þe village / of þe whiche I tolde
In þis aray / þe ryȝte weye han holde 273

CAMBRIDGE 243 (6-T. 411)

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

In vertu he considerd ful right
hir bounte and disposed þat he wolde
Wedde hir oonly if euer he wedde schulde 245

The day of weddyng' com but' no wight' can 246
Telle what' womman þat it schulde be
ffor which merualyle wondreþ many man
And seyde whan þey were in pryuyte 249
Wil nat' oure lord 3it' leue his vanite
Wil he nat' wedde allas allas þe while
Why wol he þus himself' and vs begile 252

But' napeles þis marquys haþ don make 253
Of gemmes sette in golde and in asure
Broches and rynges for Gristldes sake [leaf 122]
And of hire cloþing' tok' he þe mesure 256
Of a mayden like to hire stature
And eek' of oþer ornamentes alle
That' vnto such a weddyng' schulde falle 259

¶ þe tyme of vnderne of þe same day 260
Approcheþ þat' þis weddyng' schulde be
And al þe paleys but was in aray
Boþe halle and chambre eche in his degre 263
houses of offices stuffed wiþ plente
Ther maystow se of deynteuous vitayle
That' may be founde as feer as last' ytayle 266

¶ This real marquys richely arrayed 267
lordes and ladyes in his companye
The which vnto þe feste were prayed
And of his reten[illegible]ucheirie 270
With many a sou[illegible]ondry melodye
vnto þe vilage of w[illegible]I tolde
In þis array þe righ[illegible]haþ holde 273
co[illegible]290 (6-T. 411)

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

In vertue he considered ful rijt
Her bewte and disposed þat' he wold'
Hir' wedde if euer he wedde shuld' 245

(28)

The day of weddyng' come but' no wijt' can 246
Telle what' womman it' shuld' be
flor which mervaile wondred mony man
And seiden whan þei weren in priuete 249
wil not' our lorde leue his vanyte
wil he not' wedde alas alas þe while
whi wil he hym self *and* vs þus begile 252

(29)

But' na-þe-lees þis marquis haþ do make 253
Of Gemmes sette in gold' *and* in asure
Broches and ryngges for grisild' sake
And of her cloþinge tok' he þe mesure 256
Of a maide like to her stature
And eke of oþer ornamentes all
þat' to such a wedding' shul fall 259

(30)

The tyme of vndern þe same day 260
Approcheþ þat' þis wedding' shulde be
And all þe paleys putt' was in aray
Both halle *and* chambres ech in his degre 263
Houses of office. stuffed wiþ grete plente
þer maist' þou see of deynteuous vitaile
þat' may be found' as fer as lasteþ ytaile 266

(31)

This rial Marquis rially arraied. 267
lordys and ladys in his companye
þe which to þe feest' were preied / [leaf 163, back]
And of his retenwe þe bacheleryе 270
wiþ mony a soune of sondry melodye
vnto þe vilage [of þe] which I told'
In þis aray þe riʒte way haþ hold' 273

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

In vertue he considered ful riht
Her bounde *and* disposed þat' he wolde
Wedde hire onely if euere he wed scholde 245

¶ þe daie of weddinge cam bot no whihte can 246
Tel what womman þat it scholde be
For whiche merveile wondereþ mony man
And seiden whan þei were in priuete 249
Wil nouht oure lorde leue his vanite
Wil he nouht wedde alas alas þe while
Whi wil he þus him self *and* vs be-gile 252

¶ Bot napeles þis Markes haþe done make 253
Of gemmes sette in golde . *and* in asure
Broches *and* ringes for crisild sake
And of hir cloþinge toke he þe mesure 256
Of a maiden lyke to hire stature
And eke of oþer ornamentes al
þat vnto suche a wedynge scholde fal 259

¶ The time of hundren of þe same daie 260
Aprocheþ þat þis weddynge schold be
And al þe paleis putt was in araie
Boþe hal *and* chambre iche in hire degre 263
Houses of officez stoffed wiþ plente
Ther mai þou see of daynteuus vitaile [leaf 117, back]
That maie be founde as fer as last ytaile 266

¶ This Roial Markes richeli araide 267
Lordes *and* ladies in his compaigne
The whiche vnto þe feste were praide
And of his retenu þe bachellarie 270
Wiþ mony a soune of sundre Melodie
Vnto þe vilage of whiche .I. tolde
In þis arraie þe riht weie haþe holde 273

¶ Grisilde of this / god woot ful Innocent 274
That for hire / shapen was al this array
To fecchen water at a welle is went
And comth hoom / as soone as euer she may 277
ffor wel she hadde herd seyd / that thilke day
The Markys sholde wedde / and if she myghte
She wolde fayn / han seyn / som of that sighte 280

She thoghte / I wole / with othere maydens stonde [leaf 95]
That been my felawes / in oure dore and se [Latin note, p. 402]
The Markysesse / and therfore wol I fonde
To doon at hoom / as soone as it may be 284
The labour / which that longeth vn-to me
And thanne I may / at leyser hire biholde
If she this wey / vn-to the Castel holde 287

And as she wolde / ouer hir thresshfold gon 288
The Markys cam / and gan hire for to calle
And she set doun / hir water pot anon
Biside the thresshfold / in an Oxes stalle 291
And doun vp-on hir knes she gan to falle
And with sad contenance / kneleth stille
Til she had herd / what was the lordes will 294

¶ This thoghtful Markys / spak vn-to this mayde 295
fful sobrely / and seyde in this manere [Latin note, p. 402]
Where is youre fader / o Grisildis he sayde
And she with reuerence / in humble cheere 298
Answerde. lord / he is al redy heere
And In she gooth / with outen lenger lette
And to the Markys / she hir fader fette 301

He by the hand / thanne took this olde man 302
And seyde thus / whan he hym hadde asyde
Ianicula / I neither may ne kan
Lenger / the plesance of myn herte hyde 305

[Gri[1]]silde of this / god woot ful Innocent [[1] Bats. leaf 177, back]
[T[1]]hat for hire shapen was / al this array
To fecchen water / at a welle / is went
And cometh hom / as soone as euer she may 277
ffor wel she hadde herd seyd / þat thilke day
The Markys sholde wedde / and if she myghte
She wolde fayn han seyn / som of that sighte 280

¶ She thoghte / I wole with othere maydens stonde 281
That been my felawes / in oure dore and se [Latin note, p. 402]
The Markisesse / and therfore wol I fonde
To doon at hom / as soone as it may be 284
The labour / which þat longeth vn to me
And thanne I may / at leyser hir biholde
Yf she this wey / vn to the Castel holde 287

¶ And as she wolde / ouer the thresshfold gon 288
The Markys cam / and gan hire for to calle
And she sette doun / hir water pot anon
Bisyde the thresshfold / in an Oxes Stalle 291
And doun vp on hir knees / she gan to falle
And with sad contenance / kneleth stille
Til she hadde herd / what was the lordes wille 294

¶ This thoghtful Markys / spak vn to this mayde [Latin note, p. 402]
fful sobrely / and seyde in this manere
Where is youre fader / o. Grisildis he sayde
And she with reuerence / in humble cheere 298
Answerde / lord he is al redy heere
And she goth / with outen lenger lette
And to the Markys / she hir fader fette 301

¶ He by the hand / than took this olde man 302
And seyde thus / whan he hym hadde asyde
Ianicula / I neither may ne kan
Lenger / the plesance of myn herte hyde 305

Gresylde of þis / god wot ful Innocent 274
That for hire schapyn / was al þis aray
To feche watyr / at a welle is went
And comyth hom / as sone as euere sche may 277
ffor wel sche hadde / herd seyd þat ilke day
The Markys schulde / wedde & ȝif sche myȝt
Sche wolde fayn / a seyn sum of þat syȝte 280

Sche thouȝte sche wolde / with oþere maydenys stonde 281
That been myne felas / in oure dore & see
The Mayrkysesse / & þerfore wele I fonde
To doon at hom / as sone as it may bee 284
The labour which / þat longith on to me
And þanne I may / at / leysere hire byholde
ȝif sche this weye / vn-to þe castel holde 287

And as sche wolde / ouyr hyre throswald gon [leaf 246, back]
The Markis cam / and gan hyre for to calle
And sche sette doun / hyre watyr pot a-non
By syde þe throschewald / in an oxis stalle 291
And doun vp-on hyre / kneis sche gan to falle
And with sad cuntenaunce / knelede stylle
Til sche hadde / herd þe lordis wille 294

This thoghtful Markys / spak vn-to þis mayde 295
fful sobirly / & seyth / in þis manere
Where is ȝoure fadyr / O Grysild he seyde
And sche with reuerence / In humble chere 298
Answerde lord / he is al redy here
And in sche goth / sche [1]wolde no lengere lette[1] [[1]-[1] Written over an erasure in a later hand.]
And to þe Markis / sche hyre fadyr fette

He by the hond / thanne tok þis o[illegible] 302
And seyde þus / whan he hym ha[illegible]
Ianicula / I neyþer may ne kan [illegible]yde
Lengere þe plesaunce / of myn h[illegible]yde

305

¶ Grisilde of' þis god wot' ful Innocent 274
þat' for hire schapen al þis array was
To fecche water at' a welle is wente
And comeþ home as sone as euer sche may 277
ffor wel sche hadde herd seyde þat' ilke day
That' marquys schulde wedde and if' sche mig̃ht'
Sche wolde fayn *han* seyn some of' þat' sight 280

¶ Sche þoug̃ht' I wille wiþ oþre maydens stonde 281
þat' ben my felawes in oure dore and se
The marquisesse and þerfore wol I fonde
To do at' home as sone as it' may be 284
þe labour which þat' longeþ vnto me
And þanne I may at' leysyr hire by-holde
If' sche þis wey vnto þe castel holde 287

¶ And as sche wolde ouer hire þresshfold gon 288
The marquys cam and gan hir for to calle
And sche sette doun hir water potte anon
Bysyde þis þresshfolde of' þis oxe stalle [leaf 132, back] 291
And doun vpon hir knees sche gan to falle
Wiþ sad contynañce and kneleþ stille
Til sche had herd what' was þe lordes wille 294

þis þoughtful marquys spak' vnto þis mayde 295
fful soberly and seyde in þis manere
Wher is ȝour fader Grisildis he sayde
And sche wiþ reuerence in humble chere 298
Answerde lord he is al redy heere
And in sche goþ wiþoute lenger lette
And to þe marquys hir fader sche fette 301

¶ he by þe hond þan [illegible] þis olde man/ 302
And sayde þus whan [illegible] hadde a syde
Ianycala I neyþer may [illegible]
lengere þe plesaunce of [illegible] herte hyde 305

Griseld god wote of þis ful Innocent' 274
þat' for hure was shape al þis aray
To fecchen watere at þe welle is went'
And commeþ home as sone as euer she may 277
ffor wel she herd say þat' ilk' day
þat' Marquis shuld' wedde *and* if she myȝt'
She wold' fayn see somme of þat' siȝt' 280

(33)

She þouȝt' I wil wiþ oþer maidens stond' 281
þat' bene my felawes in oure door *and* see
The Marquis and þerfor wil I fonde
To done at' home as sone as it' may be 284
þe laboure which þat' longeþ vnto me
And þan may I at' leisere it' byhold'
If she þis way to þe castel holde 287

(34)

And as she wolde ouer' þe thresshold' goñ 288
The Marquis come and can hur' forto calle
And she sette doune her water pot' anoñ
beside þe thresshold' of þe oxes stalle 291
And doun vpon her knees she gan to falle
And wiþ sadde countenaunce kneled stille
Til she had herde what' was þe lordes wille 294

(35)

This þouȝtful Marquys spake vnto þis maide 295
wel soberly and seide in þis manere
where is ȝoure fader Griseld' he seide
And she wiþ reuerence and meke chere 298
Answered lord he is al redy here
And Inne she gooþ wiþ-out' lenger lette
And to þe Marquis she her fadere fette. [leaf 164] 301

(36)

He by þe honde þan toke þis olde man 302
And seide him þus whan he hym had a side
Ianicula I neiþer may ne can
lenger þe plesaunce of myn herte hide 305

¶ Crisid of þis god wote ful innocente 274
That for hir schapen al þis arraie was
To fecche water atte þe wel is went
And comeþ home as sone as euer sche maie 277
For wele sche hadde herde saie þat ilke daie
þat Markes scholde wedde *and* if sche miht
Sche wol feine haue seine sum of þat siht 280

¶ Sche þout .I. wil wiþ oþer maidens stonde 281
þat bien my felaues in owre dore *and* see
The Markes *and* þarfore wil .I. fonde
To done att home as sone as it mai be 284
The laboure þat longeþ vnto me
And þan .I. maie att leiser hire be-holde
If sche þis waie in-to þe castel holde 287

¶ And as sche wolde ouer þe presshewolde gone 288
The Markes came *and* ganne hire for to call
And sche sett doune hire water pott a-none
Be-side þe presshewold of þis ox. stall 291
And doune vpon hir knesse sche gan to fall
Wiþ sadde Countenance kneleþ still
Til sche hadd herde what was þe lordes will 294

¶ This þouhtful Marquys spake vnto þis maide 295
Ful soburly *and* seide in þis manere
Where es ȝowre fader Crizild he seide
And sche wiþ reuerence *and* humble chiere 298
Answerd lorde he is all redie here
And in sche goþe wiþ-oute langer lette
And to þe Markys hir fader sche fette 301

¶ He be þe honde þan toke þis olde man 302
And seide þus whan he had him a side
Ianicula .I. neyþere maie ne kan
lenger þe plesance of myne herte hide 305

If that thou vouche sauf what so bityde
Thy doghter wol I take / er þat I wende
As for my wyf vn-to hir lyues ende 308

Thou louest me / I woot it wel certeyn 309
And art my feithful / lige man ybore
And all that/ liketh me / I dar wel seyn
It liketh thee / and specially therfore 312
Tel me that poynt / that I haue seyd bifore
If that thou wolt vn-to that purpos drawe
To take me / as for thy sone in lawe 315

¶ This sodeyn cas / this man astonyed so 316
That reed he wax abayst and al quakyng
He stood / vnnethes seyde he wordes mo
But oonly thus / lord quod he / my willynge 319
Is as ye wole / ne ayeyns / youre likynge
I wol no thyng ye be my lord so deere
Right as yow lust gouerneth this mateere 322

¶ Yet wol I / quod this Markys softely [Leaf 66, back] 323
That in thy chambre / I. and thou / and she
Haue a collacioñ / and wostow why
ffor I wol axe / if it hire wille be 326
To be my wyf / and reule hire after me
And al this shal be doon / in thy presence
I wol noght speke / out of thyn Audience 329

¶ And in the chambre / whil they were aboute 330
Hir tretys / which as ye shal after heere
The peple cam / vn-to the hous with oute
And wondred hem / in how honeste manere 333
And tentifly / she kepte hir fader deere
But outrely / Grisildis wondre myghte
ffor neuere erst/ ne saugh she swich a sighte 336

If that thow vouche sauf / what so bityde
Thy doghter wol I take / er that I wende
As for my wyf/ vn to my lyues ende 308

¶ Thow louest me / I woot it wel certeyn [Leaf 177] 309
And art my feithful lige man ybore
And al that liketh me / I dar wel seyn
It liketh thee / and specially therfore 312
Tel me that point/ that I haue seyd bifore
If that thow wolt vn to that purpos drawe
To take me / as for thy sone in lawe 315

¶ The sodeyn cas / this man astoneyd so 316
That reed he wexe abayst and al quakyng
He stood / vnnethe seyde he wordes mo
But oonly this / lord quod he / my willyng 319
Is as ye wole / ne ayeins youre likyng
I wol no thyng ye be my lord so deere
Right as yow list/ gouerneth this matere 322

¶ Yet wol I / quod this Markys / softely 323
That in thy chambre / .I. and thow. and she
Haue a collacion / and wostow why
ffor .I wol aske / if it hir wille be 326
To be my wyf / and rule hire after me
And al this shal be doon / in thy presence
I wol noght speke / out of thyn audience 329

¶ And in the chambre / whil they were aboute 330
Hir tretys / which as ye shal after heere
The peple cam / vn to the hous with oute
And wondred hem / in how honeste manere 333
And tentifly / she kepte hir fader deere
But outrely / Grisildis wondre myghte
ffor neuere erst/ ne saw she swich a sighte 336

gif þat þou vouche saf what so bityde
Thyn douhtyr wele I / take her þan I wende [Two lines illegible]
As for myn wif / vn-to myn lyuys ende 308

Thow louyst me / I wot it wel certeyn 309
And art myn feythful / lyge man I-bore
And al þat lykyth me / I dare wel seyn
It lykyth þe / & specially perfore 312
Tel me þat poynt / þat I haue seyd be-fore
gif that þou wilt / vnto þat purpos drawe
To take me / as for þyn sone in lawe 315

The sodeyn cas / þis man a-stonede so 316
That red he wex / a-bayst & al quakynge
He stod onepe / seyde he wordys moo
But only this / lord quod he myn willyng 319
Is as ze wole / ne a-geins youre lykyng
I wele no thyng / ze be myn lord so dere
Ryght as zow lyst / gouernyth þis matyere 322

That wel I wot / quod / þis Markis *softely* [Leaf 147] 323
That in thy chambir / I & þou & sche
Haue a colacioun / & wyst þou whi
ffor I wele aske gif it hire wille be 326
To be myn wif / & rewle hyr aftyr me
And al þis schal been don / in þyn presence
I wele not spek / out of þyn audience 329

And in þe chambere / whil þey were a-boute 330
This tretys which / þat ze schul aftyr here
The puple cam / vnto þe hous w[illegible]te
And wondere hem / in how one[illegible]nere 333
And tentyfli sche / kepte hire [illegible]dere
But outyrly / Grisildis wond[illegible]te
ffor neuere erst / ne saw sch[illegible]n syghte 336

If þat þou vouche saff what so betyde
þy doughter I wol take or þat I wende
As for my wijf vnto hire lyues ende 308

¶ þou lonest me I wot it wel certain 309
And art my feiþful liege man y-bore
And al þat likeþ me I dar wel sayn
It likeþ þe and specialliche perfore 312
Telle me þat poynt as I haue sayd bifore
If þat þou wilt vnto þat purpos drawe
To take me as for þi sone in lawe 315

¶ The sodeyn cas þe man astoned so 316
þat reed he wax abayst and al quakynge
he stood vnneþes he sayde worde no mo
But only þus lord *quod* he my willynge 319
Is as ȝe wille nought ageins ȝour likynge
I wole nothing ȝe be my lord so dere
But as ȝou luste gouerneþ his matiere 322

¶ ȝif wol I quod þis marquys softely 323
þat in þi chambre I and þou and she
haue a collacion and wostow why
ffor I wil axe if þat hire wille be 326
To be my wijf and reule hire after me [leaf 133]
And al þis schal be doon in þi presence
I wol not speke out of þin audience 329

¶ And in here chambre whil þay were aboute 330
here tretes which þat ȝe schul after heere
þe people cam in to þe hous without
And wondred hem in hor honeste manere 333
And tentyfly sche kepte hir fader deere
But outerly Grysildis wondre might
ffor neuer erst ne saugh sche such a sight 336

If þat ȝe vouchesauf what so be-tide
þi douȝter wil I take er þat I wende
As for my wif to my lyues end 308

(37)

Thow louest me I woot wel certeyn 309
And art my feiþ-ful liege man ybore
And al þat likeþ me I dar wel seyn
It likeþ þe and specialy þerfore 312
Tel me þat poynt þat I haue seide byfore
If þat þowe wolde vnto þat purpoos drawe
To take me as for þine sone in lawe 315

(38)

The sodeyn cass þe man astonyed soo / 316
þat rede he wexe al basshed and al quakinge
He stoud *and* vnneþes seide wordes moo
But only þus lord quod he my willinge 319
Is as ȝe wol not ageinst ȝour likinge
I wil no þinge ȝe be my lorde so dere
Riȝt as ȝou lest gouerneþ þis matere 322

(39)

Than wil I do þus quod Marquis softly 323
þat in to þe chambre I and þou. *and* she
haue a collacion and woost þou why
ffor I wil aske hur ȝif hir wil be 326
To be my wif and rewle hir after me
And al þis she shal done in þi presence
I wil not spoke out of þine audience 329

(40)

And in þe Charabers while þei were aboute 330
Her tretis which ȝe shul after here
þe puple come into þe hous without
And wondred hem in howe honest manere [leaf 156, back) 33
And tentifly she kepte hur fadere dere
But vtterly grisild wonder myȝt
ffor neuere erst sey she shuch a siȝt 336

If þat þou vouche-saf what so be-tide
þi douhter .I. wil take ar þat .¶. wende [leaf 119]
As for my wif vnto hire lines ende 308

¶ Thowe louest me .I. wote it wele certeine 309
And arte my feiþeful liege Maifaie y-bore
And al þat likeþ me .I. dar wel seine
It likeþ þe *and* specialische þere-fore 312
Tel me þat point as .I. haue seide be-fore
If þat þou wilte vnto þat purpose drawe
To take me as for þi soñ in lawe 315

¶ The sodeyne caas þe man a-stoned so 316
þat rede he wex a-bassched *and* al qwakynge
He stoode vnneþ he seide worde no moo
Bot only þus lorde *quod* he my willynge 319
Is as ȝo wiH nouht a-ȝeines ȝoure lykeynge
.I. wil noþinge ȝe be my lorde so dere
Bot as ȝow luste gouerneþ þis matier 322

¶ ȝit wil .I. *quod* þis *Markes* softlye 323
þat in þi chamber .I. *and* þowe *and* sche
Haue a collacione and wost þu whie
For .I. wil ax if þat hire wil bee 326
To be my wif *and* reule hire *aftere* me
And al þis schal be done in þi presence
.I. wil nouht speke owte of þine Audience 329

¶ And in hire Chambre while þei were abonte 330
Here treteis whiche þat ȝe schal after here
The peple cam in to þe hous wiþ-oute
And wondred hem in here honest manere 333
And tentifly sche kepped hir fadere dere
Bot vtterly Crizilda wonder myht
For neuer eft sauhe sche suche a siht 336

No wonder is / thogh she were astoned [Latin note, p. 402] 337
To seen so greet a gest' come in that place
She neuere was / to swiche gestes woned
ffor which / she looked / with ful pale face 340
But shortly / forth this tale for to chace
Thise arn the wordes / þat the Markys sayde
To this benigne / verray feithful mayde 343

¶ Grisilde he seyde / ye shal wel vnderstonde 344
It liketh to youre fader and to me [Latin note, p. 402]
That I yow / wedde / and eek it may so stonde
As I suppose / ye wol that it so be 347
But thise demandes / axe I first quod he
That sith it shal be doon / in hastif wyse
Wol ye assente / or elles yow auyse 350

I seye this / be ye redy with good herte 351
To al my lust and that I frely may
As me best thynketh / do yow laughe or smerte
And neuere ye to grucche it nyght ne day 354
And eek whan I sey ye / ne sey nat nay
Neither by word / ne frownynge contenance [Latin note, p. 402]
Swere this / and heere I swere yow alliance 357

¶ Wondrynge vp on this word / quakynge for drede 358
She seyde lord / vndigne and vnworthy [Latin note, p. 402]
Am I / to thilke honour / þat ye me bede
But as ye wole youre self right so wol I. 361
And heere I swere / that neuere willyngly
In werk ne thoght I nyl yow disobeye
ffor to be dead / though me were looth to deye 364

¶ This is ynogh / Grisilde myn quod he [leaf 96] 365
And forth he goeth / with a ful sobre cheere
Out at the dore / and after that cam she
And to the peple / he seyde in this manere 368

¶ No wonder is / thogh þat she were astoned [Latin note, p. 402]
To seen so greet a geste come in to place
She neuere was / to swiche gestes woned
ffor whiche she looked / with ful pale face 340
But shortly / forth this matere for to chace
Thise arn the wordes / þat this Markys sayde
To this benygne / verray feithful mayde 343

[Gri]silde he seyde / ye shal wel vnderstonde [1 Note. With bh] [Latin note, p. 402]
It liketh to youre fader / and to me
That I yow wedde / and eek it may so stonde
As I suppose / ye wol þat it so be 347
But thise demandes / aske I first quod he
That sith it shal be doon / in hastif wyse
Wol ye assente / or ellis yow auyse 350

¶ I sey this / be ye redy / with good herte 351
To al my lust and þat I frely may
As me best thynketh / do yow laughe or smerte
And neuere ye to grucche it/ nyght ne day 354
And eek whan I sey ye / ne sey nat nay
Neither by word / ne frownyng contenance [Latin note, p. 402]
Swere this / and heere I swere oure alliance 357

¶ Wondrynge vp on this word / quakyng for drede [Latin note, p. 402]
She seyde lord / vndigne / or vnworthy
I am / to thilke honour / þat ye me bede
But as ye wol your self/ right so wol I 361
And heere I swere / that neuere willyngly
In werk ne thoght I nel yow disobeye
ffor to be dead / thogh me were looth to deye 364

¶ This is ynough / Grisilde myn quod he 365
And forth he goth / with a ful sobre cheere
Out at the dore / and after that cam she
And to the peple / he seyde in this manere 368

No wondir ist / þow þat sche were a-stonyd 337
To seen so greet / a geste comyn in-to place
Sche neuere was / to swich a geste wonyd
ffor whichs sche lokede / with ful pale face 340
But schortly þis / matyer for to chase
These are þe wordis / þat þe Markis sayde
To þis benynge / veray feyf[t]hful mayde 343

Grysilde he seyde / ȝe schul wel vndyrstande 344
It lykyt to ȝoure / fadyr & to me
That I ȝow wedde / & ek it may so stonde
As I suppose / ȝe wele þat it so be 347
But þese demaundis / aske I ferst *quod* he
That sythe it schal / been don in hasty wyse
Wole ȝe assentyn / or ellis ȝow auyse 350

I seye þis be ȝe / redy with good herte 351
To al myn lust / & þat I frely may
As me best lykyth / do ȝow laube or smerte
And neuere ȝe / to grouche it nyght ne day 354
And ek whan I seye ȝa / ne seye not nay
Neyther be word / ne frounnynge cuntenaunce
Swere þis / & here I swere oure allyaunce 357

Wonderynge vp-on þis word quakynge for drede [Leaf 247, bb]
Sche seyde lord / vndyng & vn-worthy
I am to thilke honour þat ȝe me beede
But as ȝe wele ȝoure self ryȝt so wele I 361
And here I swere / þat neuere wyllyngly
In werk ne thouȝt I nyl ȝow disobeye
ffo[r] to be ded thow me were loth to dye 364

T[h]is is I-nogh Grysilde myn *quod* he 365
And forth he goth with a ful noble cheere
Out at þe dore & aftyr þat cam [2 cam. later, over an erasure] sche
And to þe puple he seyde in þis manere 368

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

¶ No wonder is þouȝ þat' sche were astoned 337
To se so gret' a geste in þat' place
Sche neuer was to suche gestes woned
ffor which sche loked wiþ ful pale face 340
But' schortly forþ þis mater for to chace
This aren þe wordes þat' þe marquys sayde
To his benigne verray feyþful mayde 343

¶ Grisilde he seyde ȝe schule wel vnderstonde 344
It' likeþ to ȝoure fader and to me
That' I ȝou wedde and eek' it may so stonde
As I suppose ȝe wil þat' it' so be 347
But' þese demaundes ax I first' q*uod* he
¶ þat' siþþen it' schal be don in hasty wise
Wille ȝe assente or elles ȝou auyse 350

I seye þis be redy wiþ good herte 351
To al my lust' and þat' I frely may
As me best' þinkeþ do ȝou knowe or smerte
And neuer þe to grucche it' night' ne day 354
And eek' whan I say ȝe ne say not' nay
Neiþ*er* by word ne by frounyng' contynance
Swere þis and heer I swere oure alliance 357

¶ Weddyng' vpon þis word quakyng' for drede 358
Sche sayde lord vndigne or vnworþy
Am I to þat' ilke hon*our* þat' ȝe me bede
But' as ȝe wille ȝoure self' right' so wol I 361
And here I swere þat' neuer willyngly
In werk' ne þought' I nyl ȝou disobeye [leaf 133, back]
ffor to be deed þough me were loþ to deye 364

¶ This is ynough Grisylde myn q*uod* he 365
And forþ he goþ wiþ a ful sobre cheere
Out' at' þe dore and after þat' cam sche
And to þe poeple he sayde in þis manere 368

CORPUS 293 (6-T. 414)

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

No wonder is þouȝe she be astonyed 337
To se so grete a gest' come in þat' place
She was neuere to suche gestys wonned
ffor which she loked wiþ ful pale face 340
But' shortly fro þis matere forto pace
Thise were þe wordes þat' þis marquis saide
To þis benygne verrey feiþful mayde 343

(42)

Grisyle he seide ȝe wol wel vnderstonde 344
It' likeþ vnto ȝoure fadere *and* me
þat' I ȝou wedde *and* eke it' may so stonde
As I suppose þat' ȝe wil it' so be 347
But' þis demaunde I axe furst' q*uod* he
That' siþen it' shal be don on hastif wise
Wol ȝe assent' or ellis ȝowe avise 350

(43)

I seye þis be ȝe redy *with* good hert' 351
To al my lust' *and* þat' I frely may
As me best' þenkeþ do ȝou lawgh or smert
And ȝe neuer gruch nyȝt' ne day 354
And eke whan I seie ȝe say ȝe not' nay
Neiþer be word' ne fraward countenance
Swere þis and here I swere *our* aliance 357

(44)

WOndringe vpon þis worde quaking' for drede 358
She seide Indigne and vnworþi
Am I to þat' [honour] þat' ȝe me bede
But' riȝt' as ye wil ȝ*our* self riȝt' so wil I 361
And [here] I swere þat' neuer willingly
In word' ne þouȝt' I neuere ȝou disobeye
ffor to be dede þouȝe me were loþe to deye 364

(45)

This is ynowe Grisile myn quod he [leaf 165] 365
And forþ he goþ wiþ a sobre chere
Out' at þe door after cam she
And to þe puple he seide in þis manere 368

PETWORTH 346 (6-T. 414)

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

¶ *No wonder is* þouhe þat sche were a-stoned 337
To se so grete a geste in þat place
Sche neuer was to suche gestez woned
For which sche lokede wiþ ful pale face 340
Bot schortly forþe þis matie[r] for to chace
Thes aren þe wordes þat Markes seide
To his benigne feiþ-ful maide 343

¶ Crizild he seide ȝe schal wele vnderstonde 344
It likeþ to ȝoure fader *and* to me
þat .I. ȝowe wedde *and* eke it maie so stonde
As .I. suppose ȝe wil þat it so be 347
Bot þis demandes ax .I. first q*uod* he.
That seþen it schal be done in hastie wise [leaf 118, back]
Wil ȝe assent or elles ȝowe avise 350

¶ I seie þis be redye wiþ goode herte 351
To al my lust *and* þat I. frely maie
As me best þenkeþ do ȝowe knowe *ore smerte*
And neuer þe to grucche it nyht ne daie 354
And eke whan .I. seie ȝe ne saie nouht naie
Neyþer be worde ne be frounynge contenance
Swere þis *and* here .I. swere oure alliance 357

¶ Weddinge vpon þis worde whakeinge for drede 358
Sche seide lorde vndigne or vnworþi
Am .I. to þat ilke honor þat ȝe me bede
Bot as ȝe wil ȝoure self riht so wil .I. 361
And here .I. swere þat neuer wilingely
In werke ne þouhte .I. nyl ȝowe disobeie
For to be dede þouhe me were loþe to deie 364

¶ This is ynouhe Crizilda myne q*uod* he 365
And forþe he goþe wiþe a ful sobre chiere
Oute atte þe dore *and* after þat cam sche
And to þe peple he seide in þis maniere 368

LANSDOWNE 293 (6-T. 414)

This is my wyf quod he / þat standeth heere
Honoureth hire / and loueth hire I preye
Who so me loueth / ther is namoore to seye 371

And for þat no thyng of hir olde geere [Latin note, p. 402] 372
She sholde brynge in to his hous / he bad
That wommen / sholde dispoilen hire right theere
Of which thise ladyes / were nat right glad 375
To handle hir clothes / wher Iane she was clad
But natheles / this mayde bright of hewe
fro foot to heed / they clothed han al newe 378

Hir heris han they kembd / that lay vntressed 379
ful rudely / and with hir fyngres smale
A corone on hire heed / they han ydressed
And sette hire / ful of Nowches grete and smale 382
Of hire array / what sholde I make a tale
Vnethe the peple hire knew / for hire fairnesse
Whan she translated was in swich richesse 385

¶ This Markys / hath hire spoused with a ryng 386
Broght for the same cause / and thanne hire sette
Vp on an hors snow whit and wel amblyng
And to his paleys / er he lenger lette 389
With ioyful peple þat hire ladde and mette
Conueyed hire / and thus the day they spende
In reuel / til the sonne gan descende 392

And shortly / forth this tale for to chace 393
I seye / that to this newe Markysesse
God hath swich fauour / sent hire of his grace
That it ne semed nat by liklynesse 396
That she was / born and fed in rudenesse
As in a cote / or in an Oxe Stalle
But norissed / in an Emperoures halle 399

This is my wyf quod he / that standeth heere
Honureth hire / and loueth hire I preye
Who so me loueth / there is namoore to seye 371

¶ And for þat no thyng of hir olde gere [Latin note, p. 402] 372
She sholde brynge in to his hous / he bad
That wommen / sholde dispoylen hir right there
Of which / thise ladys / were noght right glad 375
To handle hir clothes / wher Iane she was clad
But natheles / this mayde bright of hewe
fro foot to heed / they clothed han al newe 378

¶ Hir herys han they kembd / that laye vntressed [leaf 179] 379
ful rudely / and with hir fyngres smale
A coroune on hir heed / they han ydressed
And sette hire ful of Nowches grete and smale 382
Of hir array / what sholde I make a tale
Vnethe the peple hir knew / for hir fairnesse
Whan she translated was / in swich richesse 385

¶ This Markys / hath hire spoused with a ryng 386
Broght for the same cause / and thanne hire sette
Vp on an hors snow whyt and wel amblyng
And to his palays / er he lenger lette 389
With ioyful peple / þat hir ledde and mette
Convoied hire / and thus / the day they spende
In reuel / til the sonne gan descende 392

¶ And shortly / forth this tale for to chace 393
I seye / þat to this newe Markysesse
God hath / swich fauour sent hire of his grace
That it ne semed nat by liklynesse 396
That she / was born and fed in rudenesse
As in a cote / or in an Oxes Stalle
But norissed / in an Emperours halle 399

This is myn wif / quod he þat standyth heere
Honoureth hire / & louyth hire I preye
Who so me louyth þere is no more to seye 371

And for þat nothyng / of hire olde gere 372
Sche schulde brynge in-to his hous he bad
That wemen schulde dispoylyn hire ryȝt þere
Of whiche þese / ladyis were not ryȝt glad 375
To handele hire clothis / wherIn sche was clad
But natheles þis mayde bryȝt of hewe
ffrom foot to heed they clopede han al newe 378

Hyre heris han þey kembit that lay vntrussede 379
fful rudely & with hewe fyngerys smale
A coroun on hire heed þey han dressyd
And set hire ful of nowchis grete & smale 382
Of hire a-ray what schulde I make a tale
Onepe þe puple hire knew for hire fayrnesse
Whan sche translatede was in swich rychesse 385

This Markis hath hire spousede with a ryng 386
Brouȝt for þe same cause & panne hire sette
Vp-on an hors snow whit & wel amblenge
And to his palrys he wolde no lengere lette 389
With Ioyful puple þat hire ledde & mette
Conueyede hire & þus þe day þey spende
In reuel tyl þe sonne gan descende 392

And shortely forth þis tale for to chace [leaf 179] 393
I seye þat to þis / newe Markysesse
God hath swych fauour sent hire of his grace
That it semede not bi liklynesse 396
That sche was born & fed in rewedenesse
As in a Cote / or in an oxsis stalle
But norchede in / an emperourys halle 399

þis is my wyf quod he þat stondeþ heere
honoureþ hire and loueþ eek I preye
Who so me loueþ þer is no more to seye 371

And for þat^ noþing^ of^ hir olde gere 372
Sche scholde bringe in to his hous he bad
That^ wommen schulde dispoylen hire right^ þere
Of which þis ladyes were noþing^ glad 375
To handle hire clopes wher Inne sche was clad
But naþeles þis mayden bright^ of^ hewe
ffro foot^ to heed þey cloped han al newe 378

¶ hire heres han þey kempte þat^ layn vntressed 379
ful rudely and wiþ hire fyngres smale
þay tyred hire heed þat^ longe rudely lay dressed
Of hire array what^ schulde I make a tale 382
Sche is now fair of^ hew þat^ arst^ was pale
vnneþe þe poeple hir knew for hir fairnesse
Whan sche transmewed was in such richesse 385

¶ This marquys haþ hir wedded wiþ a ryng^ 386
Brouȝt^ for þe same cause and hire sette
vpon an hors snow whyt^ and wel amblyng^
And to þe paleys or he lenger lette 389
Wiþ ioyful poeple þat hire ladde and mette
Conveyed hire and þus þe day þay spende
In reuel til þe sonne gan descende 392

¶ And schortly forþ þis tale for to chace 393
I seye þat^ to þis newe marquysesse
God haþ such fauour sent^ hire of^ his *grace*
That^ it^ ne semed nought be kykenesse 396
That^ sche was born and fedde in rudenesse
As in a cote or in an Oxe stalle/
But^ norisshed in an emperoures halle [Leaf 134] 399

This is my wif quod he þat^ stondeþ here
Honoureþ hir^ and loueth [hire] I prey
Who so loueþ me þer nys no more to seye 371

(46)

And for no þing^ of hure olde gere 372
She shuld bring^ to his hous he badde
þat^ wommen shulden spulen hir^ right^ þere
Of which þe ladies were not^ right^ glade 375
To handel her clopes in which she was clad
But^ naþeles þis maiden bright^ of hwe
ffrom fote to hede ycloped han al newe 378

(47)

Her heres han þei kembed þat^ lay vntressed 379
wel rwdely with her fyngeres smale
And a crowne on her hede þei han dressed
Isette ful of owches grete and smal 382
Of hir^ aray what^ shuld^ I make a tale
Vnneþes þe puple hir^ knewe for her fairnesse
Whan she transformed was in such richesse 385

(48)

¶ This Marquis haþ hure spoused wiþ a rynge 386
Bouȝt for þe same cause an þan hir^ sette
vppon an hors snowe white and wel amblynge
And to his palaies er he lenger lette 389
Wiþ ioiful puple þat^ he lad *and* mette
Conveied hir^ and þus þe day þei spende
In reuel to þe sonne canne descende 392

(49)

And shortely forþ þis tale forto chace 393
I sey þat^ to þis newe Marquisesse
God haþ ysent^ such favour of his *grace*
þat^ it^ semed not^ as by liknesse 396
That^ she was born and fedde in rudenesse [Leaf 105, back]
As in a Cote ar in an oxes stalle
But^ norshed in an Emperours halle 399

This is my wife quod he þat stondeþ hiere
Honoureþ hir *and* loueþ hire eke .I. preie
Who so me loueþe þare is no more to seie 371

¶ And for þat noþinge of hire olde gere 372
Sche scholde þringe in to his house he badde
þat wemmen scholde dispoylen [hire] riht þere
Of whiche þe ladies weren noþinge gladde 375
To handel hire clopes where in sche was cladde
Bot naþeles þis maiden briht of hewe
Fro þe fote to þe hede þei cloped hane al newe 378

¶ Her here ha þei kembed þat laie vntressed 379
Thei tirede hir hede þat longe rudely laie dressed 381
Ful roodely . *and* wiþ hire fingers smale 380
Of hire araye what scholde .I. maake a tale 382
Sche is nowe faire of hewe þat arst was pale
Vnneþ þe peple hire knewe for hire faireness
Whan sche transemute was in suche rechesse 385

¶ This Markes haþ her wed wiþ a ringe 386
Brouht for þe same cause *and* hire sette
Vpon an hors snowe white *and* wele Amblynge
And to þe paleis ar he langer lette 389
Wiþ Ioyful peple þat hire ladde *and* mette
Conneyde hire *and* þus þe daie þei spende [Leaf 119]
In reuele til þe sonne gan descende 392

¶ And schortly forþe þis tale for to chace 393
.I. seie þat to þis new Marquysesse
God haþe suche fauore sent hire of his grace
þat it ne semed nouht be liknesse 396
þat sche was borne *and* fedde in rudesse
As in a Cote or in an ox stall
Bot norissched in an Emperours hall 399

416 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. Ellesmere MS.

¶ To euery wight/ she woxen is so deere [Latin note, p. 402] 400
And worshipful / þat folk ther she was bore
And from hire birthe / knewe hire yeer by yeere
Vnnethe trowed they / but dorste han swore 403
That she to Ianicle / of which I spak bifore
She doghter were / for as by coniecture
Hem thoughte / she was another creature 406

ffor though that euere vertuous was she [leaf 96, back] 407
She was encressed / in swich excellence
Of thewes goode / yset' in heigh bountee
And so discreet' and fair of eloquence 410
So benigne / and so digne of reuerence
And koude so / the peples herte embrace
That ech hire louede / that looked on hir face 413

¶ Noght oonly of Saluces in the toun 414
Publiced was / the beautee of hir name
But eek biside / in many a regioun
If oon seide wel / another seyde the same 417
So spradde / of hire heighe bountee the name
That men and wommen / as wel yonge as olde
Goon to Saluce / vpon hire to bihold 420

Thus Walter lowely ⁊ nay / but roially [Latin note, p. 402] 421
Wedded / with fortunat honestetee
In goddes pees / lyueth ful esily
At hoom / and outward / grace ynogh had he 424
And for he saugh / that vnder heigh degree [Latin note, p. 402]
Was vertu hid / the peple hym heelde
A prudent man / and that is seyn ful seelde 427

¶ Nat oonly this Grisildis / thurgh hir wit' [Latin note, p. 402]
Koude al the feet' of wyfly humblenesse
But eek' whan that the cas required it'
The commune profit' koude she redresse 431

ELLESMERE 248 (6-T. 416)

¶ To euery wight' she woxen is so deere [Latin note, p. 402] 400
And worshipful / þat folk' ther she was bore
That from hir burthe / knewe hire yeer by yeere
Vnnethe trowed they / but dorste han swore 403
That to Ianicle / of which I spak bifore
She doghter were / for as by coniecture
Hem thoughte / she was another creature 406

¶ ffor thogh þat euere / vertuous was she 407
She was encressed / in swich excellence
Of thewes goode / yset in heigh bountee
And so discreet' and fair of eloquence 410
So benygne / and so digne of reuerence
And koude so / the peples herte embrace
That ech hir louede / that looked on hir face 413

[N¹]oght oonly / of Saluce in the town [¹ Rats. leaf 179, back]
Publissed was / the bountee of hir name
But eek bisyde / in many a Regioun
If oon seyde wel / another seyde the same 417
So spradde / of hir heighe bountee the fame
That men and wommen / as wel yonge as olde
Goon to Saluce / on hire to biholde 420

¶ Thus Walter lowely / nay but roially [Latin note, p. 402] 421
Wedded / with fortunat honestetee
In goddes pees / lyueth ful esily
At hom / and outward grace ynow hath he 424
And for he saugh / þat vnder lowe degree [Latin note, p. 402]
Was ofte vertu hyd / the peple hym helde
A prudent man / and that is seyn ful selde 427

¶ Noght oonly / this Grisildis / thurgh hir wit [Latin note, p. 402]
Koude al the feet' of wifly humblenesse
But eek' whan þat the cas required it
The commune profit' koude she redresse 431

HENGWRT 413 (6-T. 416)

To euery wight sche wexen is so dere 400
And worchepeful / þat folk þere sche was bore
And from hyre burthe knew hire ȝer be ȝere
Oneþe trowede þey but durste a swore 403
That to Ianykele of which I spak be-fore
Sche doghtir were / for as be coniecture
Hem thouȝte sche was a-noþer cryature 406

ffor thow þat euere / verteuous was sche 407
Sche was encresede in swych excellence
Of thewys goode / I-set in high bounte
And so discret & fayr of eloquense 410
So benyngne & so dygne of reuerence
And coude so þe puples herte embrace
That eche hire louede þat lokede in hir face 413

Not' only of Saluces in þe toun 414
Publischid was þe bounte of hyre name
But ek be-sydyn in manye a regioun
ȝif ony seyde wel a-noþer seyde þe same 417
So spradde of hire / high bounte þe fame
That men & wemen as wel ȝynge as olde
Com to saluce / vp-on hire to be-holde 420

This Water lowely nay but roially 421
Weddede with fortunat oneste
In godis pes leuyth / ful honestely
At hom / & outwar / grace I-nogh haþ he 424
And for he saw þat vndyr low degre
Was ofte vertu hid / þe peple hym hilde
A prudent man / & þat is seyn ful seelde 427

Not only this Grisyldis thourgh hire wit [leaf 248, back] 428
Koude al þe fet of wyfly humbilnesse
But ek whan þe cas / requyrede it
The comune profyt coude sche redresse 431

CAMBRIDGE 248 (6-T. 416)

¶ To euery wight' sche woxen is so deere
And worschipful þat' folk' þer sche was bore
And from hire burþe knewe hire þere by 3eere
vnneþe trowede þey but' durst' han swore
þat' to Ianicle of' which I spak' byfore
Sche doughter nas for as by coueiture
hem þoughte sche was anoþer creature

¶ ffor þough euere vertuous was sche
Sche was encressed in such excellence
Of' þewes good y-sette in heih bounte
And só discrete and fair of' eloquence
So benigne and digne of' reuerence
And coude so þe poeples herte embrace
þat' ech hir loueþ þat' lokeþ on hir face

¶ Not' only of' salues in þe toun
Pirplissched was þe bounte of' hir name
But' eek' besyde in many a regioñ
If' on syde wel anoþer syde þe same
So spredeþ of' hire heih bounte & fame
That' men and wommen als wel 3onge as olde
Gon to salice vpon hir to byholde

¶ Thus Walter lowly nat' but' really
Wedded wiþ fortunate honeste
In goddes pees lyueþ ful esily
At' hom and outward grace ynough hadde he
And for he saugh þat' vnder lough degre
Was ofte vertu hyd þe poeple him helde
A prudent man and þat' is seyn ful seelde

¶ Nat' oonly þis Grisildis þurgh hir witte
Coude al þe fait' of' wyfly homlynesse
But' eke whan þat' þe cas requyred it
The comun *profyt'* coude sche redresse

To euery wiþ' she woxen is so dere
And worshipful þat' folk' þer she was bore
And from her birth knewe her fro 3ere to 3ere
Vnneþ trowed þei but' durst' haue swore
þat' to Ianicle of which I speke byfore
She dou3tere he were for as by coniecture
hem þou3t' she was a noþer creature
(51)
ffor [þou3e] þat' euere vertuous was she
She was encresed in such excellence
Of thewe sette in high bounte
And so discrete and faire of eloquence
So benygne and digne of reuerence
And coude þe puples *hertes* so enbrace
þat' ech her loued þat' loked on her face
(52)
Nou3t only of saluce in þe toun
Published was þe bounte of her name
And eke be-side in mony a regiown
If oon seide wel anoþer seide þe same
So spradde of hure bounte þe fame
That' men and wommen boþ 3onge *and* olde
Goon to saluse hur' to be-holde
(53)
This walter. lowly nay but' ryally
wedded wiþ fortune honeste
In goddes pees lyuen wel esely
At' hoom and outward grace ynoȝe had he
And for he sawe vnder lowe degre
was oft' vertue hid þe puple hym helde
A prudent' man and þat' is sene wel selde
(54)
Nou3t' only Grisile þus þorgh her witte
Coupe al þe fete of wively humblenesse
But' eke whan þe cas required it'
The comon profite coude she redresse

¶ To *euery* whight sche waxen is so dere
And worschipful þat folke þere sche was bore
And froma hire birþe knewe hire 3ere be 3ere
Vnneþ trowed þei bot dorst han swore
That to Ianicul of whiche .I. spak before
Sche douhter nas for as be courtore
Hem þouht sche was a noþer creature

¶ For þouhe euere vertuous was sche
Sche was encresed in suche excellence
Of þewes goode sette in hihe bounte
And so discrete *and* faire of eloquence
So benigne *and* digne of reuerence
And coupe so þe peple hertes so enbrace
That iche hire loueþe þat lokeþ in hire face

¶ Nouȝt only of Saluces in þe toune
Purplyste was þe bounte of hire name
Bote eke be-side in mony a Regioune
If one seide wele a noþer seide þe same
So spredeþe of hire hihe bounte *and* fame
That men *and* wemmen also wele 3onge as olde
Gone to Saluce vpon hire to be-holde

¶ Thus Walter lowly. nouȝt. but royalye
Wedded wiþ fortunate houeste
In goddes pes leueþ ful esilye
Att home *and* outewarde grace. ynowhe had he
And for he sauhe þat vnder lowe degre
Was oft vertue hidde þe peple him helde
A prudent man *and* þat is seene ful selde

¶ Nouht only þis Crisilde þourhe hire witte
Coupe al þe feiþe of wifly homlynesse
Bot eke whan þat þe cnas required it
The comune *profit* coupe sche redresse

Ther nas discord / rancour / ne heuyness
In al that land / that she ne koude apese
And wisely / brynge hem alle in reste *and* ese 434

Though that hire housbonde absent were/ anon [9] 435 [Latin note, p. 402]
If gentil men / or othere of hire contree
Were wrothe / she wolde bryngen hem aton
So wise / and rype wordes hadde she 438
And Iuggementz of so greet equitee
That she from heuene / sent was as men wende
Peple to saue / and euery wrong tamende 441

¶ Nat longe tyme / after/ that this Grisild 442
Was wedded / she a doghter hath ybore
Al had hire leuere / haue born a man child
Glad was this Markys / and the folk therfore 445
ffor though a mayde child / coome al bifore
She may / vn-to a man child atteyne
By liklihede / syn she nys nat bareyne 448

¶ Explicit secunda pars

¶ Incipit tercia pars [leaf 97]

THer fil / as it bifalleth tymes mo [9] [Latin note, p. 402] 449
Whan *þat* this child / had souked but a throwe
This Markys / in his herte longeth so
To tempte his wyf hir sadnesse for to knowe 452
That he ne myghte / out of his herte throwe
This merueillous desir/ his wyf tassaye
Nedelees god woot/ he thoghte / hire for taffraye 455

He hadde assayed hire / ynogh bifore 456
And foond hire euere good / what neded it
Hire for to tempte / and alwey / moore and moore
Though som men preise it for a subtil wit/ 459
But as for me / I seye that yuele it sit
To assaye a wyf whan *þat* it is no nede
And putten hire / in angwyssh and in drede 462

Ther nas discord / rancour / ne heuynesse
In al that land / *þat* she ne koude apese
And wisly / brynge hem alle in reste and ese 434

¶ Thogh *þat* hir housbond absent were / anon [Latin note, p. 402]
If gentil men / or othere of hir contree
Were wrothe / she wolde bryngen hem aton
So wise / and rype wordes hadde she 438
And Iuggementz / of so greet equytee
That she from heuene sent was / as men wende
Peple to saue / and euery wrong tamende 441

¶ Nat longe tyme after that this Grisild 442
Was ywedded / she a doghter hath ybore
Al hadde hir leuere / haue had a knaue child
Glad was the Markys / and the folk ther fore 445
ffor thogh a mayde child / coome al bifore
She may / vn to a knaue child atteyne
By liklyhede / syn she nys nat bareyne 448

Explicit secunda pars

Incipit/ pars tercia.

THer fil / as it bifalleth tymes mo [leaf 180. Latin note, p. 402]
Whan *þat* this child / hath souked but a throwe
This Markys / in his herte longeth so
To tempte his wyf/ hir sadnesse for to knowe 452
That he ne myghte / out of his herte throwe
This merueilous desir / his wyf tassaye
Nedelees god woot he thoghte hire for tafraye 455

¶ He hadde assayed hire / ynow bifore 456
And fond hir euere good / what neded it
Hir for to tempte / and alwey moore & moore
Thogh som men preyse it for a subtil wit 459
But as for me / I seye *þat* yuele it sit
Tassaye a wyf / whan *þat* it is no nede
And putten hire / in angwyssh and in drede 462

There nas discord rancure ne heuynesse
In al *þat* lond *þat* sche ne coude a-pese
And wysely brynge hem in reste & ese 434

Thow *þat* hire husbonde / absent were a-non 435
ȝif gentyl men or oþere of hire cuntre
Were wroth sche wolde / brynge hem at oon
So wyse & rype wordis hadde she 438
And Iugementis of so gret equite
þat sche from heuene sent as men wende
Puple to saue & oþere men tamende 441

Not longe tyme aftyr *þat* þis gresylde 442
Was I-weddit sche a doughtyr hath I-bore
Al hadde sche leuere a born a knaue chyld
Glad was þe markis & þe folk þerfore 445
ffor thow a mayde chyld cam al by-fore
Sche may vn-to a knauechild a-teyne
By liklyhed syn sche nys nat bareyne 448

[*PART III.*]

Ther fel as it bi-fel tymys mo 449
Whan *þat* þis child hath soukede but a throwe
This markis in his herte longith soo
To tempte his wyf hire sadnesse for to knowe 452
That he ne myȝte out of his herte throwe
This meruelious desyr his wyf tasayee
Nedles god wot he thouȝte hyre for taffraye 455

He hadde a-sayed hire ryȝt I-now be-fore 456
And fond hire eeuere good / what neded it
Hire for to tempte alwey more & more
Thow sum men preyse it for a subtil wit 459
But as for me I seye *þat* yuele it sit
Tassaye a wyf / whan *þat* it is noon nede
And put hire in anguys & in drede 462

þer nas discorde rancour ne heuynesse
In al þat lond þat sche couþe appese
And wisly bringe hem alle in hertes ese 434

¶ Though þat hire housbonde absent were anon [leaf 124, back]
If gentil men or oþer of hire countre
Were wrope sche wolde bringen hem at on
So wys and rype wordes hadde sche / 438
And Iuggements of so grot equite
þat sche from heuen sent was as men wende
þe poeple to plese and euery wrong to amende 441

¶ Nat long tyme after þat þis Grisilde 442
Was wedded sche a douȝter haþ y-bore
Al hadde hir leuer haue born a knaue childe
Glad was þis marquys and his folk þerfore 445
ffor þough a mayden childe come al bifore
Sche may vnto a knaue child atteyne
Be lykened sipþe sche is not bareyne 448

¶ Explicit ij^ pars.

Ther felle as it bifalleþ tymes mo 449
When þat þis childe haþ souked but a prowe
This marquys in his herte longeþ so
To tempte his wyf his sadnesse for to knowe 452
þat he ne might out of his herte þrowe
¶ This meruoylous desir his wijf to assaye
Needeles god wot he þought hir to affraye 455

he hadde assayed hire ynough bifore 456
And fond hir euer good what needed it
hire for to tempte and alway more and more
But as for me I seye þat euele it sitte 459
þough some men it preyse for a subtil witte
To assaye a wijf whan þat it is no neede
And putten hire in anguissche and in dredde 462

Ther nas no discord rancour ne heuynesse
In al þe londe þat she ne coude it cese
And bring hem al wisely in rest *and* ese 434

Though þat hur husbond present were anon 435
ȝif Gentil men or oþer of her contre
were wroop she cowde bringe *hem* at on
So wise and rype wordes had she 438
And Iuggement of so grete equite
That she fro heuene was as men wende[1] [¹ *this line is repeated in the MS.*]
Puple to saue and euery wrong tamende 441

Not longe tyme aftere þat þis grisild 442
Was wedded she a douȝter haþ ybore
Al had she leuer born a knaue child
Glad was þe Marquis *and* his folk þerfore 445
ffor þouȝe a mayde childe come al byfore
She may to a knaue childe atteyne
By liklihede sipens she is not bareyne 448

[THE THIRD PART.]

Therfor as it falleþ tymes moo 449
That þis childe haþ sowked but a thrawe
This marquis in his hert longeþ so
To tempte his wif her sadnesse to knowe 452
þat he ne myȝt fro his hert throwe
þis merveilous desire his wif tassay
Napeless god wote he þouȝt hir to affray 455

He had assaied hir ynouȝe to-fore 456
And fonde hur euer good what nedeþ It
Hir forto torment and alway more *and* more
Þouȝe somme preise it for a subtile witte 459
But as for me I saie þat euel it sitte [leaf 168, back]
To assaie a wif whan it is no nede
And putten hure in angwissh *and* in drede 462

Ther nas discorde rancor ne heuinesse
In al þat londe þat sche coupe apese [leaf 179, back]
An wisely bringe hem al in hertes ese 434

¶ Thouhe þat hir husbonde absent were anone 435
If gentil men or opere of here contre
Weere wrope sche wolde bringe hem att one
So wise *and* ripe wordes had sche 438
And Iuggement of so grete equite
That from heuen ysente was as men wende
The peple to plese *and* euery wronge to amende 441

¶ Nouht longe time after þat þis Crisilde 442
Was wedded sche a douhter haþ .L-bore
Al had hire leuer haue borne a knaue childe
Gladd was þis markes *and* his folk þer fore 445
For þouhe a mayden childe cam al before
Sche maie vnto a knaue childe atteigne
Belikned seþ sche is nouht bareine 448

[Explicit] Secunda pars ffabule.

[PART III.]

Thore fel att befalleþ times mo *[or* ino] 449
Whan þat þis childe hadde sowked bot a prowe
This Markes in his hert langeþ so
To tempt his wif hire saddenesse for to knowe 452
That he ne myht oute of his hert prowe
This merueilous desire his wif to assaie
Nedeles god wote he þouht hire to affraie 455

¶ He hadde assaide hire ynouhe before 456
And fonde hire euere goode what nededeþe
Hire for to tempte *and* alweie more *and* more
Bot as for me .I. seie þat yuel it sitte 459
þouhe sume men it preise for a subtile witte
To assaie a wif whan þat it is no nede
And to putten hire in angwysse *and* in drede 462

413 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

ffor which / this Markys / wroghte in this manere 463
He cam allone / a nyght / ther as she lay
With stierne face / and *with* ful trouble cheere
And seyde thus / Grisilde quod he that day 466
That I yow took/ out of youre pouere array
And putte yow / in estaat of heigh noblesse
Ye haue / nat that' forgeten as I gesse 469

I seye Grisilde / this present dignitee 470
In which that I haue put yow /. as I trowe
Maketh yow nat' foryetful for to be
That I yow took/ in poure estaat ful lowe 473
ffor any wele / ye moot youre seluen knowe
Taak heede / of euery word / that y yow seye
Ther is no wight' that hereth it but we tweye 476

Ye woot youre self wel / how *þat* ye cam heere 477
In to this hous / *it* is nat longe ago
And though to me / *þat* ye be lief and deere
Vn-to my gentils / ye be no thyng so 480
They seyn / to hem / it is greet shame and wo
ffor to be subgetz / and to been in seruage
To thee / that born art/ of a smal village 483

And namely / sith thy doghter was ybore 484
Thise wordes / han they spoken doutelees
But I desire / as I haue doon bifore
To lyue my lyf *with* hem / in reste and pees 487
I may nat in this caas / be recchelees
I moot doon *with* thy doghter/ for the beste
Nat as I wolde / but as my peple leste 490

And yet god woot' this is ful looth *to* me [leaf 97, back]
But nathelees / with oute youre wityng'
I wol nat doon / but this wol I quod he
That ye to me assente / as in this thyng' 494

ELLESMERE 250 (6-T. 418)

418 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

ffor which / this Markys / wroghte in this manere 463
He cam allone a nyght' ther as she lay
With steerne face / and with ful trouble cheere
And seyde thus / Grisilde quod he that day 466
That I yow took' out of youre poure array
And putte yow in estat' of heigh noblesse
Ye haue nat' that forgeten as I gesse 469

¶ I seye Grisilde / this present dignitee 470
In which *þat* I haue put yow / as I trowe
Maketh yow / nat foryetful for to be
That I yow took' in poure estat ful lowe 473
ffor any wele / ye mote your seluen knowe
Tak hede of euery word / *þat* I yow seye
Ther is no wight' *þat* hereth it but we tweye 476

¶ Ye woot your self wel / how *þat* ye cam heere 477
In to this hous / it is nat longe ago
And thogh to me / *þat* ye be lief and deere
Vn to my gentils / ye be no thyng so 480
They seyn / to hem / it is greet shame & wo
ffor to be subgitz / and been in seruage
To thee / that born art' of a smal village 483

¶ [An[1]]d namely / sith thy doghter was ybore [1 Ratr. leaf 180, back]
Thise wordes / han they spoken doutelees
But I desire / as I haue doon bifore
To lyue my lyf *with* hem / in reste and pees 487
I may nat' in this cas be recchelees
I moot doon *with* thy doghter / for the beste
Nat as I wolde / but as my peple leste 490

¶ And yet god woot' this is ful looth to me 491
But nathelees / with outen youre wityng'
I wol nat doon / but this wol I quod he
That ye to me assente / as in this thyng' 494

HENGWRT 415 (6-T. 418)

418 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

ffor which þis Markys / wrowt in þis manere [leaf 249] 463
He cam alone / a nyȝt *þere* as sche lay
With sterne face / & with ful sturdy chere
And seyd thus / Grisilde quod he *þat* day 466
That I ȝow tok / out of ȝoure pore aray
And put ȝow in estat/ of hegh noblesse
ȝe han not *þat* / forgetyn as I gesse 469

I sey Grisilde / this *present* dignete 470
In which *þat* I haue / put ȝow / as I trowe
Makyth ȝow nat / forȝetful for to be
þat I ȝow tok / in pore estaat ful lowe 473
ffor ony wele / ȝe motyn ȝoure seluyn knowe
Take heed of / euery word *þat* I ȝow seye
Ther is no wight / *þat* hereth it but we tweye 476

Ye woot youre self wel / how that ye cam heere 477
In-to this hous / it is nat longe a go
And thow to me / *þat* ye been lef & deere
Vn-to myn sentens ye been nothyng so 480
They seyn to hem / it is greet schame & wo
ffor to been subiect / & been in seruage
To the *þat* born art / of a smal village 483

And nameliche / sithe thy*n* doughtyr was bore 484
These wordis han / they spoke douteles
But I desire / as I haue doon by-fore
To lyue my*n* lyf / with he*m* in reste & pees 487
I may nat in / this cas been rechelees
I mot doon *with* thyn / doghtyr for the beste
Nat as I wolde / but as myn peple leste 490

And ȝit god wot / it is ful looght to me 491
But natheles / with-outyn ȝoure wytynge
I wol not don / but this wol I quod he
That ȝe to me / assente as in this thyng 494

CAMBRIDGE 250 (6-T. 418)

¶ ffor which þis marquys wrought' in þis manere	463
he com a night' allone þer as sche lay	
Wiþ sterne fate and wiþ trouble cheere	
And seyde þus Grisilde *quod* he þat day	466
þat' I ȝou took' out' of ȝoure pore aray	
And putte ȝou in astat' of heye noblesse	
ȝe haue nought' forgeten as I gesse	469
¶ I seye Grisilde þis present' dignite	470
In which I haue putte ȝow *as* I trowe	[Leaf 136]
makeþ ȝou nought' forȝeteful *for to* be	
þat' I ȝou took' in pouer astate ful lowe	473
ffor eny wele ȝe mote ȝoure selue knowe	
Tak' heed of *e*uery word þat' I ȝou say	
þer nys no wight' þat' heereþ it' but' we tway	476
¶ ȝe wote ȝoure selue wel how þat' ȝe come here	477
In to þis hous þat' nys nat' longe ago	
And þough to me ȝe be right' leeue and deere	
vnto my gentiles ȝe ben noþing' so	480
þey say to hem it is gret' schame and wo	
ffor to be sogette and ben in seruage	
To þe þat' art' born of a smal vilage	483
¶ And namely sippe þy dou*gh*ter was y-bore	484
This wordes han þey spoke douteles	
But I desire as I haue don byfore	
To lyue my lyf' wiþ hem in reste and pees	487
I may not' in þis cas be recheles	
I mot' do wiþ þi dou*gh*ter for þe beste	
Nought' as I wolde but' as my gentils leste	490
¶ And ȝit' god wot' þis *is* ful loþ to me	491
But' naþeles wiþouten ȝour wetynge	
I wil nat' do but þis wil I *quod* he	
That' ȝe to me assent/ as in þis þinge	494

For which þis Marquis wrouȝt' in þis ma[ne]re	463
He came a nyght' alon þer as she lay	
wiþ steerne face and trouble chere	
And seide þoo Griseld' quoþ he þat' day	466
þat' I ȝou take out' of ȝoure poor aray	
And putte ȝou in estate of hie noblesse	
ȝe han not' ȝit' forȝeten as I gesse	469
(60)	
I seye Griseld' þis present' dignite	470
In which I haue put' ȝou as I trowe	
Makeþ not' ȝou forȝetful forto be	
þat' I ȝou take in poor estate ful lowe	473
ffor eny þinge ȝe mote ȝoure seluen knowe	
Take hede of euery word þat' I ȝou seie	
ther is no wiȝt' þat' hereþ þis but' we tweye	476
(61)	
ȝe wote ȝour self wele howe þat' ȝe come here	477
Into þis hous it' is not long' ago	
And þouȝe to me ȝe be leef *and* dere	
vnto my gentiles ȝe be no þing' so	480
þei seyn to hem it' is grete shame *and* woo	
fforto be sogette and in seruage	
To þe þat' art' born of so lowe lynage	483
(62)	
And namely sip þi dou*gh*ter' was bore	484
þise wordes han þei spoke douteles	
But' I desire as I haue don byfore	
To lyve my lif' wiþ hem in rest' *and* pees	487
I may not' in þis cas bene rechelees	
I most' doñ wiþ [þi] dou*gh*tere for þe best'	
nouȝt' as I wold' but' as my gentils leste	490
(63)	
And ȝit' god woot' þis is ful loþ to me	491
But' naþeles wiþ outen ȝour wetynge	[Leaf 147]
I nyl not' doo but' þis I wil quod he	
þat' ȝe to me assent' as in þis þinge	494

¶ ffor whiche þis markys wrouht in þis manere	463
He cam a nyht alone þere as ſche leye	
Wiþ steren face *and* wiþ trouble chiere	
And seide þus Cr[i]silde *quod* he þat deye	466
þat .I. ȝoue toke oute of ȝoure poure aray	
And putt ȝowe in astate of hihe noblesse	
ȝe haue nouht for-geten as .I. gesse	469
¶ .I. seie Criselde þis present dignite	470
In whiche .I. haue put ȝowe as . I trowe	
Makeþ ȝowe nouht for-ȝeteful for to be	
þat .I ȝowe toke in poure astate ful lowe	473
For *any* wele ȝe moste ȝoure selue knowe	[Leaf 126]
Take hede of euery worde þat .I. ȝowe seie	
þere is no whight þat hereþ it bot we tweye	476
¶ ȝe wote ȝoure self wele howe þat ȝe com here	477
In to þis house þat is nouht longe a go	
And þouhe to me ȝe be riht leue *and* dere	
Vn-to my gentils ȝe be noþinge so	480
Thei seie to hem it is grete schame *and* woo	
For to be soubgetes *and* be in seruage	
To þe þat art borne of a smale vilage	483
¶ And namely seþþe þi douhter was bore	484
þis wordes haue þei spoken douteleſſe	
Bot .I. desire as .I. haue done be-fore	
To lede my lyue wiþ hem in rest *and* pese	487
.I. maie nouht in þis caas be recheles	
.I. mote do wiþ þi douhter for þe best	
Nat as .I. wolde bot as my genteles leste.	490
¶ And ȝite god wote þis is ful loþe to me	491
Bot naþeles wiþ owten ȝoure witeinge	
.I. wil nouht do bot þis wiht .I. quod he	
þat ȝe to me assent as in þis þinge	494

419 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

Shewe now youre pacience / in youre werkyng
That ye me highte / and swore in youre village
That day / that maked was oure mariage 497

¶ Whan she had herd al this / she noght ameued 498
Neither in word / or chiere or countenance ¶ Nec verbo / nec vultu fertore
ffor as it semed / she was nat agreued
She seyde lord / al lyth in youre plesance 501
My child and I / with hertely obeisance
Been youres al / and ye mowe saue *and* spille
Youre owene thyng werketh after youre wille 504

Ther may no thyng / god so my soule saue 505
Liken to yow / that may displese me
Ne I ne desire / no thyng for to haue
Ne drede for to lese / saue oonly thee /. vel yee 508
This wyl is in myn herte / and ay shal be
No lengthe of tyme / or deeth may this deface
Ne chaunge my corage / to another place 511

¶ Glad was this Markys / of hire answeryng 512
But yet he feyned / as he were nat so
Al drery was his cheere / and his lookyng
Whan *pat* he sholde / out / of the chaubre go 515
Soone after this / a furlong wey or two
He *pr*iuely / hath toold al his entente
Vn-to a man / and to his wyf hym sente 518

A maner sergeant was this *pr*iuee man 519
The which *pat* feithful ofte / he founden hadde
In thynges grete / and eek swich folk wel kan
Doon execucion on thynges badde 522
The lord knew wel / that he hym loued *and* dradde
And whan this sergeant wiste the lordes wille
In to the chambre / he stalked hym ful stille 525

ELLESMERE 251 (6-T. 419)

419 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

Shewe now youre pacience / in youre wirkyng
That ye me highte / and swore in yone village
That day / *pat* maked was oure mariage 497

¶ Whan she hadde herd al this / she noght ameued 498
Neither in word / or cheere / or contenance Nec verbo nec vultu.
ffor as it semed / she was nat agreued
She seyde lord / al lith in youre plesance 501
My child and I / with herdly obeisance
Been youres al / and ye mowe saue or spille
Youre owene thyng werketh after youre wille 504

¶ Ther may no thyng god so my soule saue 505
Liken to yow / *pat* may displesen me
Ne I ne desire / no thyng for to haue
Ne drede for to lese / saue oonly thee / vel ye. 508
This wyl is in myn herte / and ay shal be
No lengthe of tyme / or deth may this deface
Ne chaunge my corage / to oother place 511

¶ Glad was this Markys / of hir answeryng 512
But yet he feyned / as he were nat so
Al drery was his chere / and his lookyng
Whan *pat* he sholde / out of the chambre go 515
Soone after this / a furlong wey or two
He pryuely / hath told al his entente
Vn to a man / and to his wyf hym sente 518

¶ A maner sergeant / was this *pr*iuee man [leaf 181] 519
The which *pat* feithful ofte / he founden hadde
In thynges grete / and eek swich folk wel kan
Doon execucion / in thynges badde 522
The lord knew wel / that he [hy]m loued and dradde
And whan this sergeant wiste his lordes wille
In to the chambre / he stalked hym ful stille 525

HENGWRT 416 (6-T. 418)

419 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

Schewe now youre / pacience in youre werkyng
That ye me hyste / & swore in youre wyllage
That day that maked / was oure mariage 497

Whan sche hadde herd al this she noght a-meued [leaf 249, bk] 498
Neythir in word / ne chire nor countenaunce
ffor as it semeds sche was nat agreuyd
Sche seyde lord al lyth in yore plesaunce 501
Myn chyld & .I. / with hertely obuy-saunce
Been youres al & ye mowe saue or spille
Youre owene thyng werkyth aftyr youre wylle 504

There may no thyng god so myn soule saue 505
Lykyn yow *pat* may displeayn me
Ne I desyre nothyng for to haue
Ne drede for to lese saue only thee 508
T[h]is wil is in myn herte & ay schal bee
No lenthe of tyme or deth schul this defase
Ne change myn corage tyl a-noper place 511

Glad was this markis of this answeryng 512
But 3it he feynede as it were nat so
Al drery was hise chir & hise lokynge
Whan *pat* he schulde out of the chambir goo 515
Sone aftyr this a furlong woy or too
He pryuyly hath told al his entente
Vn-to a man & to his wif hym sente 518

A maner seriaunt was this *pr*iue man 519
The whiche that fei[t]hful ofte he foundyn hadde
In thyngis grete & ek swiche folk wel kan
Doon execucioun / in thyngis badde 522
The lord knew wel that he hym louede & dradde
And whan this sergeaunt / wiste this lordis wille
In-to pe chaumbre / he stalke hym ful stylle 525

CAMBRIDGE 251 (6-T. 419)

Schewe now 3our pacience as in werkynge
þat3 3e me hight and swor in 3our village
That3 day þat3 maked was our mariage 497

¶ Whan sche had herd al þis sche nat ameued 498
Neyþer in word ne cheere ne contynaūce
ffor as it semed sche was nat agreued
Sche sayde lord al lip in 3our plesaunce 501
My childe and I wiþ hertely obeissance
ben 3oures al and 3e mowe saue & spille
3oure owne þing wirkiþ after 3our wille 504

¶ Ther may no þing so god my soule saue 505
liken to 3ou þat may displesen me
Ne I desyre noþing for to haue [leaf 135, back]
Ne drede for to lese saue oonly þe 508
þis wille is in myn herte and ay schal be
No lengþe of tyme or deþ may þis deface
Ne chaunge my corrage to anoþer place 511

¶ Glad was þis marquys for hire answeryng 512
But 3it he feigned as it were not so
Al dreery was his cheer as his lokyng
¶ Whan þat he schulde out of þe chambre go 515
Sone after þis a forlong way or two
he priuely haþ tolde al his entente
vnto a man and to his wiif him sente 518

¶ A maner sergeant was þis priue man 519
The which he feiþful often founden hadde
In þinges gret and eek such folk wel can
Don execucion of þinges badde 522
The lord knew wel þat he him loued and dradde
And whan þis sergeant knew his lordes wille
In to þe chambur he stalked him ful stille 525

Shewe3 now 3oure pacience in 3our worchinge
That3 3e me hyhi3t and swore in 3our vilage
That3 day þat3 maked was our mariage 497

(64)

Whan she had herde al þis she was not amoued 498
Neiþer in word or chere or countenaunce
ffor as it semed she was not agreued
She seid lorde alt-lith in 3oure plesaunce 501
My childe and I wiþ hertely obeisance
Bene 3oures alt and 3e may saue and spille
3oure owne þing wheder þat 3e wille 504

(65)

Ther may no þinge so god my saule saue 505
likinge to 3ou þat may displese me
Ne I desire no þinge to haue
Ne drede to lese saue only 3e 508
This wille is my herte and ay shal be
No lengtli of tyme or deþ it may deface
Neiþe chaunge my corage into oþer place 511

(66)

Glad was þe Marquis of hur answering 512
But 3it he feyned as he were not so
Al drery was his chere and his lokinge
whan she shuld out of þe chamber goo 515
Sone after þis a forlong way or twoo
he pleynly haþ told his entent
Vnto a man which he to his wif sent 518

(67)

A maner sergeaunt was þis privey man 519
þe which þat feithful fond yhad
In þinges grete and eke such folk wel can
Don execucion of þinges bad 522
þe lord knewe wel þat he hym loued and drad
And whan þis sergeaunt wist his lordes will [leaf 167, back]
Into þe chambere he stalked hym ful stil 525

Schewe nowe 3oure pacience as in werkynge
þat me 3e hiht and swore in 3oure vilage
þat daie þat maked was oure Mariage 497

¶ Whan sche hadde herde al þis sche nat ameued 498
Neiþere in worde ne chiere ne countenance
For as it semede sche was nouht agreued
Sche saide lorde al liþe in 3oure plesance 501
My childe and I. wiþ hertly obeisance
Bene 3oures all. and 3e mowe saue and spille
3oure owen þinge workeþ after 3oure wille 504

¶ There maie no þinge so god my soule saue 505
Likeinge to 3owe þat maie displesen me
Ne I. desire no þinge for to haue
Ne drede for to leese saue onlye þe 508
þis wil is in myne hert and aie schal be
Ne lengeþ of time or deþe maie þis deface
Ne chaunge myne corage to anoþer place 511

¶ Glad was þis Marquys for hir answeringe 512
Bot 3it he feyned . as it wer nouht soo
Al drery was his chier as his lokeinge
Whan þat he scholde oute of þe chambre goo . 515
Sone after þis a furlonge waie or tuo [leaf 120, back]
He priuely haþ tolde al his entent
Vnto a man of his assent 518

¶ A maner seriant was þis priue man 519
þe whiche he feiþeful often fonden hadd
In þinge greto . and eke sucha folke wele can.
Done execucions of þinges badde 522
The lordo knewe wele þat he him loued and dradde
And whan þis Seriant knewe his lordes wille
In-to þe chambure he stalked him ful stille 525

¶ Madame he seyde / ye moote foryeue it me 526
Though I do thyng to which I am constreyned
Ye been so wys / that ful wel knowe ye
That lordes heestes / mowe nat been yfeyned 529
They mowe wel been / biwailled and compleyned
But men moote nede / vn-to hire lust obeye
And so wol I / ther is namoore to seye 532

This child / I am comanded for to take [leaf 98] 533
And spak namoore / but out the child he hente
Despitously / and gan a cheere make
As though he wolde / han slayn it er he wente 536
Grisildis / moot al suffren and consente
And as a lamb / she sitteth meke and stille
And leet this crueel sergeant doon his wille 539

¶ Suspecious / was the diffame of this man ¶ suspecta viri fama
Suspect his face / suspect his word also ¶ suspecta facies ¶ suspecta hora
Suspect the tyme / in which he this bigan ¶ suspecta erat oratio
Allas hir doghter/ that she loued so 543
She wende / he wolde han slawen it right tho
But nathelees / she neither weeps ne syked
Consentynge hire / to that the Markys lyked 546

But atte laste / to speken she bigan 547
And mekely / she to the sergeant preyde
So as he was / a worthy gentil man
That she moste kisse hire child / er þat it deyde 550
And in hir barm / this litel child she leyde
With ful sad face / and gan the child to kisse
And lulled it and after gan it blisse 553

And thus she seyde / in hire benigne voys 554
ffare weel my child / I shal thee neuere see
But sith / I thee / haue marked with the croys
Of thilke fader/ blessed moote he be 557

¶ Madame he seyde / ye mote foryeue it me 526
Thogh I do thyng to which I am constreyned
Ye ben so wys / þat ful wel knowe ye
That lordes hestes / mowe nat ben yfeyned 529
They mowe wel been / biwailled / or compleyned
But men mote nede / vn to hir lust obeye
And so wol I / ther is namoore to seye 532

¶ This child / I am comaunded for to take 533
And spak namoore / but out the child he hente
Despitously / and gan a cheere make
As thogh he wolde / han slayn it er he wente 536
Grisildis moot al suffre / and al consente
And as a lamb / she sitteth meke and stille
And leet this crewel sergeant doon his wille 539

¶ Suspecious was / the diffame of this man ¶ Suspecta viri fama.
Suspect his face / suspect his word also ¶ Suspecta facies. ¶ Suspecta hora.
Suspect/ the tyme / in which he this bigan ¶ Suspecta erat oratio.
Allas hir doghter / þat she loued so
She wende / he wolde / han slayn it right tho
But nathelees / she neither weepe ne syked
Conformynge hire / to that the Markys liked 546

¶ But at the laste / speken she bigan 547
And mekely / she to the sergeant preyde
So as he was / a worthy gentil man
That she moste kisse hir child / er þat it deyde 550
And on hir barm / this litel child she leyde
With ful sad face / and gan the child to blesse
And lulled it and after gan it kesse 553

¶ [A¹]nd thus she seyde / in hir benygne voys [¹ Rats. leaf 181, back]
ffare wel my child / I shal thee neuere see
But sith I thee / haue marked with the croys
Of thilke fader / blessed mote he be 557

Madame he seyde ȝe mote for-ȝeue it me 526
Thow I do thyng to whiche I am constreynyd
Ye ben so wis that ful weel knewe ȝe
That lordis hestys mowe not been I-feynyd 529
They moun been weel bewailyd & compleynyd
But men mot nede vntyl his lust obeye
And so wele I / þere is no more to seye 532

This child I am comaundit for to take [leaf 250] 533
And spek no more but out the child he hente
Dispitously & gan a chire make
As they he wolde a slayn it er he wente 536
Grysyldis muste / al suffere & al consente
And as a lomb sche sittyth meke & stylle
And leet this crewel seriaunt don his wille 539

Suspecious was / þe/ diffame of this man 540
Suspect his face / suspect his word also
Suspect the tyme / in which that this be gan
Alias hire doghtyr that sche louede so 543
Sche wende he wolde a slayn it ryght tho
But natheles sche neyther wept ne sikyd
Conformyng hire to that þe markis lykyd 546

But at the laste spekyn sche be-gan 54[illegible]
And mekely sche to the seriaunt preyde
So as he was a worthi gentil man
That sche muste kysse hire child er þat it deyede 550
And on hire barm this lytyl child sche leyde
With ful sad face & gan the child to blysse
And lullede it & aftyr gan it to kysse 553

And thus sche seyde in ful benyngne voys 554
ffare wel myn child I schal þe neuere se
But sythe I the haue markede with the croys
Of thilke fadyr blyssede mote he bee 557

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

¶ Ma dame he sayde ȝe moote forȝiue it me 526
Though I do þing' þe which I am constreyned
ȝe ben so wys þat' ful wel knowe ȝe
þat' lordes heestes mowe not' be feyned 529
þey mowe wel be weyled or compleyned
But' men moot' needes to here lust' obeye
And so wol I þer nys nomore to seye 532

¶ þis child am I comaunded for to take 533
And spak' no more but' out' þe childe he hente
Dispitously and gan a cheere make
As þough he wold han slayn it' or he wente 536
Grisildes mot' al soffre and consente
And as a lombe sche sitteþ meke & stille
And lete þis cruel sergant' han his wille 539

¶ Suspeecious was þe defame of' þis man 540
Suspecte his face suspecte his word also
Suspecte þe tyme in which he þis bygan.
Allas hir doughter þat sche loued so [leaf 136] 543
Sche wende he wolde haue slayen it' right' þo
But' naþeles sche nouþer weep ne siked
Conformyng' hire to þat' þe marquys liked 546

¶ But' atte laste speke sche bigan 547
And mekely sche to þe sergaunt' preyed
So as he was a worþy gentil man
þat' sche moste kisse hir childe or þat' it' deyde 550
And in hir barm þis litel child sche leyde
Wiþ ful sadde face and gan þis childe to blisse
And lulled it' and after gan it' kisse 553

¶ And þus sche seyde in hire benigne vois 554
ffar wel my child I schal þe neuer se
But' siþ I haue þe marked wiþ þe croys
Of' þilke fader blessed mote þou be 557

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

Madame he seide ȝe mote forȝeue it' me 526
þough I do þinge to which I am constreyned /
ȝe bene so wise þat' wel knowe ȝe
þat' lordes heestes may not' be feyned 529
þei mowen wel be wailed or compleyned
But' men mote nede vnto her lust' obeye
And so wil I þer nys no more to seye 532

(69)

That' childe I am commaunded to take 533
And spake no more but' out' þ' child he hent
Despitously and gan a chere make
As he wold' han slayn it' þer he went' 536
Griseld' mot' al suffre and al consent'
And as a lombe she sitteþ meke *and* stille
And lete þis cruel Seriaunt' haue his wille 539

(70)

Suspecte was þe name of þis man 540
Suspecte his face. suspecte his world' also
Suspecte þe tyme þat' he þis bygan/
ffor his douȝter þat' she loued soo 543
She wende he wold' haue slayn it' riȝt' þoo
But' naþelees she neiþer wepte ne seide
Confeermyng' hur' to þat' þe Marquis seide 546

(71)

And at' þe last' speke she bygan 547
And nekely to þe sergeant' preide
So as he was a worþi gentil man
þat' she myȝt' kisse her childe er þat' it deide 550
And in her barme þis litel childe she *leide*
wiþ ful sadde face and gan þe childe to blisse
And lulled it' and after gan it' kisse 553

(72)

And þus she seide in her benigne voys 554
fare wele my child' I shal þe neuere see
But' siþ I haue Marked þe wiþ croys
Of þilk' fadere yblessed mot' þou be [leaf 168] 557

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

¶ Madame He seide ȝe mot for-ȝiue it me 526
þouhe .I. do þinge whiche .I. am constreeyned
ȝe bue so wise þat ful wele knowen ȝe
þat lordes hestes mow nouȝt be feyned 529
þay may wele be weiled or compleyned
Bot most nede to here luste obeie.
And so wil .I. þer is no more to seie 532

¶ This childe am .I. commaunded for to take 533
And spak no more bot owte þe childe he hent
Dispytously *and* gan a chere make
As þouhe he wolde haue sleyne it ar he went 536
Crisilde most al suffur *and* consent
And as a lombe sche sitteþ meke *and* still
And lete þis seriant haue al his will 539

¶ Suspecious was þe fame of þis manne 540
Suspecte his face suspecte his worde also
Suspecte þe time in whiche he þis be-ganne
Alas his douhter þat sche loued so 543
Sche wende he wolde haue sleyne it riht þo
Bot naþeles sche neyþer wepped ne siked
Confemeinge hir to þat þat markes lyked 546

¶ Bot att þe last speke sche began 547
And mekely to þe seriant praiede
So as he was a worþi gentil man
þat sche mot kisse hir childe ar þat it deide 550
And in hire barme þis litel childe sche leide
Wiþ ful sadde face *and* gan þis childe to blisse
And lulled it *and* affter gan it kisse 553

¶ And þus sche seide in hire benigne voice 554
Fare wele my childe .I. schal þe neuer se
Bot seþe .I. haue þe merked wiþ þe croyse
Of þilke fader blissed mot þou be. 557

That for vs deyde / vp on a croys of tree
Thy soule litel child / I hym bitake
ffor this nyghtꝭ shaltow dyen for my sake 560

¶ I trowe / that to a norice in this cas 561
It had been hard / this reuthe for to se
Wel myghte a moder / thanne han cryd allas
But nathelees / so sad and stidefast was she 564
That she endured / al aduersitee
And to the sergeantꝭ mekely she sayde
Haue heer agayn / youre litel yonge mayde 567

Gooth now quod she / and dooth my lordes heeste 568
And o thyng/ wol I prey yow of youre grace
That but my lord / forbad yow atte leeste
Burieth this litel body / in som place 571
That bestes ne no briddes / it to-race
But he no word / wol to that *purpos* seye
But took the child / and wente vpon his weye 574

¶ This sergeantꝭ cam vn-to his lord ageyn [leaf 36, back]
And of Grisildis wordes / and hire cheere
He tolde hym pointꝭ for pointꝭ in short and pleyn
And hym *presenteth* / with his doghter deere 578
Somwhat this lord / hath routhe in his maneres
But nathelees / his *purpos* held he stille
As lordes doon / whan they wol han hir wille 581

And bad his sergeantꝭ that he pryuely 582
Sholde this child / softe wynde and wrappe
With alle circumstances / *tendrely*
And carie it in a cofre / or in a lappe 585
But vp-on peyne / his heed of for to swappe
That no man sholde knowe / of his entente
Ne whenne / ne whider that he wente 588

That for vs deyde / vp on a croys of tree
Thy soule litel child / I hym bitake
ffor this nyghtꝭ shaltow dyen for my sake 560

¶ I trowe / that to a Norice in this cas 561
It hadde been hard / this routhe for to se
Wel myghte a moder / haue cryd allas
But nathelees / so sad stedefast was she 564
That she endured / al aduersitee
And to the Sergeantꝭ mekely she sayde
Haue here agayn / youre litel yonge mayde 567

¶ Goth now quod she / and doth my lordes heste 568
But ỏ thyngꝭ wol I pray yow / of youre grace
That but my lord / forbad yow at the leeste
Burieth this litel body / in som place 571
That bestes / no no bryddes / it to-race
But he no word / wol to that purpos seye
But took the child / and wente vp on his weye 574

¶ This sergeantꝭ cam / vn to his lord agayn 575
And of Grisildis wordes / and hir cheere
He tolde hym poynt for poyntꝭ in short and playn
And hym presenteth / with *his doghter* deere 578
Som what this lord / hadde routhe in his maneres
But nathelees / his purpos held he stille
As lordes doon / whan they wol han hir wille 581

¶ And bad this Sergeantꝭ þat he pryuely 582
Sholde this child / softe wynde and wrappe
With alle circumstances tendrely
And carie it in a cofre / or in a lappe 585
But vp on peyne / his hed of for to swappe
That no man sholde knowe / of this entente
Ne whennes he cam / ne whider þat he wente 588

That for vs deyede vp-on a coroys of tree
Thyn soule lytyl chyld I the be-take
ffor this nyȝt schat þou deye for myn sake 560

I trowe that to a norys in this cas 561
It hadde been hard / this routhe for to see
Weel myghte a modyr / þanne han cryede allas
But nathelas / sad / & stedefast was sche 564
That sche endurede / al aduercite
And to þe sergeaunt / mekelyche sayde
Haue here agayn / ȝoure ȝynge lite mayde 567

Seth now quod sche & doth myn lordis heste [leaf 120, back]
But on thyng wele I preye ȝow of ȝoure grace
That but myn lord forbad ȝow at the leste
Berieth this *lite bodi in sum* place 571
That bestis ne non *opere* briddis it to-race
But he no word wolde to þat purpos seye
But tok the child & wente vp-on hise weye 574

This sergeant cam vn-to his lord a-geyn 575
And of grysildis wordis & hire chere
He told hym word in schort pleyn
And hym *presentyth with* his doughtyr dere 578
Sumwhat this lord hadde routhe in this maneres
But natheles his purpos held he stylle
As lordys doon whan they welen han here wille 581

And bad this segeaunt þat he priuyly 582
Schulde this chyld softe wynde & wrappe
With alle *cyrcumstauncis* tenderely
And carye it in a cofere or in a lappe 585
But vp peyne of his hed of for to swappe
That no man schulde knowe of his entente
Ne whens he *cam* ne *whe*þ*er* þat he wente 588

þat for vs deyed vpon a crosse of tre
þy soule litel child I him bytake
ffor þis night' schal' þou deye for my sake 560

¶ I trowe to a norice in þis cas 561
It' hadde ben hard þis reuþe for to se
Wel might a mooder þan han cryed allas
But' naþeles so sadde stedefast' was sche 564
þat' sche endured alle aduersite
And to þe sergeaunt' mekely sche sayde
haue her ayein 3our litel 3onge mayde 567

¶ Goþ now quod sche and doþ my lordes heste 568
But' o þing' wold I pray 3ou of 3our grace
þat' but' my lord forbad 3ou atte leste
Buriep þis litel body in som place 571
þat' bestes ne no briddes it to-race
But' he ne wolde no word to þe purpos seye
But/ tok' þe childe and went' vpon his weye 574

¶ þis sergaunt' cam vnto þis lord ageyne 575
And of Grisildes wordes and his cheere
he tolde him word for word in schort' and pleyne
And him presenteþ with his doug3ter dere 578
Somwhat' þis lord hadde reuþe in his manere [leaf 136, back]
But' naþeles his purpos held he stille
As lordes doñ whan þey wol haue here wille 581

And bad þis sergaunt' þat' he priuyly 582
Schulde þis child ful ofte wynde and wrappe
Wiþ alle circumstaunces tendrely
And carye it in a coffre or in a lappe 585
But' vpon peyne his heed of for to swappe
þat' nouan schulde knowe of his entent
Ne when he come ne whider þat' he went 588

þat' for vs deyed vpon þe rood tre.
þi soule litel childe I hym bytake
ffor þis nyʒt' shalt þou dyen for my sake 560

(73)

I trowe þat' to a norice in þis cass / 561
It' had ben hard' þis rewþe forto see
Wel myʒt' a modere þan cry alas /
But' naþeles so sadde and stedfast' was she 564
þat' she endured al hur' aduersite
And to þe Sergeant' meke she seide
Hane here ayein my litel 3onge maide 567

(74)

And goþ now quod she and doþ my lordes heest' 568
And con þinge wold' I prei of 3oure grace
That' but' my lorde forbede 3ou at' lest'
Buriep þis litel body in som place 571
þat no beestes no briddes it' to-race
But' he no word' to þe purpoos wold' saye
But' toke þe childe and went' vpon his way 574

(75)

This Sergeant' come to þe lord' ageyñ 575
And of Griseldes wordes and of her chere
He tolde hym poynt' by poynt' in short and pleyñ
And him presented wiþ his doug3ter dere 578
Somwhat' þis lord' had rawþe in his manere
But naþeless his purpoos helde he stille
As lordes doñ whan þei wil han her wille 581

(76)

And bad þis Sergeant' ful privelly 582
he shuld ful soft' þis child' welde and wrappe
with al þe circumstance tenderly
And carie it' in a coffre or in a lappe 585
But' vp peyn his hede of for to swappe
þat' no man shuld' knowe of his entent'
Ne whens he come ne whidere he went' 588

þat for vs deide vpon a cros of tre [leaf 111]
Thi soule litel childe .I. him be-take
For þis nyht schalt þou deie for my saake 560

¶ I trowe to a norice in þis caas 561
It hadde bien harde þis reuþe for to see
Wele myht a moder þan haue cride alas
Bott naþeles so sadde stedfast was sche 564
þat sche endureþ al aduersite
And to þe Seriaunte mekely sche seide
Haue here ayeine 3oure litel 3onge maide 567

¶ Goþe nowe quod sche *and* doþe my lordes heste 568
Bott o þinge wolde .I. praie 3oue of 3oure grace
þat but my lorde for-bidde 3owe att þe leste
Beriþe þis litel body in sum place 571
þat bestes ne birdes it to-race
Bot he ne wolde no worde to þe pupos seie
Bot toke þe childe *and* wente vpon his weie 574

¶ This seriaunt came vnto þis lorde ageine 575
And of Crisilde wordes *and* his chiere
He tolde him worde for wordes in schortes *and* pleine
And him presenteþ wiþ his douhter dere 578
Somwhat þis lorde had reuþe in his manere
Bot naþeles his purpos helde he stiłł
As lordes done whan þei wil haue here wiłł 581

¶ And badde þis sergeant þat he priuely 582
Scholde þis childe ful oft wynde *and* wrappe
Wiþ al circumstance tenderly
And Carie it in a cofer or in a lappe 585
Bott vppon peine his hede of for to swappe
þat no man scholde knowe of his entente
Ne whene ne whedere þat he wente 588

But at Bologne / to his suster deere 589
That thilke tyme / of Pavik' was Countesse
He sholde it take / and shewe hire this mateere
Biskynge hire / to doon hire bisynesse 592
This child to fostre / in alle gentillesse
And whos child that it was / he bad hym hyde
ffrom euery wight' / for ogh̄t þat may bityde 595

¶ The sergeant gooth / and hath fulfild this thyng' 596
But to this Markys / now retourne we
ffor now gooth he / ful faste ymaginyng'
If by his wyues cheere / he myghte se 599
Or by hire word aperceyue / that she
Were changed / but he neuere hire koude fynde
But euere in oon / ylike sad and kynde 602

As glad / as humble / as bisy in seruyse [Latin note, p. 402] 603
And eek in loue / as she was wont to be
Was she to hym / in euery maner wyse
Ne of hir doghter / noght a word spak she 606
Noon accident for noon aduersitee
Was seyn in hire / ne neuere hir doghter name
Ne nempned she / in ernest / nor in game 609

¶ Explicit tercia pars ☙

Sequit*ur* pars quarta ☙ [leaf 99]

IN this estaat / ther passed been foure yeer [Latin note, p. 402]
Er she with childe was / but as god wolde
A man child she bar / by this Walter
fful gracious / and fair for to biholde 613
And whan that folk' it to his fader tolde
Nat oonly he / but al his contree merye
Was for this child / and god they thanke and herye 616

Whan it was two yeer old' / and fro the brest' 617
Departed of his norice / on a day
This Markys / caughte yet another lest'

¶ But at Bologne / he to his suster deere [leaf 183]
That thilke tyme / of Pauyk was Countesse
He sholde it take / and shewe hire this matere
Biskynge hire / to doon hir bisynesse 592
This child to fostre / in alle gentillesse
And whos child þat it was / he bad hire hyde
ffrom euery wight' for aught þat may bityde 595

¶ The Sergeant goth / and hath fulfild this thyng' 596
But to this Markys / now retourne we
ffor now goth he / ful faste ymaginyng'
If by his wyues cheere / he myghte se 599
Or by hir word aperceyue / that she
Were chaunged / but he neuere hir koude fynde
But euere in oon / ylike sad and kynde 602

¶ As glad / as humble / as busy in seruyse [Latin note, p. 402] 603
And ek in loue / as she was wont to be
Was she to hym / in euery maner wise
No of hir doghter / noght a word spak she 606
Noon accident for noon aduersitee
Was seyn in hire / ne neuere hir doghter name
Ne nempned she / in ernest ne in game 609

¶ Explicit tercia pars ☙

¶ Incipit pars quarta ☙

IN this estat' ther passed ben .4. yeer [Latin note, p. 402] 610
Er she with childe was / but as god wolde
A knaue child she bar / by this Walter
fful gracious / and fair for to biholde 613
And whan þat folk / it to his fader tolde
Nat oonly he / but al his contree merye
Was for this child / and god they thanke and herye 616

¶ Whan it was two yeer old / and fro the brest' [leaf 183, back] 617
Departed of his Norice / on a day
This Markys / caughte yet another lest'

But at boloyne he to his sustyr deere 589
That thilke tyme of pavyk was cuntesse
He schulde it take & schewe hire this matyere
Byschynge hire to don hyre byaynesse 592
This child to fostere in al gentillesse
And whos chyld þat it was he bad hire hyde
ffrom euery wyght for ought þat may be-tyde 595

This sergeaunt goth & hath ful-fyld this thyng 596
But to the markis now rotorne we
ffor now goth he ful faste ymaginyng
3if by his wywis cheer he myghte se 599
Or by hire word aperceyue that s*he*
Were chaungede but he neuere hire coude fynde
But euere in on I-lyke sadde & kynde 602

As glad as humble as beay in seruyse [leaf 231] 603
And ek in loue as sche was wone to be
Was sche to hym in euery maner wyse
Nor of hire doughtyr noust a word spak she 606
Non accident for noon aduersite
Was seyn in hire / ne neuere hire doughtiris name
Ne nemenede sche in ernest nor in game 609

[*PART IV.*]

In this estaat there passede boen foure 3eer 610
Er sche with childe was but as god wolde
A knaue child be this Waltyr
fful gracious & fayr for to be-holde 613
And whan that folk it to his fudyr tolde
Not only he but al his court merye
Was for this child & god þey thankede & herye 616

Whan it was two 3eer old & fro þe brest 617
Departede of his noryse on a day
This Markis caughte 3et a-nothir best

¶ But at Bologne it to his suster deere 589
That ilke time of Panyke was Countesse /
he schulde it take and schewe hir þis mateere /
Besekyng hire to don hire besynesse 592
This child to fostre in alle gentilnesse
And whos child þat it was he bad hire hyde
ffrom euery wight for ought þat may betyde 595

¶ þis sergaunt goþ and haþ fulfild þis þing 596
But now to þis markys retorne we
ffor now goþ he ful ofte ymagynyng
If by his wyffes cheer he mighte se 599
Or by hire word apparceyue þat sche
Were chaunged but he neuer coude hir fynde
But euer in oon ylike sad and kynde 602

¶ As glad as besy as humble in seruice 603
And eek in loue as sche was wont to be
Was sche to him in euery maner wyse
Ne of hir doughter nought a word spak sche 606
Accident for non aduersite
Was seyn in hire ne neuer hir douhter name
Ne nempned sche in ernest ne in game 609

¶ Explicit iij^e *pars.*

[*PART IV.*]

IN þis astat þer ben passed .iiij. 3er 610
sche wiþ childe was but as god wolde
A knaue childe sche bar by þis walter
fful gracious and fair for to biholde 613
And whan þat folk it to his fader tolde
Nat onlich he but al þe contre merye [leaf 157]
Was for þis child and god þey þank and herye 616

¶ Whan it was two 3eer old and fro be breste 617
Departed of his norice on a day
This marquys caughte þit anoþer leste

¶ But at Boloyne to his suster dere [leaf 160, back] 589
þat þoo of Pavie was countesse
He shuld her take *and* shewe hir þis matere
Bisechinge hure to don her besynesse 592
This childe to fostere in al gladnesse
And whoos childe þat it was he bad hir hide
ffrom euery wiȝt for ouȝt þat myȝt betide 595

This Sergeaunt goþ and haþ fulfilled þis þinge 596
But to þis marquis nowe retourne we
ffor nowe goþ he wel oft ymagynynge
If by his wif [chere] he myght See 599
And by hir wordes perceyue þat she
Were chaunged but he neuer coude neuere fynde.
But euere in oon ylik sad *and* kinde 602

As glad as humble as busy in seruise 603
and Eke in loue as she was wont to be
Was she to hym in euery manere wise
Ne of her doustr oon worde speke she 606
Noon accident for noon aduersite
Was seen in hir ne neuere her doustr name
Nempned she for ernest ne for game 609

[*THE FOURTH PART.*]

In þis estate passed ben foure 3ere 610
Er she wiþ child was but as god wold
A knaue childe she bere by þis waltere
fful gracious *and* faire to biholde 613
And whan folk it to hir fadere tolde
Not oonly he But al þe contree mery
Was for þe child *and* god þei ponke *and* herye 616

Whan it was two 3ere olde *and* from þe brest 617
Departed from his norce vpon a day
þis Marquis kaught þit anoth[er] lest

¶ Bot att þe Bologne it to his auster dere 589
þat ilke time of Pauyke was Countesse
He scholde it take *and* schewe hir þis matiere
Be-secheinge hire to tone hir besinesse 592
This childe to fostere in al gentillesse
And whos childe þat it was he bad hire hide
Frome euery whiht for ouhte þat maie be-tide 595

¶ þis sergeant goþe *and* haþe fulfilled þis þinge 596
Bot nowe to þis ma[r]kes retorne wee
For nowe goþe he ful oft ymagyneinge
ȝif he his wyues chiere he myht see 599
Or he hir worde perceyue þat sche [leaf 121, back]
Were chaunged bot he neuer coupe hir finde
Bot euere in one ylike sadde *and* kynde 602

¶ As gladde as besy as humble in seruise 603
And eke in loue as sche was wont to be
Was sche to him in euery manere wise
Ne of hir douhter nouht a worde spak sche 606
Accident for none aduersite
Was seine in hire ne neuer hir douhter name
Ne nemeand sche in ernest ne in game 609

[Explicit] Tercia pars fabule.

[*PART IV.*]

IN þis . astate þere ben passed foure 3ere 610
Er sche wiþ childe was Bot as god wolde
A knaue childe sche bare be þis waltere
Ful gracious *and* faire to be-holde 613
And whan þat folke it to his fader tolde
Nouht onlyche he but al þe contre mury
Was for þis *and* god þei þonke *and* hery 616

¶ Whan it was tuo 3ere olde *and* fro þe bresle 617
Departid of his norice on a daye
þis Markes cauht ȝit anoþere leste

To tempte his wyf / yet ofter if he may
O nedeles / was she tempted in assay
But wedded men / ne knowe no mesure
Whan þat they fynde / a pacient creature

¶ Wyf quod this Markys / ye han herd er this [*Latin note, p. 402*]
My peple / sikly berth oure mariage
And namely / sith my sone yborn is
Now is it worse / than euere in al oure age
The murmure sleeth myn herte and my corage
ffor to myne eres / comth the voys so *smerte*
That it wel ny / destroyed hath myn herte

¶ Now sey they thus / whan Walter is agon
Thanne shal / the blood of Ianicle succede
And been oure lord / for oother haue we noon
Swiche wordes / seith my peple out of drede
Wel oughte I / of swich murmur taken heede
ffor certeinly / I drede swich sentence
Though they nat ployn / speke in myn Audience

I wolde lyue in pees / if that I myghte
Wherfore / I am disposed outrely
As I his suster/ serued by nyghte
Right so thenke I / to serue hym pryuely
This warne I yow / þat ye nat sodeynly
Out of youre self for no wo sholde outreye
Beth pacient and ther of I yow preye

¶ I haue quod she seyd thus / and euere shal
I wol no thyng ne nyl no thyng certayn
But as yow list naught greueth me at al
Though þat my doughter/ and my sone be slayn
At youre comandement this is to sayn
I haue noght had no part of children tweyne
But first sikenesse / and after wo and peyne

To tempte his wyf / yet ofter / if he may
O nedeles / was she tempted in assay
But wedded men / ne knowe no mesure
Whan þat they fynde / a pacient creature

¶ Wyf quod this Markys / ye han herd er this [*Latin note, p. 402*]
My peple / sikly berth this mariage
And namely / sith my sone yborn is
Now is it worse / than euere in al oure age
The murmur sleeth myn herte / and my corage
ffor to myne erys / comth the voys so smerte
That it wel neigh / destroyed hath myn herte

¶ Now sey they thus / whan Walter is agon
Thanne shal / the blood of Ianycle succede
And been oure lord / for oother haue we noon
Swiche wordes / seith my peple out of drede
Wel oghte I / of swich murmur taken hede
ffor certeinly / I drede swich sentence
Though they nat pleyn / speke in myn audience

¶ I wolde lyue in pees / if þat I myghte
Wherfore / I am disposed outrely
As I his suster / serued by nyghte
Right so thenke I / to serue hym priuely
This warne I yow / þat ye nat sodeynly
Out of your self / for no wo sholde outraye
Beth pacient and ther of I yow praye

¶ I haue quod she seyd thus / and euere shal
I wol nothyng / ne nyl nothyng certeyn
But as yow list/ noght greueth me at al
Thogh that my doghter / and my sone be sleyn
At youre comandement this is to seyn
I haue nat had no part of children tweyne
But first sikenesse / and after wo and peyne

To tempte his wyf ȝit ofter ȝif he may
O needeles was sche temptid in assay
But weddede men ne knowe no mesure
Whan that þey fynde a pacient creature

Wyf quod this Markys ȝe han herd er this
Myn peple beryth hevye oure maryage
And namely sithe *myn* sone *I*-born *is*
Now is it worse than *euere* in al oure age
The murmur sleth *myn herte* & myn corage
ffor to myxne eris comyth the *vois* so smerte
That it wel nygh distroyed hath myn herte

Now sey they thus now Waltyr is a-goon
Than schal the blood of Ianycle succede
And been oure lord / for *oþere* haue we non
Swich wordis seigh myn peple out of drede
Weel oughte I of swich murmour takyn hvede
ffor certeynly I drede *swich* sentence
Thogh they not pleynly speke in myn audience

I wolde leue in pees ȝif that I myȝte [*last tail, back*]
Wherfore I am disposed vtiyrly
As I his sistyr seruede be nyghte
Ryȝt so thynke I to serue hym *priuyly*
This warne I ȝow that ȝe nat sodeynly
Out of ȝoure self / for no woo schulde out-raye
Beth pacient & þerof I ȝow praye

I haue quod sche seyd thus & euere schal
I wol nothyng / ne nyl nothyng certeyn
But as þou lyst not / greuyth me at al
Thow that myn doughtir & myn sone be slayn
At ȝoure comaundement it is to seyn
I haue not had no part of chyldere tweyne
But fyrst sekneese / & aftyr wo & peyne

To tempte his wijf ȝit ofter if he may 620
O nedeles was she tempted in assay
But wedded men knowen no mesure
Whan þat þay fynde a pacient creature 623

¶ Wijf *quod* þis marquys ȝe han herd of þis 624
My poeple sekely bereþ heuy of oure mariage
And namely sibbe my sone boren is
Now is it wers þan euer in al oure age 627
The murmur sleþ myn herte and my corage
ffor to myn eeres comeþ þe voys so smerte
That it wel neih destroyed haþ myn herte 630

¶ Now sey þey þus whan walter is agon 631
þanne schal þe blood of Ianicle succede
And ben oure lord for oþer haue we non
Suche wordes seiþ my poeple it is no drede 634
Wel ought I of such murmur taken heede
ffor certeinly I drede such sentence
þough þey nought pleyne speke in myn audience 637

¶ I wolde lyue in pees if þat I mighte 638
Wher fore I am disposed outerly
As I his suster seruede be nighte
Right so þenke I to serue him priuely 641
þus warne I you for ȝe nought sodeinly
Out of your self for no wo schulde outraye
Beþ pacient and perfore I ȝou praye 644

¶ I haue *quod* she sayd þus and euer schal 645
I wille no þing ne nyl no þing certayne
But as you liste nought greueþ me al
þough þat my doughter and my sone be slayne 648
At your comaundement þis is to sayne
I haue nought had no part of children tweyne
But first siknesse and after wo and peyne [leaf 127, back] 651

To tempten his wif ofter if he may 620
O nedeles was she tempted in assay [leaf 126]
But wedded men knowen no mesure
Whan þei fynde a pacient creature 623

(82)

Wyf quod þis Marquis ȝe herd er þis 624
My puple sekely bereþ our mariage
And namely sibem my sone born is
Now it is wors þan euer in our age 627
þe murmur sleeþ myn. her[te] and my corage
ffor to myn ares comeþ þe vois so smerte
þat it wel nye destroieþ al my herte 630

(83)

Now seye men þus · whan walter is a goon. 631
þan shal þe blood of Ianicle succede
And bene our lord for oþer haue we nōn
Such wordes seyn my puple it is no drede 634
Wel ouȝte I of such murmur taken hede
ffor certeynly I drede such sentence
þouȝe þei not pleynly speke in myn audience 637

(84)

I wold lyue in pes if þat I myȝt 638
Wherfore I am disposed vtterly
As I his sustere serued by nyȝt
Riȝt so I þenke to serue hym prively 641
þus warne I ȝou þat ȝe not sodeynly
Out of ȝoure self for no woo shuld outray
Beþ patient and þerof I ȝou pray 644

(85)

I haue quod she seide [þus] and euere shall 645
I wil desire no þing certeyn
But as ȝou lust not greueth me at all
þouȝe þat my doustere *and* my sone be sclayn 648
At ȝoure comaundement þis is to sayn
I haue had no parte of children tweyn
But furst siknesse and after woo *and* peyn 651

To tempte his wif ȝit ofter if he maie 620
O nedeles was sche tempted in assaie
Bot wedded men knowen no mesure
Whan þat þei finde a pacient creature 623

¶ Wif quod þis Markes ȝe haue herde of þis 624
My peple sekely bereþ heuye of oure mariage
And namely seþ my son borne is
Nowe is wers þan euer in al oure age 627
The murmure slepe myn herte *and* myne corage
For to myne eres commeþ voice so smarte
That it wel nyhe destruyde hathe myne herte 630

¶ Nowe seye þei þus whan Waltier is a-gone 631
Than schal þe blode of Ianicle succede
And bien oure lordꝑ for oþers haue we none
Suche wordes seiþe my pepla it is no drede 634
Wele ouhte .I. of suche murmure taken hede
For certeinly .I. drede suche sentence
þouhe þei nouht pleine speke in myne audience 637

¶ I wolde leue in þes if þat .I. myhte 638
Where-fore .I. am disposed vtterlye
As .I. his suster serued be nyhte
Riht so þenke .I. to serue him priuely [leaf 125] 641
Thus warne .I. ȝowe for ȝe nouht sodanly
Oute of ȝoure selue for no woo scholde outraie
Beþe pacient *and* þerfore .I. ȝow preie 644

¶ .I. haue quod sche saide *and* euer schal 645
.I. will no þinge certeigne
Bot as ȝoue luste nouht greueþe me al
þouhe þat my douhter *and* my son bue sleine 648
Att ȝoure commandement þis is to seine
.I. haue nouht had no parte of childern tweyne
Bot first sekenesse *and* after woo *and* peine 651

424 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

Ye been oure lord / dooth with youre owene thyng' [lf 99, bk]
Right as yow list' axeth no reed at me
ffor as I lefte at hoom / al my clothyng'
Whan I first cam to yow/* right so quod she 655
Lefte I my wyl / and al my libertee
And took youre clothyng' wherfore I yow preye
Dooth youre plesance / I wol youre lust obeye 658

And certes / if I hadde prescience 659
Youre wyl to knowe / er ye youre lust me tolde
I wolde it doon / with outen necligence
But now I woot youre lust' and what ye wolde 662
Al youre plesance / ferme and stable I holde
ffor wiste I / that my deeth / wolde do yow ese [Latin note, p. 402]
Right gladly / wolde I dyen yow to plese 665

Deth may noght' make no comparisoun 666
Vn-to youre loue / and whan this Markys say
The constance of his wyf / he caste adoun
Hise eyen two / and wondreth þat she may 669
In pacience / suffre al this array
And forth he goth / with drery contenance
But to his herte / it was ful greet plesance 672

¶ This vgly sergeant/ in the same wyse 673
That he hire doghter caughte / right so he
Or worse / if men worse kan deuyse
Hath hent hire sone / þat ful was of beautee 676
And euere in oon / so pacient was she
That she no chiere maade / of heuynesse
But kiste hir sone / and after gan it blesse 679

Saue this / she preyde hym / that if he myghte 680
Hir litel sone / he wolde in erthe graue
His tendre lymes / delicaat to sighte
ffro foweles and fro beestes for to saue 683

ELLESMERE 256 (6-T. 424)

424 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

¶ Ye ben oure lord / dooth with youre owene thyng' [leaf 182]
Right as yow list' axeth no reed of me
ffor as I lefte at hom / al my clothyng'
Whan I first cam to yow / right so quod she 655
Lefte I my wyl / and al my libertee
And took youre clothyng/ wherfore I yow preye
Dooth youre plesance / I wol youre lust obeye 658

¶ And certes / if I hadde prescience [Latin note, p. 402] 659
Youre wyl to knowe / er ye youre lust me tolde
I wolde it doon / with outen necligence
But now I woot youre lust/ and what ye wolde 662
Al youre plesance / ferm and stable I holde
ffor wiste I / þat my deeth / wolde doon yow ese
Right gladly wolde I dyen / yow to plese 665

¶ Deeth may nat make / no comparisoun 666
Vn-to your love And whan this Marqys say
The constance of hys wyf / he caste adoun
Hise eyen two / and wondreth þat she may 669
In pacience / suffre al this array
And forth he goth / with drery contenanc
But to his herte / it was ful gret plesance 672

¶ This vggly sergeant' in the same wyse 673
That he hir doghter caughte / right so he
Or worse / if men worse kan deuyse
Hath hent hir sone / þat ful was of beautee 676
And euere in oon / so pacient was she
That she / no cheere made of heuynesse
But kiste hir sone / and after gan it blesse 679

¶ Saue this she prayde hym / þat if he myghte 680
Hir litel sone / he wolde in erthe graue
His tendre lymes / delicat to sighte
ffro foweles / and fro bestes / hem to saue 683

HENGWRT 421 (6-T. 424)

424 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

Ye been oure lord doth with ȝoure owene thyng 652
Ryȝt as ȝow leste axseth no reed at me
ffor as I leffte at hom al myn clothynge
Whan I ferst cam to ȝow ryȝt so quod sche 655
Lefte I myn wil / & myn liberte /
And tok ȝoure clothyng wherfore I ȝow preye
Doth ȝoure plesaunce I wele ȝoure lust obeye 658

And sertis ȝif I hadde prescience 659
ȝoure wil to knowe er ȝe ȝoure lust me tolde
I wolde it don with-outyn necligence
But now I wot ȝoure lust & what ȝe wolde 662
Al ȝoure plesaunce ferme & stable I holde
ffor wiste I þat myn deth wolde don ȝoure ese
Ryȝt gladly wolde I deye ȝow to plese 665

Deth may not make non comparisoun 666
Vn-to ȝoure loue & whan this Markys say
The constaunce / of his wyf he cast a doun
Hise eyen too / & wonderyth that sche may 669
In pacience / suffere al this a-ray
And forth he goth / with drery cuntenaunce
But to his herte it was / a ful gret plesaunce 672

This vgely sergeaunt in þe same wyse [leaf 252] 673
That he hire douȝtyr cauȝte ryȝte so he
Or werse ȝif men werse can deuyse
Hath hent hire sone that ful was of beute 676
And euery in on so pacient was sche
That sche no chere made of heuynesse
But kisse hire sone / & aftyr gan it blysse 679

Saue this sche preyede hym that ȝif he myȝte 680
Hire litille sone he wolde in erthe graue
Hise tendere lemys delitat to syȝte
ffrom foulys & from bestis hym to saue 683

CAMBRIDGE 256 (6-T. 424)

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

¶ ȝe ben oure lord doþ wiþ ȝour owne þing' 652
Riȝt' as ȝou liste askeþ no rede at me
ffor as I lifte at' home al my cloþinge
Whan I first' come to ȝou right' so *quod* sche 655
lefte I my wille and al my liberte
And tok' ȝour cloþing' wherfore I ȝou *preye*
Doþ ȝour plesañce I wil ȝour lust' obeye 658

¶ And certes if' I hadde *prescience* 659
ȝoure wille to knowe or ȝe ȝour lust' me tolde
I wolde it' do wiþouten necligence
But' now I wot' ȝour lust' and what' ȝe wolde 662
Al ȝour plesaunce ferme and stable I holde
ffor wiste I þat' my deþ wolde do ȝou ese
Right' gladly wolde I deye ȝou to plese 665

¶ Deþ may not' make no comp*ar*isoun 666
vnto oure loue and whan þis marquys say
þe contenaunce of' his wijf' he cast a do*un*
his eyȝen tuo and wondreþ þat' sche may 669
In pacience suffre al þis array
And forþ he goþ wiþ drery contynaunce
But' to his herte it was right' gret' plesañce 672

¶ þis Oggel *ser*gaunt' in þe same wise 673
þat' he hir douȝ*ter* caughte right' so he
Or worse if' men worse can deuyse
haþ hent' hir sone þat' ful was of' beaute 676
And euer in oon so pacient was sche
That' sche no cheere made of' heuynesse
But' kiste hir sone and after gan it' blesse 679

¶ Saue þis sche *pre*yed him if' þat' he mighte 680
hir litel sone he wolde in erþe graue
his tendre lymes delicat' to sight'
ffro foules and fro bestes for to saue 683

CORPUS 303 (6-T. 424)

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

ȝe be our lord doo *with* ȝour' owe þinge. 652
Riȝt' as ȝou lust' and askeþ no rede of me [leaf 160, back]
ffor as I left' at' home al my cloþinge
whan I come first' to ȝou riȝt' so quod she 655
left I my will and al my liberte
And toke ȝoure cloþing' wherfore I ȝou prey
Do ȝoure wille I wille to it obeye 658

(87)

And certes ȝif I had prescience 659
ȝoure will to knowe. or ȝe ȝoure lust' me told'
I wold it' done wiþ oute necligence
But' now I wote ȝoure lust' *and* what' ȝe wolde 662
Al ȝoure plesaunce feerme *and* stable I hold'
ffor wist' I þat' my deþ wold do ȝou ese
Gladly wil I suffre it' ȝou to plese 665

(88)

Deth may make non comp*ar*isoun 666
Vnto ȝoure loue and whan þis Marquis say
þe constance of his wiff he cast' his hede ado*un*
And his eyen two and wondred how she may 669
In such pen*aun*ce suffre al þis array
And forþ he goþ wiþ drery co*un*tenance
But' to his hert' it was ful grete plesannce / 672

(89)

This ege sergeant' in þe same wise 673
þat' he her douȝtere kaught' riȝt so he
Or wors if he coude wors devise
Haþ kaught' hire childe þat' was ful of bewte 676
And euere in oon so pacient' was she
þat' she no chere made of hevynesse
But' kiseþ her sone and after can hy*m* blesse 679

(90)

Saue þis she preide him if þat' he myȝt' 680
hir' litel sone he wold on erþe graue
his tendere ly*m*mes delicat' to siȝt'
ffro fowles *and* beestes forto saue 683

PETWORTH 356 (6-T. 424)

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

¶ Ȝe bene oure lorde do wiþ ȝoure owen þinge 652
Riht as ȝowe liste axeþe no rede att me
For as .I. left att home al my cloþinge
Whan .I. first came to ȝowe riht so *quod* sche 655
Lest .I. my wil *and* al my liberte
And toke ȝoure cloþinge where-fore .I. ȝowe preie
Doþe ȝoure plesance .I. wil ȝoure lust obeie 658

¶ And certes if .I. had *pre*science 659
Ȝoure will to knowe ar ȝe ȝoure lust me tolde
.I. wolde it do wiþ-outen necligence
Bot nowe .I. wote ȝoure luste *and* what ȝe wolde 662
Al ȝoure plesance ferme *and* plesance .I. holde
For wist .I. þat my deþe wolde do ȝowe ese
Riht gladly wolde .I. deie ȝowe to plese 665

¶ Deþ maie nouht make no comp*ar*isone 666
Vnto owre loue *and* whan þis Markis seye
þe Countenance. of his wif he cast a-doune
His eyȝen tuo *and* wonderþ þat sche maye 669
In paciens suffur al þis araye
And forþe he goþ wiþ drery countenance
Bot to his hert it was riht grete plesance 672

¶ þis Ogel seriant in þe same wise 673
þat he hir douhte cauht riht so he
Or wers. if men wers can deuise
Haþe hente hire son þat ful was of beute 676
And euer in oone so paciente was sche
That sche no chiere made of heuinesse
Bott kissed hir soñ *and* after gan it blesse 679

¶ Saue þis sche praide him if þat he myht 680
Hir litel soñ he wolde in erþe graue
His tendre limes delicate to siht
Fro foules *and* fro bestes forto saue [leaf 122, back] 683

LANSDOWNE 303 (6-T. 424)

425 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

But she noon answere / of hym myghte haue
He wente his wey / as hym no thyng ne roghte
But to Boloigne / he tendrely *it* broghte 686

This Markys / wondred euere lenger the moore 687
Vp on hir pacience / and if that he
Ne hadde soothly / knowen ther bifoore
That *par*fitly / hir children loued she 690
He wolde haue wend / *þat* of som subtiltee
And of malice / or for crueel corage
That she hadde suffred this *with* sad visage 693

But wel he knew / that next hym self certayn [leaf 100]
She loued hir children best in euery wyse
But now of wo*m*men / wolde I axen fayn
If thise assayes / myghte nat suffise 697
What koude a sturdy housbonde moore deuyse
To preue hire wyfhod / or hir stedefastnesse
And he continuynge euere in sturdinesse 700

But ther been folk/ of swich condicion 701
That whan they haue / a certein p*ur*pos take
They kan nat stynte of hire entencion
But right' as they were bounden to that stake 704
They wol nat' of that firste purpos slake
Right so this Markys / fulliche hath p*ur*posed
To tempte his wyf/ as he was first disposed 707

He waiteth / if by word / or contenance 708
That she to hym / was changed of corage
But neu*ere* / koude he fynde variance
She was ay oon / in herte and in visage 711
And ay the forther / *þat* she was in age
The moore trewe / if *þat* it were possible
She was to hym in loue / and moore penyble 714

ELLESMERE 257 (6-T. 425)

425 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

But she noon answere / of hym myghte haue
He wente his wey / as hym no thyng roghte
But to Boloigne / he tendrely it broghte 686

[T¹]his Markys wondreth / euer lenger the moore [¹ *Rats.* leaf 183, back]
Vp on hir pacience / and if *þat* he
Ne hadde soothly / knowen ther bifoore
That *par*fitly / hir children loued she 690
He wolde haue wend / *þat* of som subtiltee
And of malice / or of cruel corage
That she hadde suffred this / with sad visage 693

¶ But wel he knew / *þat* next hym self certayn 694
She loued hir children best' in euery wise
But now of wommen / wolde I asken fayn
If thise assayes / myghte nat suffise 697
What koude a sturdy housbond / moore deuyse
To proue hir wifhod / and hir stedfastnesse
And he contynuynge / eu*ere* in sturdynesse 700

¶ But ther ben folk / of swich condicion̄ 701
That whan they haue / a certeyn purpos take
They kan nat stynte / of hir entencion̄
But right' as they were bounden to that stake 704
They wol nat' of that firste purpos slake
Right so this Markys / fulliche hath purposed
To tempte his wyf / as he was first disposed 707

¶ He wayteth / if by word / or contenance 708
That she to hym / was chaunged of corage
But neu*ere* / koude he fynde variance
She was ay oon / in herte and in visage 711
And ay the ferther / *þat* she was of age
The moore trewe / if *þat* were possible
She was to hym in loue / and moore penyble 714

HENGWRT 422 (6-T. 425)

425 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

But sche non answere myȝte haue
He wente his wey as hy*m* nothyng rouȝte
But to bolonye he tenderly it brouȝte 686

This Markys wonderyth euere lengere the more 687
Vp on hire pacience & ȝif that he
Ne hadde sothli knowe ther by-fore
That p*ar*fytly hire childeryn louede sche 690
He wolde a went / *þat* of subtilite
And of maleys or of crewel corage
That sche hath suffered / this with sad visage 693

But weel he knew *þat* next hy*m* self certeyn 694
Sche louede hire childery*n* best in euery wyse
But now of women wilde I axsy*n* fayn
If these assayis myghte not suffyse 697
What coude a sturdy husb*on*de *more* deuyse
To preue hire 'wyffehode' & hire stedefast-nesse [¹ *In a later hand.*]
And he co*n*tynuynge euere in sturdynesse 700

But *þere* been folk of swich co*n*dyciou*n* 701
That whan *þey* ha*n* a certeyn purpos take
They can not sty*n*te of here entenciou*n*
But ryȝt as they were bou*n*dy*n* to *þat* stake 704
They wil not of that / ferste purpos slake
Right so this ilke markis fullyche hath supposed
To te*m*pte his wyf / as he was fyrst purposed 707

Here waytith / ȝif be word or cuntenau*n*ce [leaf 252, bk] 708
That' sche to hy*m* was chaungit of corage
But neuere coude he fynde varyau*n*ce
Sche was ay on in herte & in visage 711
And ay *þe* ferthere *þat* sche was in age
The moore trewe ȝif *þat* it were possyble
Sche was to hy*m* in loue & more penyble 714

CAMBRIDGE 257 (6-T. 425)

but sche non answer of him mighte haue	
he wente his wey as he no þing ne roughte	
But to Boloigne he tendrely it brouȝte	686
¶ This marquys wondreþ euer lenger þe more [leaf 128]	687
vpon hir pacience and if þat he	
Ne hadde soþly knowe þer bifore	
þat parfitly hir children loued sche	690
he wolde haue wende þat of som subtilte	
And of malice or for cruel corrage	
That sche hadde suffred þis wiþ sad visage	693
¶ But wel he knewe next himself certayne	694
Sche loued hir children best in euery wise /	
But now of wommen wolde I aske fayne	
If þise assayes mighte nouȝt suffise /	697
What coupe a stordy housbonde more deuyse	
To preue his wiȝt and hire stedfastnesse	
And he contynuyng euer in sturdynesse	700
¶ But þer ben folk of such condicioñ	701
That whan þey haue a certein purpos take	
They can nought stynte of here entencioñ	
But right as þey were bounden to a stake	704
þey wil nat of þat firste purpos slake /	
Right so þis marquys fully haþ purposed	
To tempte his wiȝt as he was first disposed	707
¶ he waytеþ if by word or contynance	708
That sche to him was chaunged of corage	
But neuer coude he fynde variance	
Sche was ay oon in hert and in visage	711
And ay þe furþer þat sche was in age	
þe more trewe if þat it were possible	
Sche was to him more lowe and more pesible	714

But she noon answere of hym myȝt haue	
He went his way as he no þinȝ wrouȝt [leaf 170]	
But into boloyne tendrely it brouȝt	686
(91)	
This Marquis wondreþ *euere* lenger þe more	687
Vpon her pacience *and* if þat he	
Ne had soþly knowe þerfore	
þat *parfitly* her children loued she	690
He wold haue wende þat of some sotilte	
And of malice or cruel corage	
That she had suffred þis *with* sad visage	693
(92)	
Wiþ he knewe þat next hym self certayñ	694
She loued her children best in euery wise	
But nowe of *wommen* wolde I aske fayñ	
ȝif þise assaies myȝt not suffise	697
what cowde a stordy husbond [more] devise	
To preue her wifhode *and* her stedfastnesse	
And be contynuinge in stordynesse	700
(93)	
But þer ben folk of such condicioñ	701
þat whan þei han a certeyn purpoos take	
þey con not stinte of her entencioñ	
But as þei were bounden to a stake	704
þei wil not of þat purpoos sclake	
Riȝt so þis marquis haþ fully *purposed*	
To tempten his wif as he was first disposed	707
(94)	
He waiteþ if by woordes or countenance	708
ȝif she to hym was chaunged of corage	
But neuere coude he fynde variance	
She was euere in hert & in visage	711
And euer þe ferþer þat he was *in* age	
þe more trewe if it were possible	
She was to *hym* in loue *and* more penyble	714

Bot sche none answere of him myht haue	
He went his waie as he no þinge rouht	
Bot to Boleigne he tendurly it brouht	686
¶ This Markes wondreþ euer lenger þe more	687
Vpon hire paciens *and* if þat he	
Ne hadde soþely knowe *þere* before	
þat *perfitly* hir cheldern loued sche	690
He wolde haue wende þat of *summe* subtilite	
And of Males or for cruel curage	
þat sche hadde sufferd þis wiþ sadde visage	693
¶ Bot wele he knewe next him selue certeigne	694
Sche loued hir childern best in euery wise	
Bot nowe of *wemmen* wolde .I. axe feine	
If þes assaies myht nouht suffise	697
What coupe a stordy husbonde more deuyse	
to preue his wif *and* hir stedfastnesse	
And he continuinge euer in stordenesse	700
¶ Bot þere buen folke of suche condicione	701
þat whan þe haue a certeine purpos take	
þei can nouht stinte of hire entencion	
Bot riht as þei were bounden to a stake	704
þai wil nouht of þat first purpos slake	
Riht so þis ma[r]kes fully haþe purposyd	
To tempt his wif as he was firste disposyd	707
¶ He waiteþ if be worde or countenance	708
That sche to him was chaunged of Corage	
Bot neuer coupe he finde variance	
Sche was aie oon in hert *and* in visage	711
And aie þe forþer sche was in age	
The more trewe if þat it were possible	
Sche was to him loue *and* more pesible	714

ffor which it semed thus / þat of hem two
Ther nas but o wyf / for as walter leste
The same lust was hire plesance also
And god be thanked / al fil for the beste
She shewed wel / for no worldly vnreste
A wyf as of hir self no thing ne sholde
Wille in effect but as hir housbonde wolde

¶ The sclaundre of Walter / ofte and wyde spradde
That of a cruel herte / he wikkedly
ffor he a poure womman wedded hadde
Hath mordred / bothe his children priuely
Swich murmure / was among hem comunly
No wonder is / for to the peples ere
Ther cam no word / but þat they mordred were

ffor which / where as his peple ther bifore
Hadde loued hym wel / the sclaundre of his diffame
Made hem / that they hym hated therfore
To been a mordrere is an hateful name
But natheles / for ernest ne for game
He of his cruel purpos nolde stente
To tempte his wyf / was set al his entente

¶ Whan that his doghter .xij. yeer was of age
He to the court of Rome in subtil wyse
Enformed of his wyl / sente his message
Comaundynge hem / swiche bulles to deuyse
As to his cruel purpos may suffyse
How þat the pope / as for his peples reste
Bad hym to wedde / another if hym leste

I seye / he bad they sholde countrefete
The popes bulles / makynge mencion
That he hath leue / his firste wyf to lete
As by the popes dispensacion

¶ ffor which it semed thus / þat of hem two
Ther nas but o wyl / for as Walter leste
The same lust was hir plesance also
And god be thanked / al fyl for the beste
She shewed wel / for no worldly vnreste
A wif as of hir self no thyng ne sholde
Wille in effect but as hir housbond wolde

¶ The sclaundre of Walter / ofte and wyde spradde
That of a cruel herte / he wikkedly
ffor he / a poure womman / wedded hadde
Hath mordred / bothe his children pryuely
Swich murmur / was among hem comunly
No wonder is / for to the peples ere
Ther cam no word / but þat they mordred were

¶ ffor which / wher as his peple ther bifore
Hadde loued hym wel / the sclaundre of his diffame
Made hem / that they hym hated therfore
To ben a mordrere / is an hateful name
But natheles / for ernest ne for game
He / of his cruel purpos nolde stente
To tempte his wyf / was set al his entente

¶ Whan that this doghter /.xij. yer was of age
He to the court of Rome / in subtil wise
Enformed of his wil / sente his message
Comaundynge hem / swiche bulles to deuyse
As to his cruel purpos / may suffise
How þat the pope / as for his peples reste
Bad hym to wedde / another if hym leste

¶ I seye / he bad they sholde countrefete
The popes bulles / makyng mencioñ
That he hath leue / his firste wyf to lete
As by the popes dispensacioñ

ffor which it semede thus that of hem two
*Nas but on wil for as Waltyr leste
The same lust was hyre plesaunce also
And god be thankede al fyl for the beste
Sche schewede wel for no wordely onreste
A wyf as of hire self nothyng ne schulde
Wille in effect / but as hire husbonde wolde

The sclaundere ofte & wyde spradde
That of a crewel herte / he wekkedely
ffor he a poore woman wedded hadde
Hath morderyd botho hise childere pruyly
Swich mordere was a-mong hem comounly
No wondyr is for to þe peplis ere
There cam no word / but þat þey morderede were

ffor wych ther as his puple ther by / fore
Hadde loued hym wel the slaundere of his diffame
Maade hem þat they hym hatid perfore
To been a morderere is an hateful name
But natheles for ernest ne for game
He of his crewel purpos nolde stente
To tempte his wyf was set al his entente

Whan þat this doghtyr twelf ȝeer was of age
He to the court of rome in subtyl wyse
Enformede of his wil sente his massage
Comaundynge hem sweche bullye to deuyse
As to his crewel purpos may suffyse
How þat the pope as for the peplis reste
Bad hym to wedde a-nothir ȝif hym leste

I seye he bad th[e]y schulde countrefete
The popis bullis makynge mencioun
That he hath leue his fyrste wif to lete
And by the popis dispensaciou

¶ ffor which it semed þus þat of hem tuo
þer nas but oo wille for as walter liste
That same lust was hire plesance also
And god he þanked al fel for þe beste
Sche schewed weel for no worldly vnreste
A wijf as of hir self no þing no scholde
Wille in effecte but as hir housbond wolde

þe sclaundre of walter ofte and wyde spradde
That of a cruel herte he wikkedly [leaf 138, back]
ffor he a pore womman wedded hadde
hap murdred boþe his children priuely
Such murmur was among hem comunly
No wonder is for to þe peoples sere
Ther com no word but þat þay mordred were

ffor which þer as his poeple þer bifore
hadde loued him wel þe sclaunder of his diffame
Made hem þat þey him hatede þerfore
To ben a murdrer is an hateful name
But nacles for ernest ne for game
he of his cruel purpos nolde stente
To tempte his wijf was sette al his entente

¶ Whan þat his douȝter twelf ȝer was of age
he to þe court of Rome in subtil wise
Enformed of his wille and sente his message
Comaundyng hem suche bulles to deuyse/
In þis maner and in þis same gyse
how þat þe pope as for his peoples reste
Bad him to wedde anoþer if him leste

¶ I say he bad þay scholden countrefete
The popes bulles making mencioñ
þat he hap leue his firste wijf to lete
As by þe popes dispensacioñ

For which it semeþ þus þat of hem twoo
Ther was but oon will for as walter luste
The same lust was her plesaunce also [leaf 170, back]
And god be þonked al felle for þe best
She shewed wel for no worldly vnrest
A wif as of her self no þinge shuld
Willen in effecte but as her husbond wold

(96)

The sclaundere of waltere oft wide sprad
That a cruel hert wickedly
ffor he a poor womman wedded had.
Hap morþered boþ his children priuely
which murmur was amonge heme comonly
No wonder was for to þe puples eere
þer come no worde but þat þei morþered were

(97)

For swich as of his puple þerbifore
had loued hym wel desclaundred of his name
Made hem þat þei hated hym therfore
To bene a murdrere is an hatful name
But naþeles for ernest ne for game
He of his cruelte wold not stynte
To tempte his wif was al his entente

(98)

Whan þis douȝtere xij ȝere was of age
he to þe courte of Rome in sotile wise
Enformed of his wille sent his massage
Comaundinge hem such billes to deuise
As to his cruel purpoes may suffise
howe þat þe pope for his puples rest
Bad hym wedde anoþer wif if þat hym lest

(99)

I sey he bad þat þei shuld counterfete
þe popes billes making mencioñ
þat he haþ leue his first wif to lete
As by þe popes dispensacioñ

¶ For whiche it semed þus þat of hem tuo
þer nas bot o will for as Waltier luste
þat same lust was hir plesance also
And god he þonked as fal for þe beste
Sch schewed wele for no werldly vnreste
A wif as of hire self no þinge ne scholde
Wille in effecte bot as hir husbonde wolde

¶ The sclander of Walter oft *and* wide spradde
That of a cruel hert he wikkedly
For he a pouer womman wedded hadde
Had murdred boþ his childern priuely [leaf 125]
Suche murmur was ymonge hem comunly
No wonder is for to þe peples ere
þere come no worde bot þat þei murdred were

¶ ffor whiche *þer* as his peple þere before
Had loued him wel þe sclaunder of his defame
Maade hem þat þei hated him þer-fore
To biene a Mordrer is an hateful name
Bot naþeles for ernest ne for game
He of his crewel purpos nold stint
To tempte his wif was sette al his entent

¶ Whan þat his douhter. xij. ȝere was of age
He to þe Courte of Rome in soubtile wise
Enformed of his wiſ *and* sente his message
Commandeinge hem suche bulles to douise
In þis manere *and* in þis same gise
Howe þat þe pope for his peple rest
Bat him to wedde anoþer wif ȝif þat him lest

¶ I saie he badde þei scholde countrefete
The popes bulles makeinge mencione
þat haþe leue his first wif to lete
As by þe popes despensacione

427 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

To stynte rancour and dissencion
Bitwixe his peple and hym / thus seyde the bull
The which / they han publiced atte fulle 749

¶ The rude peple / as it no wonder is 750
Wenden ful wel / that it hadde be right so
But whan thise tidynges cam to Grisildis
I deeme / that hire herte was ful wo 753
But she / ylike sad for euermo
Disposed was / this humble creature
The aduersitee of fortune al endure 756

Abidynge euere / his lust and his plesance 757
To whom þat she was yeuen / herte and al
As to hire verray worldly suffisance
But shortly / if this storie I tellen shal 760
This Markys / writen hath in special.
A lettre / in which he sheweth his entente
And secresly he to Boloigne it sente 763

To the Erl of Pavyk/ which þat hadde tho 764
Wedded his suster/ preyde he specially
To bryngen hoom agayn hise children two
In honurable estaat al openly 767
But o thyng/ he hym preyde outrely
That he to no wight though men wolde enquere
Sholde nat telle / whos children þat they were 770

But seye / the mayden / sholde ywedded be 771
Vn-to the Markys / of Saluce anon
And as this Erl was preyd / so dide he
ffor at day set he on his wey is goon 774
Toward Saluce / and lordes many oon
In riche array this mayden for to gyde
Hir yonge brother/ ridynge hire biyde 777

427 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

To stynte rancour / and dissencion
Bitwix his peple and hym / thus seyde the bulle
The which / they han publissed at the fulle 749

¶ The rude peple / as it no wonder is 750
Wenden ful wel / þat it hadde ben right so
But whan thise tidynges / cam to Grisildis
I deme / that hir herte was ful wo 753
But she / ylike sad for euere mo
Disposed was / this humble creature
Thadversitee of fortune / al tendure 756

¶ Abidynge euere / his lust and his plesance [leaf 184, back]
To whom þat she was yeuen / herte and al
As to hire / verray worldly suffisance
But shortly / if this storie I tellen shal 760
This Markys / writen hath in special
A lettre / in which / he sheweth his entente
And secrely / he to Boloigne it sente 763

¶ To the Erl of Pavyk' which þat hadde tho 764
Wedded his suster / preyde he specially
To bryngen hom agayn / his children two
In honurable estat' al openly 767
But o thyng' he hym preyde outrely
That he to no wight' th[o]gh men wolde enquere
Sholde nat tellen / whos children þat they were 770

¶ But seye / the mayden sholde ywedded be 771
Vn to the Markys of Saluce / anon
And as this Erl was prayd / so dide he
ffor at day set he on his wey is goon 774
Toward Saluce / and lordes many con
In riche array / this mayden for to gyde
Hir yonge brother / ridyng hir biyde 777

427 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

And stynte rancure & dissencioun
By-twixe þe puple & hym thus seyth þ^e^ bulle
The whiche they han pupliced at þ^e^ fulle 749

The rude peple as it no wondyr is 750
Wendyn ful wel that it hadde been ryȝt so
But whan these tydyngis cam to Grysildis
I deeme that hire herte was ful wo 753
But sche I-like sad for euere mo
Disposede was this vmble cryature
Thadversite / of fortune al tendure 756

Abydynge euere his lust & his pleasaunce 757
To wom that sche was ȝeuyn herte & al
As to hire verray wordely suffysaunce
But schortely ȝif this story I tellyn schal 760
This Markys wrytyn hath in special
A lettere in whuche he schewith hys entente
And secrely he to boloyne it sente 763

To the erl of pauyk which þat hadde tho 764
Wedded his sistyr preyede he specially
To bryngе hym hom a-geyn his chyldere two
In honurable estat al opynly 767
But on thyng he hym preyede vttrely
That he to no wyght for no manere
Sholde not telle whos childre th[e]y were 770

But seye the maydyn schulde I-weddid be 771
Vn-to the markis of saluce a-non
And as this erl was preyed so dede he
ffor at the day set he on his weye is goon 774
Toward saluce & lordis manyon
In ryche a-ray this made for to gyde
Hire ȝynge brothir rydyngе by hire syde 777

To stynte rancour and discencioñ
Bitwixe his people and him þus spak' þe bulle
þe which þey han publisshed atte fulle 749

¶ The rude people as it' no wonder is 750
Wenden ful wel þat' it hadde be right' so
But' whan þis tydinges come to Grisildis
I deme þat' hir herte was ful wo 753
And sche ylike sad for ever mo
Disposed was þis humble creature
To aduersite of' fortune al tendure 756

¶ Abydyng' euer his lust' and his plesance 757
To whom sche was ȝiuen herte and al
As to hire worldly verray suffisaunce [leaf 132]
But' schortly if' þis story telle I schal 760
This marquys writen haþ in special
A *lettre* in which he schewe þ his entente
And secretly he to boloigne it' sente 763

¶ To þe erl of' Panyke which þat' hadde þo 764
Wedded his suster preyed he specially
To bringen home azein his children two
But' he o þinge preyed outrely 767
With alle his herte ful affectuously
þat' he to no wight þough men wolde enquere
Schulde nought telle whos children þat' þei were 770

¶ But' seye þe mayden schulde y-wedded be 771
Vnto þe marqnys of' Saluce right' anon
And as þis erle was preyed right' so dede he
ffor at' day sette he on his day is goon 774
Toward Saluce and lordes many oon
In riche array þis mayden for to gyde
hire ȝonge broþer ryding' by hir syde 777

To stinte rancoure *and* discencioñ
Bitwix þe puple *and* hym þus speke þe bulle
The which þei han publissshed at' þe fulle [leaf 171] 749

(100)

The rude puple as no wonder is 750
Wende ful wel it' had be right' soo
But' þise tydynges commen to grisild is
I deme þat' her herte was ful woo 753
But' she was ylike sad euermoo
Disposed was þis humble creature/
þe aduersite of fortune al to endure 756

(101)

Abydinge euer his lust' *and* his plesance 757
To whom she was ȝeuene herte *and* all
As to her worldely suffisaunce
ffor certeynly for his story telle I shall 760
This Marquis ywriten haþ *in* speciall
A *lettre* in which he schewe þ his entent
And sikerly he it' to boloyne sent' 763

(102)

To þe Erle of Pavie which þat he had so 764
wedded his sustere he preide specialy
To bringen him azein his children two
In honurable estaat' al openly 767
Bot' of on þing' he hym preide al vtterly
That' he to [no] wist' þough men wold enquere
Shuld not' telle whoos children þei were 770

(103)

But' seide þat' þe mayde shuld' wedded be 771
Vnto þe Marquis of Saluce anon
And as þe erle was preide so did he
ffor at' a day Isette he on his way is gon 774
Toward Saluse *and* lordes many oñ
In riche aray þis maide forto gyde
Hir' ȝonge broþer ridyng' by hir' side 777

To stinte Rancor *and* discencione
Be-twix his peple *and* him þus spake þe bulle
The whiche þei han *pu*blisced att þe fulle 749

¶ The rode peple as it no wonder is 750
Wenden ful wel þat it hadd be riht so
Bot whan þis tipinges came to Crisildis
.I. deme þat hire hert was ful woo 753
Bot sche ylike sadde for euer moo
Disposed was þis humble creature
To aduersite of fortune al to endure 756

¶ Abideinge *euer* his lust *and* his plesaunce 757
To wham sche was ȝeuen hert *and* al
As to hir werlilly verray suffisance
Bot schortly ȝif þis storie telt .I. schal 760
This Marqwys writen haþe in special
A *lettre* in whiche he schewe þ his entent
And secretely he to Boleigne it sent 763

¶ To þe erle of panyke whiche þat hadde þo 764
Wedded his suster *pra*yede he specialy
To bringe home aȝeine his childerne two
Bot he o þinge praide vtterly [leaf 123, back] 767
Wiþ all his hert ful affectuously
þat he to no wight þouh man wolde enquere
Schol nouht tellen whos childen þat þei were 770

¶ Bot seie þe maiden schold y wedde be 771
Vn-to þe Markes of Saluces riht anone
And as þis Erle was preide riht so dide
For att þe daie sette. he on his waie is gone 774
To-wardes Saluts *and* lordes many one
In riche Araie þis Mayden for to Gyde
Hir ȝonge broþer rideynge be hire side 777

¶ Arrayed was toward hir mariage [leaf 101]
This fresshe mayde / ful of gemmes cleere
Hir brother / which þat .vij. yeer was of age
Arrayed eek / ful fressh in his manere 781
And thus in gret noblesse / and with glad cheere
Toward Saluces / shapynge hir iourney
ffro day to day / they ryden in hir wey 784

¶ Explicit quarta pars

¶ Sequitur pars quinta

Among al this / after his wikke vsage 785
This Markys yeṭ his wyf to temple moore
To the outreste preeue / of hir corage
ffully / to han experience and loore 788
If that she were / as stidefasṭ as bifoore
He on a day / in open audience
ful boistously hap seyd hire this sentence 791

¶ Certes Grisilde / I hadde ynogh plesance 792
To han yow to my wyf /for youre goodnesse
As for youre trouthe / and for youre obeisance
Noght for youre lynage / ne for youre richesse 795
But now knowe I / in verray soothfastnesse
That in greet lordshipe / if I wel auyse
Ther is greet seruitute / in sondry wyse 798

I may nat doon / as euery Plowman may 799
My peple / me constreyneth for to take
Another wyf/ and crien day by day
And eek the pope / rancour for to slake 802
Consenteth it/ that dar I vndertake
And troweliche / thus muche I wol yow seye
My newe wyf/ is comynge by the weye 805

Be strong of herte / and voyde anon hir place 806
And thilke dowere / that ye broghten me
Taak it agayn / I graunte it of my grace

¶ Arrayed was / toward hir mariage 778
This fresshe mayde / ful of gemmes clere
Hir brother / which þat seuen yeer was of age
Arrayed eek/ ful fresh in his manere 781
And thus in gret noblesse / and with glad cheere
Toward Saluces / shapyng hir iourney
ffro day to day / they ryden in hir wey 784

¶ Explicit quarta pars

¶ Incipit pars quinta / ¶ The Cler[kes Tale] [leaf 152]

Among al this / after his wikke vsage 785
This Markys yeṭ his wif to tempte moore
To the outreste preue / of hir corage
ffully to han / experience and loore 788
If that she were / as stedefast as bifore
He on a day / in open audience
ful boystously / hath seyd hire this sentence 791

¶ Certes Grisilde / I hadde ynogh plesance 792
To han yow to my wyf / for youre goodnesse
And for youre trouthe / and for youre obeysance
Noght for youre lynage / ne for youre richesse 795
But now knowe I / in verray sothfastnesse
That in gret lordshipe / if I wel auyse
Ther is gret seruitute / in sondry wyse 798

¶ I may nat do / as euery Plowman may 799
My peple / me constreyneth for to take
Another wyf / and cryen day by day
And eek the pope / rancour for to slake 802
Consenteth it/ that dar I vndertake
And trewely / thus muche I wol yow seye
My newe wif / is comynge by the weye 805

¶ Be strong of herte / and voyde anon hir place 806
And thilke dowere / þat ye broghten me
Tak it agayn / I graunte it of my grace

A-rayed was sche toward hire maryage [leaf 258, back] 778
This fresche mayde ful of *gemmys* cleere
Hire *brothir* which seuene ȝeer was of age
Arayede ek ful frosch in his *manere* 781
And thus in gret noblesse & with glad chere
Towar Saluces schapynge hire Iourneye
ffrom day to day they *rydynge* in here woye 784

[*PART V.*]

[A[1]]-Mong al this aftyr his wikkede vsage [A space has been left in the MS for this letter.] 785
This Markys ȝit his wif to *temple* more
To the vttyreste priue of hire corage
ffully to han *experience* & lore 788
ȝif that sche were as stedefast as by-foore
He on a day in opyn audience
ful boystously hath seyd hire this sentence 791

Certis Grisilde I hadde I-now plesaunce 792
To han ȝow to myn wif for ȝoure goodnesse
As for ȝoure trouthe & for ȝoure obeisaunce
Not for ȝorere lynage / ne for ȝoure rychesse 795
But now knowe I in verray sothfastnesse
That in gret lordschepe If I wele auyse
Ther is gret seruytut in aundery wyse 798

I may nat do as euery plowman may 799
Myn puple me constreynyth for to take
A-no*þer* wyf & cryen day be day
And ek *þe* popis rancure for to slake 802
Consenteth it þat dar I vndyr-take
And trewely þus mechc I ȝow seye
Myn newe wif is comynge by the weye 805

Be strong of herte & voyde a-non hire place 806
And thilke dowere *þat ȝe* broughte me
Take it a-geyn I *graunte it of* myn grace

Arrayed was toward hir mariage 778
This freisshe mayde ful of gemmes cleere
hir broþer which þat vij. 3eer was of age
Arrayed eek ful freissch in his manere 781
And þus in gret noblesse and wiþ glad cheere
Toward Saluces schapynge hire iourneye
ffro day to day þey ryden in here weye 784

¶ Quarta *pars*.

[*PART V.*]

AMong al þis after his wicked vsage 785
þis marquys 3it his wijf gan tempte more
To þe outrest proef of hire corage
ffully to han experiment and lore 788
If þat sche was as stidefast as biforе
he on a day in open audience
ful boustously haþ seid hir þis sentence 791

Certes Grisildis I hadde ynough plesaunce 792
To han 3ou to my wijf for 3our goodnesse
As for 3our trouþe and 3our obeissaunce
Nat for 3our lignage ne for 3our richesse [leaf 139, back] 795
But now *quod* he in verray sofastnesse
þat in gret lorschipe if I wol auyse
þer is gret scrutynie in sondry wise 798

¶ I may not do as euery ploughman may 799
My people me constreyneþ for to take
anoþer wijf and cryen day by day
And eek þe pope rancour for to slake 802
Consenteþ it þat dar I vndertake
And trewelich þus meche I wil 3ou seye
My newe wijf is comynge by þe weye 805

¶ Be strong of herte and voyde anon hire place 806
And þilke doware þat 3e broughten me
Tak it a3ein and graunte it of my grace

Araied was towardes þis mariage 778
This mayde fressli ful of gemmys clere
Hir broþer þat vij. 3ere was of age.
Araied eke was freshly on his manere [leaf 171, back] 781
And þus in grete noblesse *and* glad chere
Toward Saluce shapinge her iournay
ffrom day to day þei riden forþ her way 784

[*THE FIFTH PART.*]

Amonge al þis afterе his wikked vsage 785
This Marquys 3it his wif to tempten more
To þe vttrest preef of his corage
fully to haue experience *and* lore 788
3if þat she were as stedfast as biforе
he on a day in open audience
wel boistously haþ seide hir þis sentence 791

CErtes Griseldi I had ynowe plesaunce 792
To han 3ou to my wif for 3oure goodnesse
As for 3oure treuthe *and* 3our obeysaunce
Nouȝt for 3oure lynage ne for 3oure ricchesse 795
But it is now knowen in verray sopnesse
þat in grete lordship if I wil avise
Ther is grete souereynte in sondry wise 798

I may not done as euery plowe man may 799
My puple me constreynea forto take
A noþer wiff and crien day by day
And eke þe pope rancour forto sclake 802
Consenteþ it þat dar I vndertake
And trewly þus moch wil I 3ou say
My newe wif is commyng by þe way 805

Be stronge of hert and voide anon her place 806
And þilk dowary þat 3e brouȝt to me
Take it a3ein I *graunte* it of my *grace*

¶ Araide was to-warde hir mariage 778
This frische maide ful of *gemmes* clere
Hire broþer whiche þat seuen 3ere was of age
Araide eke ful frische in his manere 781
And þus in grete noblesse *and* wiþ gladde chiere
To-ward Saluces schapinge hire Iornaie
Fro *daie* to daie þei *rideinge in* hire weie. 784

[Explicit] Quarta *pars* fabule.

[*PART V.*]

AMonge al þis *after his wikked* vsage 785
þis Markes 3it his wif gan *tempte* more
To þe vttreat preue of hir Corage
Fulli to haue experiment *and* lore. 788
If þat sche was as stedfast as before
He on a daie in open audience
Ful bustusly haþ seide hir þis sentence 791

¶ Certes Crisilde .I. had .I.-nowhe plesance 792
To haue 3owe to my wif for 3oure goodnesse
As for 3oure trouþe *and* 3oure obeisance
Not for 3oure lignage ne for 3oure rechesse 795
Bot nowe *quod* he in verreie sofastnesse
That in grete lordeschippe 3if .I. wil a-vise
There is grete *seruitute* in sundre wise 798

¶ .I. maie *not* do as *euery* plouhe man may 799
My pople me constreyneþ forto take
Anoþer wif *and* crien daie be daie
And eke þe pope rankoure for to slake 802
Consenteþ it þat dare .I. vnder-tak
And trewlye þus muche .I. wil 3owe seie
My newe wif is *cominge* be þe weie 805

¶ Be stronge of herte *and* voide anone hir place 806
And þilke dowaire þat 3e brouhten me
Tak it a3eine .I. graunte it of my grace [leaf 124]

Retourneth / to youre fadres hous quod he 809
No man / may alwey han prosperitee
With euene herte / I rede yow tendure
This strook of ffortune / or of auenture 812

¶ And she answerde agayn in pacience [leaf 161, back] 813
My lord quod she / I woot and wiste alway
How þat / bitwixen youre magnificence
And my powerte / no wight kan ne may 816
Maken comparison / it is no nay
I ne heeld me neuere digne in no manere
To be youre wyf / no ne youre Chambrere 819

And in this hous / ther ye me lady maade 820
The heighe god / take I for my witnesse
And also wysly / he my soule glaade
I neuere / heeld me lady / ne maistresse 823
But humble seruant to youre worthynesse
And euere shal / whil þat my lyf may dure
Abouen / euery worldly creature 826

That ye so longe / of youre benignitee 827
Han holden me / in honour and nobleye
Where as I was / noght worthy hee
That thonke I god / and yow / to whom I preye 830
ffor yelde it yow / ther is namoore to seye
Vn-to my fader / gladly wol I wende
And with hym dwelle / vn-to my lyues ende 833

Ther I was fostred / of a child ful smal 834
Til I be deed / my lyf ther wol I lede
A wydwe clene / in body / herte and al
ffor sith I yaf / to yow my maydenhede 837
And am youre trewe wyf / it is no drede
God shilde / swich a lordes wyf to take
Another man / to housbonde / or to make 840

Retourneth / to youre fadres hous quod he 809
No man may / alwey han prosperitee
With euene herte / I rede yow tendure
The strook / of ffortune / or of auenture 812

¶ And she agayn / answerde in pacience 813
My lord quod she / I woot and wiste alway
How þat bitwixen / youre magnificence
And my powerte / no wight kan ne may 816
Maken comparison / it is no nay
I ne heeld me neuere digne / in no manere
To be youres wyf / no ne youre chambrere 819

And in this hous / ther ye me lady made [leaf 188, back] 820
The heighe god take I / for my witnesse
And also wisly / he my soule glade
I neuere heeld me lady / ne maistresse 823
But humble seruant to youre worthynesse
And euere shal / whil þat my lyf may dure
Abouen / euery worldly creature 826

¶ That ye so longe / of youre benygnytee 827
Han holden me / in honour and nobleye
Where as I was / noght worthy for to be
That thonke I god and yow / to whom I preye 830
ffor yelde it yow / ther is namoore to seye
Vn to my fader / gladly wol I wende
And with hym dwelle / vn to my lyues ende 833

¶ Ther I was fostred / of a child ful smal 834
Til I be deed / my lyf ther wol I lede
A wydewe clene / in body / herte / and al
ffor sith / I yaf to yow / my maydenhede 837
And am youre trewe wyf / it is no drede
God shilde / swich a lordes wyf to take
Another man / to housbond / or to make 840

Returnyth to ȝoure faderis hous quod he 809
No man may han alwey prosperite
With euene herte I rede ȝow to endure
The strok of fortune or of auenture 812

And ache answerde a-noon in pacience [leaf 254] 813
Myn lord quod ache I wot & wyste alwey
How that by-twixe ȝoure magnificence
And myn powerte no wyght can ne may 816
Makyn comparyսoun it is no nay
I ne hylde me neuere dygne in no manere
To be ȝoure wyf no / ne ȝoure chaumberere 819

And in this hous there ȝe me lady made 820
The hyghe god take I for myn witnesse
And also wysely he myn soule so glade
I hyld me neuere lady ne maystresse 823
But vmble seruaunt to ȝoure worthynesse
And euere schal whil myn lyf may dure
Abovyn euery wordely creature 826

That ȝe so longe of ȝoure benyngnetee 827
Han holde me in honour & nobleye
Wher as I was not worthy for to bee
That thanke I god / & ȝow to whom I preye 830
ffor ȝilde it ȝow ther is no more to seye
And to myn fadyr gladly wele I wende
And with hym dwelle vn-to myn lyuys ende 833

There I was fostered of a chyld ful smal 834
Tyl I be deed myn lyf there wele I lede
A wydewe clene in body herte & al
ffor sythe I ȝaf to ȝow myn maydynhede 837
And am ȝoure trewe wyf it is no drede
God schilde swich a lordis wyf to take
A-nothir man to husbonde or to make 840

Retorneþ to 3our fadres hous *quod* he 809
No man may alwy haue prosperite
Wiþ euene herte I rede 3ou tendure
þe strok' of' fortune or of' auenture 812

¶ And sche azein answerde in pacience 813
My lord seyde sche I wot' & wiste alway
how þat' bitwixe 3oure magnificence
And my pouerte no wigh't can ne may 816
maken comparisoñ it/ is no nay
I helde me neuer digne in no manere
To be 3our wif' ne 3it' 3our chamberere 819

And in þis hous þer 3e me lady made 820
¶ þe hihe god take I for my witnesse
And also wisly he my soule glade
I neuer hoelde me lady ne maystresse 823
But' humble seruaunt' to 3our worþinesse
And euere schal whil þat' my lijf' may dure
Abouen euery worldly creature 826

¶ That' 3e so longe of' 3oure benignite 827
han holde me in honour and nobleye
Wher as I was nou3t worþy for to be
þat' þanke I god and 3ow whom I preye 830
ffor3elde it' 3ow þer nys no more to seye [last 14v]
vnto my fader gladly wol I wende
And wiþ him dwelle vnto my lyues ende 833

¶ Ther I was fostred of' a child ful smal 834
Til I be dede my lijf' þer wil I lede
A wydewe clene in body herte and al
ffor siþþe I 3af' to 3ow my maydenhede 837
And am 3our trewe wijf' it' is no drede
God schilde such a lordes wijf' to take
Anoþer man to housbonde or to make 840

Retourneþ to 3oure faders hous *quod* he 809
No man may alway haue *prosperite*
wiþ euene hert' I rede 3ou to endure
þe stroke of fortune or of auenture 812

(109)

And she azein answerde in pacience [last 172] 813
My lord quod she I wote and wist' alway
howe þat' I swore 3ou magnificence
And my pouert' no man can ne may 816
Maken noon *comparison* it' is no nay
I holde me neuere digne in no manere
To be 3oure wif ne 3it' your chambrere 819

(110)

And in þis hous *per* 3e me lady made 820
þe high god take I for my witnesse
So wisly as he my soule glade
I helde me neiþer lady ne maistresse 823
But' humble *seruaunte* to 3oure worþinesse
And euere shal while my lif may endure
Abouen *euery* worþi creature 826

(111)

That' 3e so longe of *your* benygnite 827
haue holde me in honure *and* in nobleye
where I was nou' worþi forto be
þat' þonk' I god and 3ou [to] whom I prey 830
ffor-3eelde it' 3ou þer nya no more to sey
Vnto my fadere gladly wil I wende
And wiþ hym dwelle to my lyves ende 833

(112)

Ther as I was fostred a child ful smaH 834
Til I be dede my liff [þer] wil I lede
A widowe clene in her' body *and* aH
ffor siþen I 3af to 3ou my maydenhede 837
And am 3oure trewe wif it' is no drede
God shild' such a lordes wif to take
Anoþer man to husbonde or to make 840

Retorneþ to 3oure faders house *quod* he 809
No man maye alweie haue *prosp[er]ite*
Wiþ euen hert .I. rede 3oue to endure
The stroke of fortune or of aventure 812

¶ And sche aȝeine answerde in pacience 813
My lorde seide sche .I. wote *and* wist al weie
How þat be-twex 3oure magnificence
And my *pouerte* no whight can ne maie 816
Maken *comparison* þat is no naye
.I. held me neuer digne in no manere
To be 3oure wif ne 3it 3oure *chamberere* 819

¶ And in þis *þere* 3e me lady maade 820
The hihe god take .I. for my wittenesse
And also wisely he my soule gladde
.I. neuer helde me lady ne maistresse 823
Bot humble *seruant* to 3oure worþinesse
And euer schal while þat my lif maie dure
Abouen euery worldly creature 826

¶ That 3e so longe of 3oure benignite 827
Haue holde me in honour *and* nobleie
Where as .I. was nouht worþe to be
þat þonke .I. god *and* 3owe whome .I. preie 830
For-3elde it 3ow þere is no more to seye
Vnto my fader gladly wil .I. wende
And wiþ him duel vnto my lyues ende 833

¶ Ther .I. was fostred a childe ful smaH 834
Til .I. be dede my lif þer wil .I. lede
A wedowe clen in body hert *and* aH
For seþþe .I. 3aue to 3owe my maidenhede 837
And am 3oure trewe wif it is no drede
God scheilde suche a lordes wif to take
Anoþer man to husbonde or to make 840

430 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

And of youre newe wyf / god of his grace 841
So graunte yow wele and prosperitee
ffor I wol gladly / yelden hire my place
In which that I was blisful wont to bee 844
ffor sith it liketh yow / my lord quod shee
That whilom weren / al myn hertes reste
That I shal goon / I wol goon whan yow leste 847

But ther as ye me profre / swich dowaire 848
As I first broghte / it is wel in my mynde
It were my wrecched clothes no thyng faire
The whiche to me / were hard now for to fynde 851
O goode god / how gentil and how kynde
Ye semed / by youre speche / and youre visage
The day / that maked was oure mariage 854

But sooth is seyd / algate I fynde it trewe [leaf 102] 855
ffor in effect it preeued is on me
Loue is noght old / as whan þat it is newe
But certes lord / for noon aduersitee 858
To dyen in the cas / it shal nat bee
That euere / in word or werk / I shal repente
That I yow yaf myn herte in hool entente 861

My lord ye woot/ that in my fadres place 862
Ye dide me streepe / out of my poure weede
And richely / me cladden of youre grace
To yow broghte I noght elles / out of drede 865
But feith and nakednesse / and maydenhede
And heere agayn / my clothyng I restoore
And eek / my weddyng ryng/ for eueremore 868

The remenant of youre Iueles redy be 869
In with youre chambre / dar I saufly sayn
Naked / out of my fadres hous quod she
I cam / and naked moot I turne agayn 872

ELLESMERE 262 (6-T. 430)

430 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

¶ And of youre newe wyf / god of his grace 841
So graunte yow / wele and prosperitee
ffor I wol gladly / yelden hire my place
In which / þat I was blisful wont to be 844
ffor sith it liketh yow / my lord quod she
That whilom weren / al myn hertes reste
That I shal goon / I wol goon whan yow leste 847

¶ But ther as ye / me profre swich dowaire 848
As I first broghte / it is wel in my mynde
It were my wrecched clothes / no thyng faire
The whiche to me / were hard now for to fynde 851
O goode god / how gentil / and how kynde
Ye semed / by youre speche / and youre visage
The day / that maked was oure mariage 854

¶ But sooth is seyd / algate I fynde it trewe [leaf 188] 855
ffor in effect it proued is on me
Loue is noght old / as whan þat it is newe
But certes lord / for noon aduersitee 858
To dyen in this cas / it shal nat be
That euere in word or werk/ I shal repente
That I yow yaf myn herte / in hool entente 861

¶ My lord ye woot þat in my fadres place 862
Ye dide me strepe / out of my poure wede
And richely / me cladden of youre grace
To yow broghte I / noght ellis out of drede 865
But feith / and nakednesse / and maydenhede
And here agayn / my clothyng I restore
And eek my weddyngryng for euere moore 868

¶ The remenant of youre Iewels / redy be 869
In with youre chambre / dar I saufly sayn
Naked / out of my fadres hous quod she
I cam / and naked moot I turne agayn 872

HENGWRT 427 (6-T. 430)

430 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

And of ȝoure newe wif god of his grace 841
So graunte ȝow wele & prosperitee
ffor I wele gladly ȝildyn hire myn place
In which þat I was blysful wone to be 844
ffor syth it lykyth ȝow myn lord quod sche
That whilhom were al myn hertis reste
That I schal gon .I. wele goon whan ȝow leste 847

But there as ȝe me profere swych dewarye [leaf 254, bk] 848
As I fyrst brouȝte it is weel in myn mynde
It were mynne wrechede clothis no thyng fayre
The wheche to me were hard now for to fynde 851
O goode god how gentyl & how kynde
ȝe semedyn be ȝoure speche & ȝoure visage
The day that makyd was oure maryage 854

But soth is seyd / algate I fynde it trewe 855
ffor in effect it preuede is in me
Loue is not old / as whan þat it is newe
But sertis lord for noon aduercite 858
To deyen in þe cas it schal nat be
That euere in word / or werk I schal repente
That I ȝow ȝaf myn herte / with hol entente 861

Myn lord ȝe wot that In myn faderys place 862
ȝe dede me strype out of myn poore weede
And rychely me claddyn of ȝoure grace
To ȝow brouȝte I not ellis out of dreede 865
But feyth & meknesse & maydynhede
And heere ageyn myn clothynge I restore
And ek myn weddynge ryng for euere more 868

The remenaunt of ȝoure Iewellys redy bee 869
In with ȝoure chaumbere that dar I sayn
Nakyd out of myn faderys hous quod sche
I cam / & nakyd I mot / turne ageyn 872

CAMBRIDGE 262 (6-T. 430)

¶ And of̃ 3oure newe wyf̃ god of̃ his grace 841
So graunte 3ou wele and heigh prosperite
ffor I wille gladly ȝelden hire my place
In which I was blisful wont̃ to be 844
ffor sip̃e it̃ likeþ 3ow my lord̃ quod sche
That̃ whilom weren al myn hertes reste
þat̃ I schal go I wol go whan 3ou leste 847

¶ But̃ þer as 3e me profre swich dowayre 848
Ay I first̃ brought̃ it̃ is wel in my mynde
It̃ were my wrecched clopes no þing̃ fayre
The whiche to me were now ful hard to fynde 851
O goode god how gentil and how kynde
3e semede by 3oure speche and 3oure visage
þe day þat̃ maked was our mariage 854

But̃ sop̃ is seyde algate I fynde it̃ trewe 855
ffor in effecte it̃ prouede is on me
Ioue is nat̃ olde as whan þat̃ it̃ is newe
But̃ certes lord for non aduersite 858
To deyen in þe cas it̃ schal not̃ be
þat̃ euer in word or werk̃ I schal repente
þat̃ I 3ou 3af̃ myn herte in hol entente 861

¶ My lord 3e wot̃ þat in my fadres place 862
3e dede me stepe out̃ of̃ my pore wede
And richely me cladden of̃ 3our grace
To 3ou brought̃ I nou3t̃ elles out̃ of̃ drede 865
But̃ feiþ and nakednesse and maydenhede
And here ayein 3our cloþing̃ I restore [leaf 140, back]
And eek̃ 3our weddyng̃ ryng̃ for euermore 868

¶ The remenaunt̃ of̃ 3oure Iewellis redy be 869
Wiþinne 3our chambre dar I sauely sayn
Naked out̃ of̃ my fadres hous quod sche
I cam and naked I mot̃ agayn 872

And of 3our̃ newe wif̃ god of his grace 841
So graunte 3ou welþe and prosperite
ffor I wil gladly ȝeeld̃ hir̃ my place
In which I was blisful wont̃ to be 844
ffor Sipen it̃ likeþ 3ou my lord̃ quod she [leaf 173, back]
That̃ whilom weren al my hertes rest̃
That̃ I shal goon I wil goon whan 3ou lest̃ 847
(114)
But̃ þer 3e me profre such̃ dowarie 848
As I furst̃ brouȝt̃ it̃ is wel in my mynde
It̃ were my wrecched clopes no þing̃ fairs
þe which to me nowe were ful hard̃ to fynde 851
How god howe gentile *and* how kinde
3e semed by 3oure spech̃ *and* 3our̃ visage
þe day þat̃ maked was oure mariage 854
(115)
But̃ sop̃ is seide algate I finde it̃ trewe 855
ffor in effecte is proued nowe on me
Loue is not̃ olde as whan it̃ is newe
ffor certes lord̃ for noñ aduersite 858
To dyen in þis cas it̃ shal not be
That̃ in worde or werk̃ I shal repent̃
þat̃ I 3ou ȝaue myn hert in good entent̃ 861
(116)
My lorde 3e wote þat̃ in my faders place 862
3e diden me stripen out̃ of my poor wede
And richely 3e cladden me of 3oure grace
To 3ou brouȝt̃ I not̃ ellis out̃ of drede 865
But̃ fait̃ nakednesse *and* maidenhede
But̃ here ayein 3oure cloþing̃ I restore
And eke my weddyng̃ ringe for euermore 868
(117)
The remenaunte of *3our* Iwels redy be 869
wiþ in 3our̃ chambre dare I it seyuely seye
Naked out̃ of my faders hous quod she
I come/ and naked I mote *turne* ageyne 872

¶ And of 3owre newe wif̃ god of his grace 841
So *graunt* 3owe wele *and* hihe profperite
For .I. wil gladly ȝelden hire my place
In whiche .I. was blisful wonte to be 844
For sepe it likeþ 3owe my lorde *quod* sche
That whilom were al myn hertes rest
That .I. schal go .I. wil go whan 3oure lest 847

¶ Bot *þere* as 3e me *profer* suche dowaire 848
As .I. fist̃ brouht it is wele in my mynde
It were my wreched clopes noþinge faire [leaf 194, back]
The whiche to me were nowe ful hard to finde 851
O goode god howe gentil *and* howe kinde
3e Semed be 3oure speche *and* be 3oure visage
The daie þat maked was oure mariage 854

¶ Bott sope is seide al gate .I. finde it trewe 855
For in effecte it proued is on me
Loue is nouht olde as whan þat it is newe
Bot certes lorde for none aduersite 858
To deien in þe caas it schal nouht be
þat euer in worde or werke .I. schal repent
þat .I. 3owe ȝafe myne herte in hole entent 861

¶ Lorde 3e wote þat in my faders place 862
3e dide me stripe out of my poure wede
And richely me cladden of 3oure grace
To 3owe brouht .I. not elles out of drede 865
Bot feiþe *and* nakednes *and* maidenhede
And here ȝeine 3oure cloþinge .I. restore
And eke 3owre weddinge ringe for euer more 868

¶ þe remenant of 3oure Iewels redi be 869
Wiþþe in 3oure chambre dar .I. sauely seine
Naked oute of my faders house quod sche
.I. cam *and* naked .y. mote ȝeine 872

Al youre plesance / wol I folwen fayn
But yet I hope / it be nat youre entente
That I smoklees / out of youre paleys wente 875

Ye koude nat doon / so dishoneste a thyng/ 876
That thilke wombe / in which youre children leye
Sholde biforn the peple / in my walkyng/
Be seyn al bare / wherfore I yow preye 879
Lat me / nat lyk a worm / go by the weye
Remembre yow / myn owene lord so deere
I was youre wyf / though I vnworthy weere 882

Wherfore / in gerdon / of my maydenhede 883
Which þat I broghte / and noght agayn I bere
As voucheth sauf / to yeue me / to my meede
But swich a smok as I was wont to were 886
That I ther-with may wrye the wombe of here
That was youre wyf / and heer take I my leeue
Of yow myn owene lord / lest I yow greue 889

¶ The smok quod he / that thou hast on thy bak 890
Lat it be stille / and bere it forth with thee
But wel vnnethes / thilke word he spak
But wente his wey / for routhe and for pitee 893
Biforn the folk/ hir seluen strepeth she
And in hir smok/ with heed / and foot / al bare
Toward hir fader hous / forth is she fare 896

¶ The folk hire folwe / wepynge in hir weye [leaf 126, back]
And flortune ay they cursen / as they goon
But she fro wepyng kepte hire eyen dreye
Ne in this tyme / word ne spak she noon 900
Hir fader / that this tidynge herde anoon
Curseth the day / and tyme that nature
Shoope hym / to been a lyues creature 903

Al youre plesance / wol I folwen fayn
But yet I hope / it be nat youre entente
That I smoklees / out of youre palays wente 875

¶ Ye koude nat doon / so dishoneste a thyng 876
That thilke wombe / in which youre children leye
Sholde biforn the peple / in my walkyng
Be seyn al bare / wher fore I yow preye 879
Lat me / nat lyk a worm / go by the weye
Remembre yow / myn owene lord so deere
I was youre wyf / thogh I vnworthy weere 882

¶ Wher fore / in gerdon of my maydenhede 883
Which þat I broghte / and noght agayn I bere
As voucheth sauf to yeue me to my mede
But swich a smok as I was wont to were 886
That I ther with / may wrye the wombe of here
That was youre wyf / and here take I my leeue
Of yow myn owene lord / lest I yow greeue 889

¶ The smok quod he / that thow hast on thy bak/ [lf 126, bk] 890
Let it be stille / and bere it forth with thee
But wel vnnethes / thilke word he spak
But wente his wey / for routhe and for pitee 893
Biforn the folk/ hir seluen strepeth shee
And in hir smok/ with heued & feet al bare
Toward hir fader hous / forth is she fare 896

¶ The folk hir folwen / wepynge in hir weye 897
And flortune / ay they cursen as they goon
But she fro wepyng kepte hir eyen dreye
Ne in this tyme / word ne spak she noon 900
Hir fader / that this tidynge herde anon
Curseth the day and tyme / þat nature
Shoope hym / to been a lyues creature 903

Al ȝoure plesaunce I wole folwe fayn
But ȝit I hope it be not ȝoure entente
That I smokles out of ȝoure paleys wente 875

ȝe coude not don so disonest a thyng 876
That ilke wombe in whiche ȝoure children leye
Schulde by-fore the peple in myn walkynge
Be seyn al bare / therfore I ȝow preye 879
Lat me not lyk a werm / goon by the weye
Remembrith ȝow myn owene lord so deere
I was ȝoure wyf thow I onworthy weere 882

Wherfore in guerdoun of myn maydynhede [leaf 125] 883
Whiche that I brouȝte & not ageyn I bere
As vouche ȝe saf / to ȝeue me to myn meede
But swich a smok as I was wone to were 886
That I therwith may wrye þ' wombe of hire
That was ȝoure wyf & here I take myn leue
Of ȝow myn owene / lest that I ȝow greue 889

The smok quod he that thow hast on thyn bak 890
Lete it be stylle & bere it forth with the
But wel onethe thilke word he spak
But wente his wey for routhe & for pite 893
By-forn hyre folk / hyre seluyn strepyth sche
And in hire smok with hed & fet al bare
Toward hire faderys hous / forth is sche fare 896

The folk hyre folwyn / wepyng in hire weye [leaf later] 897
And fortune ay they cursayn as they goon
But sche from wepynge kepte hire eyen dreye
Ne in this tyme word ne spak sche noon 900
Hyre fadyr þat of this tydyng herde a-non
Curseth the day / & tyme that nature
Schop hym to been a lyuys creature 903

Al 3oure plesaunce wolde I folwe fayn
But 3it I hope it be nat 3oure entente
That smokles out of 3oure paleys I wente 875

¶ 3e coude nou3t do so dishoneste a þing 876
That þilke wombe in which 3our children leye
Schulde bifore þe poeple in my walkyng
Be seyn al bare wher fore I 3ou preye / 879
Let me not like a worme go by þe weye
Remembre 3ou myn owne lord so deere
I was 3oure wijf þough I vnworþy were 882

Wherfore in guerdon of my maydenhede 883
Which þat I brought and not awey I bere
As vouche þ sauf to 3if me to my mede
But such a smok as I was wont to were 886
þat I per wiþ may wrye þe wombe of here
þat was 3our wijf and here take I my leue
Of 3ou myn owen lord lest I 3ou greue 889

¶ The smok/ *quod* he þat þou hast on þi bak 890
Let it be stille and bere it forþ wiþ þe
But vnneþes þilke word he spak
But wente his wey for rewþe and pite 893
Biforn þe folk hir seluen streþ sche
And in hire smok wiþ heued and foot al bare
Toward hir fader hous is sche fare 896

The folk hir folwen wepyng in hire weye 897
And fortune ay þey cursen as þey gon
But sche fro weepyng kepte hire eyhen dreye
Ne in þis tyme word ne spak sche noon 900
hire fader þat þis tydinge herde anon
Curseþ þe day and tyme þat nature
Schope him to be a lyues creature [leaf 141] 903

Al 3oure plesaunce wil I folowe feyne
But if I hope it be not 3oure entente
þat I smokles out of 3oure paleis went 875

(118)

3e cowde not do so dishonest a þinge 876
That ilk wombe in which our children lay [leaf 123]
Shuld, byfore þe puple in my walkinge
Be seyn al bare wherfor I 3ou pray 879
Let me not like a worm gon by þe way
Remembre 3ou myn / owne lorde so dere
I was 3oure wif þouȝe I vnworþi were 882

(119)

Wherfore in guerdon of my maidenhede 883
Which þat I wrou3t and not a3ein bere
As vouchef sauf to 3eue me to my mede
But such a smokke as I was wont to were 886
þat I þerwiþ may hille þe wombe of here
þat was 3oure wif *and* here I take my leue
Of 3owe myn owne lord lest I 3ou greue 889

(120)

The smok quod he þat þou hast on þi bak 890
Let it be stille and bere it forþ wiþ þe
But wel vnneþ þat word he spak
But went his way for reuthe *and* pite 893
Byfore þe folk hure self stripeþ she
And in her smok wiþ hede *and* fote al bare
Toward her fadres hous forþ is she fare 896

(121)

The folk folowed weping in hir way 897
And fortune euere þei cursed as þei goñ
But she from weping kept her eyen day
Ne in þis tyme word spak she noñ 900
Her fader þat here of herd anoñ
Cursed þe day *and* tyme þat nature
Shope him to be a lyues creature 903

Al 3oure pleasance wold .I. folow feine
Bot 3it .I. hope it be nouht 3ours entent
þat smokles oute of 3oure paleys .I. went 875

¶ 3e coupe nouht do so dishonest a þinge 876
þat þilke wombe in whiche 3oure childern leye
Scholde be-for þe peple in my walkinge
Be seene al bare whe[r] for .I. 3owe *praye* 879
Late me nouht *like* a werme go be þe waie
Remembre 3owe myn owen *lorde* so dere
.I. was 3owre wif þouhe .I. vnworþe were 882

¶ Wherefore *in* guerdon of myn *maidenhede* 883
Whiche þat .I. brouht *and* not awaie .I. bere
As vowcheþ saue to 3eue to my mede
Bot suche a smok as .I. was wonte to were. 886
þat .I. þer-wiþ maie wrie þe wombe of here
þat was 3oure wif. *and* here take .I. my leue
Of 3owe myne owen lordes leste .I. 3owe greue 889

¶ The smokke quod he þat þou haste vpon þi bakke 890
Let it stiH *and* bere it forþe wiþ þe
Bot vneþ þilke worde he spake [leaf 125]
Bott wente his weie for rewþe *and* pite 893
Be-forne þe folke hir seluen streþeþ sche
And in hire smoke wiþ foote *and* hede al bare
To-ward hir fader house sche is fare 896

¶ The folke hire folowen wepein in hir weie 897
And fortune aie þei cursen as þei gone
Bot sche fro wepeinge kepped her eyȝen drie
Ne in þis time worde ne spak sche none 900
Hire fader þat þis tiþinge herd a-none
Cursiþ þe daie *and* time þat nature
Schope him to be a lyues creature 903

ffor out of doute / this olde poure man
Was euere / in suspect' of hir mariage
ffor euere he demed / sith that it bigan
That whan the lord / fulfild hadde his corage
Hym wolde thynke / it were a disparage
To his estaat / so lowe for talighte
And voyden hire / as soone as euer he myghte

Agayns his doghter / hastiliche goth he
ffor he by noyse of folk / knew hire comynge
And with hire olde coote / as it myghte be
He coueed hire / ful sorwefully wepynge
But on hire body / myghte he it nat brynge
ffor rude was the clooth / and she moore of age
By dayes fele / than at hire mariage

¶ Thus with hire fader / for a certeyn space
Dwelleth this flour/ of wyfly pacience
That neither/ by hire wordes / ne hire face
Biforn the folk / ne eek in hire absence
Ne shewed she / that hire was doon offence
Ne of hire heighe estaat' no remembrance
Ne hadde she / as by hire contenance

No wonder is / for in hire grete estaat'
Hire goost was euere / in pleyn humylitee
No tendre mouth / noon herte delicaat
No pompe / no semblant of roialtee
But ful of pacient benygnytee
Discreet' and pridelees / ay honurable
And to hire housbonde / euere meke and stable

¶ Men speke of Iob / and moost for his humblesse
As clerkes whan hem list' konne wel endite
Namely of men / but as in soothfastnesse
Though clerkes / preise wommen but a lite

¶ ffor out of doute / this olde poure man
Was euere / in suspect' of hir mariage
ffor euere he demed / sith þat it bigan
That whan the lord / fulfild hadde his corage
Hym wolde thynke / it were a disparage
To his estat' so lowe for talighte
And voyden hire / as soone as euere he myghte

¶ Agayns his doghter / hastiliche goth he
ffor he by noyse of folk / knew hir comynge
And with hir olde cote / as it myghte be
He coueed hire / ful sorwefully wepynge
But on hir body / myghte he it nat brynge
ffor rude was the clooth / and she moore of age
By dayes fele / than at hir mariage

¶ Thus with hir fader / for a certein space
Dwelleth this flour / of wifly pacience
That neyther / by hir wordes / ne hir face
Biforn the folk/ ne eek in hir absence
Ne shewed she / þat hir was doon offence
Ne of hir heighe estat' no remembrance
Ne hadde she / as by hir contenance

¶ No wonder is / for in hir grete estat' [leaf 187]
Hir goost was euere / in pleyn humylitee
No tendre mouth / noon herte delicat'
No pompe / no semblant of realtee
But ful / of pacient benygnytee
Discreet' and pridelees / ay honurable
And to hir housbonde / euere meke & stable

¶ Men speke of Iob / and moost' for his humblenesse
As clerkes whan hem lest' konne wel endite
Namely of men / but as in soothfastnesse
Thogh clerkes / preyse wommen but a lite

ffor out of doute this olde poure man
Was euere in suspect of hire maryage
ffor euere he demede sythe that it be-gan
That whan the lord fulfyld hadde his corage
Hym wolde thynke it were a disparage
To his estat so lowe for to a-lyghte
And woydyn hire / as sone as euere he myghte

A-geyn his doughtyr / hastyliche goth he
ffor he by noyse of folk / knew hire comyng
And with hire olde coote / as it myghte be
He cowerith hire / ful sorwefully wepynge
But on hire body / myghte it not brynge
ffor rude was the cloth & sche moore of age
By dayis fele / than at hire maryage

T[h]us with hire fadyr / for a certeyn space (leaf 235, col. 2) 918
Dwellyth this flour of wyfly pacience
That neythir by hire wordys ne hire face
By-fore the folk ne ek in hire absence
Ne schewede sche þat hire was don offence
Ne of hire highe estat no remembraunce
Ne hadde sche as by hyre cuntenaunce

No wondyr is / for in hire greete estate
Hyre gost was ay in pleyn humylitee
No tendere mouth non herte delicate
No pompe no semblaunt of royaltee
But ful of pacient benygnetee
Dyscreet & prideles / ay honurable
And to hire husbonde euere mek & stable

Men speke of Iob / & most for his humblesse
As clerkis whan hem leste can wel endite
Namely of men / but as in sothfastnesse
Thow Clerkys preysyn wemen but a lytle

¶ ffor out' of doute þis olde poure man 904
þat whan þe lord had fulfilde his corage 906
ffor euer it demed sib it first' bigan 905
him wolde þinke it were disparage 907
To wedde oon of' so pore a lynage
To his astat' so lowe to alighte
And voyde hire as sone as euer he mighte 910

¶ Azein his doughter hastely goþ he 911
ffor he by noyse of' folk' knew hire comyng'
And wiþ hire olde cote as it' mighte be
he coured hire ful sorwfully wepynge 914
But' on hir body might' he it not' bringe
ffor rude was þe cloþ and more of' age
By fele dayes þan was hire mariage 917

Thus wiþ hir fader for a certein space 918
Dwelleþ þis flour of' wyfly pacience
þat' neyþer by hir wordes ne hir face
Biforn þe folk' ne eek' in here absence / 921
Ne schewede sche þat' hire was don offence
Ne of' hire heih astat' þe remembrance
Ne hadde sche as by hire contynaunce 924

No wonder is for in hire gret' astate 925
hire goost' was euer in plein humilite
No tendre mouþ non herte delicate
No pompe ne semblant' of' realte 928
But' ful of' pacience and benignite
Discrete and prydeles ay honorable
And to hir housbonde euer meeke and stable 931

¶ Men speke of' Iob. and most' for his humblesse 932
As clerkes whan hem liste can endite
Namly of' men but as in sobfastnesse
þough clerkes preyse wommen but a lite 935

For out' of doute þis olde poor man 904
was euer' suspecte of her mariage
ffor euer he demed siþen it bygan
þat' whan þe lord yfylled had his corage 907
hym wold þenk' it' was a desparage
To his astate so lowe to a liȝt' [leaf 172, back]
And voiden hir' as sone as euere he myȝt' 910
(123)
Aȝeinst his doustere hastely goþ he 911
ffor he by þe noys of folk' knewe her commyng'
And wiþ her olde cote as it myȝt be
He keuereþ hir' ful sorowfully wepinge 914
But' on hur' body myȝt' he it' not bringe
ffor rude was þe cloþ and more of age
By dayes fele þan hur' mariage 917
(124)
Thus with her fadere for a certeyn space 918
dwelleþ þis floure of wively pacience
That' neuer by her wordes ne be her face
Bifore þe folk' ne in her absence 921
Ne shewed she þat' to hir' was doñ offence
Ne of hie astate in remembraunce
Ne had she as be her countenaunce 924
(125)
No wonder is for in [her] grete estate 925
Her goost' was euere in pleyn humilite
No tender mouþe ne hert' delicate
Ne pompe ne semblant' of Rialte 928
But' ful of pacience and benygnite
Discrete and prudeles and eu*e*re honurable
And to her husbonde euere meke *and* stable 931
(126)
Men speke of Iob and most' of his humblesse 932
As clerkes whan hem lust' can wel endite
Namely of men but' in sothfastnesse
þouȝe clerkes preise wo*m*men but' a lite 935

¶ ffor oute of doute þis olde poure man 904
þat whan þe lorde had fulfilde his corage
For euer it demed sippe it first' began
Him wold þinge it were disparage 907
To wedde one of so powere a lignage
To his estate so lowe to a lyht
And voide hir as sone as euer he myht 910

¶ Ageine his douhter hastely goþe he 911
For he be noyse of folke knewe hire comeinge
And wiþ hire olde cote as it miht be
He couerde hir ful sorwfully wepinge 914
Bot on hir bodi myht he it nouht bringe
For rude was þe cloþe *and* more of age
Bo fele daies þan was hire Mariage 917

¶ Thus wiþ hire fader for a certeine space 918
Dwelleþ *þis* floure of wifly pacience
That neyþe[r] be hir wordes ne be hir face
Be-forne þe folke ne eke in hir absence 921
Ne schewede sche þat hir was done offence
Ne of hire hihe astate in remembrance
Ne hadde sche as be hir countenance 924

¶ No wondere is for in hire grete astate 925
Hire goste was euer in pleine humilite
No tendre mouþe none herte delicate
Ne pompe ne semblant of roialte 928
Bot ful of pacience *and* benignite
Discrete *and* prideles ay honurable
And to hir husbond euere meke *and* stable 931

¶ Men speken of Iob *and* most of his humblesse 932
As clerkes whan hem liste can endite
Namely of men bot as in sothefastnesse [leaf 172, back]
Thow clerkes preisen wemmen bo[t] a lite 935

433 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

Ther kan no man / in humblesse hym acquite
As wo*m*man kan / ne been half so trewe
As wo*m*men been / but it be falle of newe 938

[*PART VI.*]

¶ ffro Boloigne / is this Erl of Pavyk' come [leaf 103] 939
Of which the fame vp sprang' to moore and lesse
And in the peples eres / alle and some
Was kouth eek / that a newe Markysesse 942
He w*ith* hym broghte / in swich pomp*e* and richesse
That neu*ere* was ther seyn / with mannes eye
So noble array / in al Westlumbardye 945

¶ The Markys / which that shoop*e* and knew al this 946
Er that this Erl was come / sente his message
ffor thilke / sely poure Grisildis
And she with humble herte / and glad visage 949
Nat with no swollen thoght' in hir*e* corage
Cam at his heste / and on hir*e* knees hir*e* sette
And reuerently / and wisely she hym grette 952

¶ Grisilde quod he / my wyl is outrely 953
This mayden / that shal wedded been to me
Receiued be / to morwe as roially
As it possible is / in myn hous to be 956
And eek / that euery wight' in his degree
Haue his estaat' in sittyng' and seruyse
And heigh plesañce / as I kan best deuyse 959

¶ I haue no wo*m*men / suffisañt certayn 960
The chambres / for tarraye in ordinañce
After my lust' and therfore wol*d*e I fayn
That thyn were / al swich man*ere* gou*er*nañce 963
Thou knowest eek' of old al my plesañce
Thogh thyn array be badde and yuel biseye
Do thou thy deuoir/ at the leeste weye 966

ELLESMERE 265 (6-T. 433)

433 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

Ther kan no man / in humblesse hym acquite
As wommen kan / ne kan be half so trewe
As wommen been / but it be falle of newe 938

[*PART VI.*]

¶ ffro Boloigne / is this Erl of Pavyk come 939
Of which the fame vp sprong' to moore & lesse
And to the peples erys / alle and some
Was kouth eek/ þ*a*t a newe Markisesse 942
He w*ith* hym broghte / in swich pomp*e* & richesse
That neuere was ther seyn / w*ith* mannes eye
So noble array / in al westlumbardye 945

¶ The Markys / which þ*a*t shoop*e* / and knew al this 946
Er that this Erl was come / sente his message
ffor thilke / sely / poure Grisildis
And she with humble herte / and glad visage 949
Nat w*ith* no swollen thoght' in hir corage
Cam at his heste / and on hir knees hir sette
And reuerently / and wysly she hym grette 952

¶ Grisilde quod he / my wil is outrely 953
This mayden / þ*a*t shal wedded been to me
Receyued be tomorwe / as really
As it possible is / in myn hous to be 956
And eek/ that euery wight' in his degree
Haue his estat' in sittyng and seruyse
And heigh plesance / as I kan best deuyse 959

[I[1]] haue no wommen suffisant c*er*tayn [[1] Rate. lf 187, bk] 960
The chambres for taraye / in ordynance
After my lust' and ther fore wolde I fayn
That thyn were / al swich manere gouernance 963
Thow knowest eek of old al my plesance
Though thyn array be badde / and yuel biseye
Do thow thy deuoir / at the leeste weye 966

HENGWRT 430 (6-T. 433)

433 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

There Can no man in humblesse he*m* a-quyte
As wemen [1]can ne ben half so trewe[1] [[1]—[1] later]
As wemen ben but it be falle of newe 938

[*PART VI.*]

¶ ffro*m* Boloygne as this erl of pauyk come 939
Of which þe fame vp sprong bothe more & lesse
And to the peplis eris alle & some
Was kouth eek that a newe Markisesse 942
He w*ith* hy*m* broghte in swich po*m*pe & richesse
That neuere was there seyn w*ith* manys eye
So noble a-ray in al west Lu*m*bardye 945

This Markis which that shoop & knew al this 946
Er þ*a*t this erl was come / sente his massage
ffor thilke sely pore [2]Gresyldis[2] [[2]—[2] later]
And sche with [2]houmble[2] herte & glad visage 949
Noght in a swollyn thoght in hire corage
Cam at his heste / & on hire kneis hire sette
And reuerently & wisely / sche hy*m* grette 952

Grisilde quod he / myn wil is outirly [leaf 256] 953
This mayde þ*a*t schal weddit been to me
Resseyuede ben to morwe as roially
As it possible is in myn hous to be 956
And ek that euery wiȝt in his degere
Haue his estat / in sittynge & seruyse
And hegh plesau*n*ce / as I can best deuyse 959

I haue no wemen suffisau*n*t certeyn 960
The chambris for taraye in ordenau*n*ce
Aftyr myn lust & þ*er*fore wolde I fayn
That thy*n* were / al swich manere gou*er*nau*n*ce 963
Thow knowyst ek of old / al myn plesau*n*ce
Thow thyn aray be badde & euele be seye
Do þou thyn deuer / at the leste weye 966

CAMBRIDGE 265 (6-T. 433)

þer can no man in humblesse him aquite
As wommen can ne can be half so trewe
As wommen ben but it be fulle of newe 938

[*PART VI.*]

¶ ffro Bologne is þis erl of Panyke come / [leaf 141, back]
Of which þe fame vp sprong to more & lesse /
And to þe poeples eres alle and some /
Was coup eek þat a newe marquysesse 942
he wiþ him brought in such pompe and richesse
That neuer was þer seyn wiþ mannes eye .
So noble array in al west lumbardye 945

¶ The marquys which þat schope and knew al þis 946
Or þat þis erl were come sent his message
ffor þilke sely pore Grisildis
And sche with humble herte and glad visage 949
nought wiþ no swollen herte in hire corage
Cam at his heste and on hir knees hir sette
And reuerently and wysly sche him grette 952

¶ Grisildis quod he my wille is vtterly 953
þis mayden þat schal be wedded to me
Receyued be to morn als really
As possible is in myn hous for to be 956
And eke þat euery wight in his degre
haue his astat in sittyng and seruise
And heih plesaunce as I can best deuyse 959

¶ I haue no woman suffisaunt certayn 960
þe chambres for to arraye in ordinañce
After my lust and perfore wolde I fayn
Thyn were al such maner gouernance 963
þou knowest eek of olde al my plesaunce
þough þin array be badde and yuel beseye
Do þou þi deuer atte leste weye 966

þer can no man in humblesse hem aquite
As wommen can ne ben half so trewe
As wommen bene but it be fallen newe 938

[*THE SIXTH PART.*]

Fro babyloyne is þis Erle of Pavie come 939
Of which þe word sprongе to more *and* lesse
And to þe pules eeres al *and* somme
was coupe eke a newe Marquysesse [leaf 174] 942
He wiþ hym brouȝt in pompe *and* such riechesse
þat was neuere soy wiþ mannys eye
So noble aray in Westlombardye

The Marquis þat Shope an knewe al þis 946
Er þat þis erle was commen sent his massage
ffor cely pour Grysseldys
And she *with* humble hert *and* glad visage 949
Nouȝt wiþ swollen hert in her corage
Come at his heest and on here knees her sette
And reuerently and wisely she hym grette 952

Griseld quod he my wiȝ is vtterly 953
þis maide þat shal wedded be vnto me
Receyued be to morowe as Really
As it is possible in my hous to be 956
And eke þat euery wyȝt in his degre
Haue his estate in sittyng and seruise
And also plesaunce as ȝe can best deuyse 959

I haue no womman suffisant certayn 960
þe Chambres to aray in ordynaunce
After my lust *and perfor* wil I fayn
þat þine were al such gouernaunce 963
þou knowest eke of olde al my plesaunce
þouȝe þine aray be bad and euel ysey
Do þou þi deuoyre at þe lest wey 966

Ther can no man in humblesse him acquite
As wemmen can ne can be halfe so trewe
As wommen buen bot it be fal of newe 938

[*PART VI.*]

¶ Fro Boleyne is þis erle of pauyhe comme 939
Of whiche þe fame vp sprongе to more *and* lesse
And to þe peple eres al *and* somme
Was Coupe eke þat a new Marquysesse 942
He wiþ him brouht in suche pompa *and* recchesse
þat neuer was þer seen wiþ mannes eye
So noble araie in al west lumbardeye 945

¶ Ther Markes whiche þat knewe *and* schope al þis 946
Or þat þis Erle was comme sent his message
For þilke cely poure Crisild
And sche wiþ humble herte *and* glad visage 949
Nouhte wiþþe no swollen hert in hire Corage
Cam att hire heste *and* on hir knes hir sette
And reuerently *and* wisly sche him grette 953

¶ Crisilda *quod* he my wil is vtterlye 953
This maiden þat schal be wedded to me
Receyved be morwe as Roiallye
As possible is in my house to be 956
And eke þat euery wyght in his degre
Haue his astate in sittinge *and* seruice
And hihe plesance as .I. can best deuise 959

¶ .I. haue no womman suffisant certeine 960
The chambres for to armie in ordinance
After my lust *and þere*-fore wolde .I. feine
þine were al suche maner gouernance 963
þou knowest eke of olde al my plesañce
þouhe þine araie be bad *and* yuel be-seye
Do þou þi deuere att þe leste waie 966

¶ Nat oonly lord / that .I. am glad quod she
To doon youre lust but .I. desire also
Yow for to serue / and plese in my degree
With outen feyntyng and shal euereno
Ne neuere / for no wele / ne no wo
Ne shal the goost *with*Inne myn herte stente
To loue yow best *with* al my trewe entente

And with that word / she gan the hous to dighte
And tables for to sette / and beddes make
And peyned hire / to doon al that she myghte
Preyynge the chambreres / for goddes sake
To hasten hem / and faste swepe and shake
And she / the mooste seruysable of alle
Hath euery chambre arrayed / and his halle

¶ Abouten vndren / gan this Erl alighte [leaf 126, back]
That *with* him broghte / thise noble children tweye
ffor which the peple / ran to seen the sighte
Of hire array / so richely biseye
And thanne at erst amonges hem they seye
That Walter was no fool / thogh þat hym leste
To chaunge his wyf/ for it was for the beste

ffor she is fairer / as they deemen alle
Than is Grisilde / and moore tendre of age
And fairer fruyt bitwene hem sholde falle
And moore plesant. for hire heigh lynage
Hir brother eek/ so faire was of visage
That hem to seen / the peple hath caught plesaūce
Commendynge now / the Markys gouernaūce

O Stormy peple / vnsad / and *euere* vntrewe ¶ Auctor
Ay vndiscreet and chaungynge as a vane
Delitynge euere / in rumbul that is newe
ffor lyk the moone / ay wexe ye and wane

¶ Nat oonly lord / that I am glad / quod she
To doon youre lust but I desire also
Yow for *to* serue / and plese in my degree
With outen feyntyng and shal euere mo
Ne neuere / for no wele / ne no wo
Ne shal the goost with Inne myn herte stente
To loue yow best with al my trewe entente

¶ And with that word / she gan the hous to dighte
And tables for to sette / and beddes make
And peyned hire / to doon al that she myghte
Preyynge the chambreres / for goddes sake
To hasten hem / and faste swepe and shake
And she / the mooste seruysable of alle
Hath euery chambre arrayed / and his halle

¶ Abouten vndren / gan this Erl alighte
That *with* hym broghte / thise noble children tweye
ffor which the peple / ran to seen the sighte
Of hire array / so richely biseye
And thanne *at* erst/ amonges hem they seye
That Walter was no fool / thogh þat hym leste
To chaunge his wyf/ for it was for his beste

¶ ffor she is fairet / as they demen alle
Than is Grisilde / and moore tendre of age
And fairer fruyt bitwene hem sholde falle
And moore plesant for hire heigh lynage
Hir brother eek / so fair was of visage
That hem to seen / the peple hath caught plesance
Commendynge now / the Markys gouernance

¶ O. stormy peple / vnsad / and euere vntrewe [leaf 188]
Ay vndiscreet and chaungyng as a vane
Delityng euere in rumbel / þat is newe
ffor lyk the moone / ay wexe ye and wane

Nat only lord þat I am glad quod sche
To do 3oure lust / but .I. desyre also
3ow for to serue & plese in myn degre
With-outyn feyntynge & schal euere mo
Ne neuere for no wele ne no wo
Ne schal myn gost with-inne myn herte stonte
To loue 3ow best / *with* al myn hol entento

And with that word sche gan the hous to dighte
And tabellis for to sette & al redy make
And peynede hire to don al þat sche myȝte
Preyinge þ' chambereris for godis sake
To haste hem & faste swepe & shake
And sche þ' moste / seruyable of alle
Hath euery chambre arayed and his halle

A-boutyn vndryn gan this erl a-lyȝte
That with hym broghte these noble childere twεye
ffor which *the* peple run to *seen the* syght
Of hire aray so rychely be-seye
And thanne at erst a-mongis hem they seye
That waltyr was no fol thow *þat hym leste*
To chonge his wyf / for it was for the beste

ffor sche is fayrere as they demyn alle [leaf 258, back]
As is Gresilde & more tendere of age
And fayrere freut be-twen hem schulde falle
And more plesaunt for hire heye lenage
Hire brothir ek so fayr was of visage
That hem to sen þ' peple hath caught plesaunce
Comendynge now þ' Markys *gouernaunce*

O stormy puple / on sad & euere vntrewe
Ay vndiscret & chaungynge as a fane
Delytynge euere in rumbul þat is newe
ffor lyk the mone / ay waxe ȝe & wane

¶ Nat̄ oonly lord þat̄ I am glad *quod* sche 967
To do ȝoure lust̄ but̄ I desire also
ȝou for to serue and plese in my degre
Wiþouten feynyng̃ and schal euermo 970
Ne neuer for no wele ne no woo
Ne schal þe goost̄ wiþinne myn herte stente
To loue ȝou best̄/ wiþ al my trewe entente 973

¶ And wiþ þat̄ word sche gan the house to dighte 974
And tables for to sette and beddes make [Dorf 143]
And peyned hire to do al þat̄ sche mighte
Preyinge þe chambereres for goddes sake 977
To hasten hem and faste swepe and schake
And sche þe moste seruisable of alle
Haþ euery chambre arrayed and his halle 980

¶ Abouten vndren gan þis erl alighte 981
And wiþ him brought̄ his noble children tweye
ffor wiþ þe poeple ran to see þe sight̄
Of̄ hire array so richely byseye 984
And þan at̄ erst̄ amonges hem þey seye
That̄ walter was no fool þough þat̄ him liste
To chaunge his wyf̄ for it̄ was for þe beste 987

¶ ffor sche is fairer as þey demen alle 988
þan is Grisilde and more tendre of̄ age
And fairer fruyt̄ betwen hem schulde falle
And more plesaunce for hire heih lynage 991
hire broþer eek̄ so fair was of̄ visage
That̄ hem to se þe poeple haþ cauȝt̄ plesaunce
Commendynge now þe marquys gouernaunce 994

¶ O stormy poeple vnsad and euer vntrewe 995
Ay vndiscrete and chaungyng̃ as a fane
Delityng̃ ay in rombile þat̄ is newe
ffor lik̄ þe mone ay wexen ȝe and wane 998

Nouȝt̄ only lord þat̄ I am glad *quod* she 967
To do ȝoure lust̄ but̄ I desire also
ȝoure forto plese and serue in my degre
Without fayntise and shal euermoo 970
Ne neuer for no wele ne for no woo
Ne shal þe goost̄ *within* my hert̄ stynt̄
To loue ȝou best̄ *with* al my trewe entent̄ 973
(132)
And wiþ þat̄ word she gan þe hous to diȝt̄ [Dorf 174, back]
And tables to sette and beddys to make
And peyned hure to doo al þat̄ she myȝt̄
Preying̃ þe chambreres for goddis sake 977
To hasten hem and fast̄ swope *and* shake
And she þe most̄ seruisable at all
Haþ euery ychambre araied *and* his halle 980
(133)
Aboute vndern gan þis Erle aliȝt̄ 981
That̄ wiþ him brouȝt̄ þise noble childre tweie
ffor which þe puple ranne to se þat̄ siȝt̄
And hure araye so richely beseye 984
And þan at̄ arst̄ amonges hem þei gon seye
That̄ walter was no foole þough hym lost̄
To chaunge his wiff for it̄ was for þe best̄ 987
(134)
For she is fairer̄ as þei demen alle 988
Than is Griseld and more tender̄ of age
And fairrer fruyte bytwene hem shuld̄ falle
And more plesaunt̄ for hir̄ hiȝe lynage 991
Hir̄ broþer̄ so faire was of his age
þat̄ hym to seen þe puple had̄ kauȝt̄ plesaunce
Commendyng̃ nowe ȝe Marquis gouernaunce 994
(135)
O sterne puple vnsad and [vn]trewe 995
Euere vndiscrete and chaungyng̃ as a fane
Delitinge euere in Rumour̄ þat̄ is newe
ffor like þe mone euere wexe ȝe *and* wane 998

¶ Not only lorde þat .I. am gladde quod sche 967
To do ȝoure lust bot .I. desire also
ȝowe for to serue *and* plese in my degre
Wiþ-outen feyntceinge *and* schal euer moo 970
Ne neuer for no wele ne for woo
Ne schal þe goste wiþ-inne myne hert stinte
To loue ȝow best wiþ al my trewe entente 973

¶ And wiþ þat worde sche gan þe house to diht 974
And tables for to sette *and* beddes make
And peyned hire to done al þat sche myht [Dorf 128]
Preieinge þe chambreres for goddes sake 977
To hasten hem *and* fast swepe *and* shake
And sche þe most *seruisable* of alle
Haþe euery chambre arraide *and* his halle 980

¶ Aboute vndern gan þis erle alyht 981
And wyþ him brouht his noble childern tweye
For-wiþ þe peple ran to see þat siht
Of hir arraye so Richely beseye 984
and þan at arst amonges hem þei sey
þat Walter was no fule þouhe þat him lest
To chaunge his wif for it was for þe beste 987

¶ For sche is fairore as þei demen alle 988
þan is Crisilde *and* more tendir of age
And feirer fruyte betwene hem schold falt
And more plesance for hir hihe lignage 991
Hir broþer eke so faire was of visage
That hem to se þe peple haþ kauht plesance
Commendynge nowe þe Markes gouernance 994

¶ O stormy peple vnsad *and* euer vntrewe 995
Ay indiscrete *and* chaungeinge as a fane
Deliteinge aye in Romble þat is newe
Fare like þe mone ay wexen ȝe *and* wane 998

Ay ful of clappyng deere ynogh a Iane
Youre doom is fals / youre constance yuele preuseth
A ful greet fool / is he / þat on yow leeueth 1001

Thus seyden sadde folk / in that Citee 1002
Whan that the peple / gazed vp and doun
for they were glad / right for the nouelte
To han / a newe lady of hir toun 1005
Namoore of this / make I now mencioun
But to Grisilde agayn / wol I me dresse
And telle / hir constance / and hir bisynesse 1008

¶ ful bisy was Grisilde / in euery thyng 1009
That to the feeste / was apertinent
Right noght was she abayst of hir clothyng
Thogh it were rude / and somdeel eek to-rent 1012
But *with* glad cheere / to the yate is she went
With oother folk / to greete the Markyesse
And after that dooth forth hire bisynesse 1015

With so glad chiere / hise gestes she receyueth 1016
And so konnyngly / euerich in his degree
That no defaute / no man aperceyueth
But ay they wondren / what she myghte bee 1019
That in so poure array was for to see
And koude / swich honour and reuerence
And worthily / they preisen hire prudence 1022

In al this meene while / she ne stente [leaf 164] 1023
This mayde / and eek hir brother to commende
With al hir herte / in ful benygne entente
So wel / þat no man koude hir pris amende 1026
But atte laste / whan þat thise lordes wende
To sitten doun to mete / he gan to calle
Grisilde / as she was bisy in his halle 1029

Ay ful of clappyng deere ynow a Iane
Youre doom is fals / youre constance yuele preuseth
A ful greet fool is he / that on yow leueth 1001

¶ Thus seyden sadde folk, / in that Citee 1002
Whan that the peple / gazed vp and doun
ffor they were glad / right for the nouelte
To han / a newe lady of hir town 1005
Namoore of this / make I now mencioun
But to Grisilde agayn / wol I me dresse
And telle hir constance / and hir bisynesse 1008

¶ ful bisy was Grisilde / in euery thyng 1009
That to the feste / was apertinent
Right noght was she abayst of hir clothyng
Thogh it were rude / and somdel eek to-rent 1012
But *with* glad cheere / to the yate is she went
With oother folk / to greete the Markyesse
And after that, / dooth forth hir bisynesse 1015

¶ With so glad cheere / his gestes she receyueth 1016
And so konnyngly / euerich in his degree
That no defaute / no man aparceyueth
But ay they wondren / what she myghte be 1019
That in so poure array / was for to se
And koude swich honour / and reuerence
And worthily / they preysen hir prudence 1022

¶ In al this mene while / she ne stente 1023
This mayde / and eek hir brother to commende
With al hir herte / in ful benygne entente
So wel / þat no man koude hir prys amende 1026
But at the laste / whan þat thise lordes wende
To sitten doun to mete / he gan to calle
Grisilde / as she was bisy in his halle 1029

Ay ful of clappyng deere ynogh a Iane
youre doon is fals / youre constaunce euel preuyth
A ful greet ful is he þat on yow leuyth 1001

Thus seydyn sadde folk in þat Cetee 1002
Whan þat the peple gazede vp & doun
ffor they were glad rygh for þ' nouelte
To haue a newe lady of hire toun 1005
No more of this now make I mencioun
But to grysilde a-geyn wil I me dresse
And telle hire constance & hire besynesse 1008

ful bisy was Grisilde / in euery thyng 1009
That to þ' feste / was apertynent
Rygh nought was sche / abast of hire clothynge
Thow it were rude & *sumdel* ek to-rent 1012
But with glad chier to þ' yate is went
With *oþre* folk to greete the Markisesse
And aftyr doth / forth hire besinesse 1015

With so glad chiere / hire gestis sche reseyuydh 1016
And so benyngnely euerych in his degre
That no defaute no man aperceyuyth
But ay they wondere / what sche myghte be 1019
That in so pore aray / was for to se
And coude swich honour / & reuerence
And worthily they preyse hire prudence 1022

In al this meene while / sche ne stente [leaf 257] 1023
That mayde & ek hire broth[i]r to comende
With al hire herte in ful benygne entente
So wel þat no man coude hire pris a-mende 1026
But at þ' laste / whan that þ' lordys wende
To syttyn doun to mete he gan to calle
Grysilde as sche was bysy in the halle 1029

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

Ay ful of' clappyng' dere y-nough a Iane
ȝoure dome is fals ȝour inconstance wel preueþ
A ful gret' fool is he þat' on ȝou leueþ 1001

¶ Thus saiden sadde folk' in þat Cite 1002
Whan þat' þe peple gazed vp and doun
ffor þey were glade right' for þe nouelte
To han a newe lady of' oure toun 1005
No more of' þis now make I mencioun
But' to Grisilde anon wil I me dresse
And telle hire constance and hire besynesse 1008

¶ fful besy was Grisilde in euery þing' 1009
That' to þe feste was apertenent
Right' nought' was sche abaysshit' of' hire cloþing' [lf 142, bk]
þough it' were rude and eek' somdel torent' 1012
But' with glad chere to þe gate is went
With oþer folk' to grete þe marquysesse
And after þat' doþ forþ hire besynesse 1015

¶ Wiþ so glad chere his gestes sche resceyueþ 1016
And connyngly euerich in his degre
That' defaute no man apparceyueþ
But' ay þey wondren what' sche mighte be 1019
þat' in so pore array was for to se
And coude such honour & reuerence
And worþily þey preysen hire prudence 1022

¶ In al þis mene while sche ne stente 1023
þis mayde and eek' hir broþer to comende
With alle hire herte in ful benigne entente
So wel þat' no man couþe hire pris amende 1026
But atte laste whan þise lordes wende
To sitte doun at mete he gan to calle
Grisilde as sche was besy in his halle 1029

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

Euere ful of clapping' dere ynowe a Iane
Ȝour' dome is fals ȝour constance euel preueþ
A wel grete fool is he þat' on ȝou leueþ 1001

(136)

Thus seiden sadde folk in þat' Cite 1002
Whan þat' þe puple gased vp *and* doun
ffor þei were glad riȝt' for þe nouelte
To make a newe lady of her toun 1005
No more of þis make I mencioun [leaf 175]
But' to griseld' aȝein wil I me dresse
And telle her constance *and* her bysynesse 1008

(137)

Wel bysy was gryseld in euery thinge 1009
þat' to þe feest' was pertinent'
Riȝt' naught' was she abasshed of her cloþinge
þouȝe þei were Rude and eke somdel to-rent' 1012
But' wiþ glad chere to þe gate is went'
wiþ oþer folk to greten þe Marquissesse
And after doþ she forþ her bysynesse 1015

(138)

Wiþ ful glad chere þe gestes she receyueþ 1016
And Boxomly euerich in his degre
That' no man defawte þer perceyueþ
But' euere þei wondren what' she myȝt be 1019
That' in so poor aray was forto se
And cowde such honure & reuerence
And worþely þei preisen her prudence 1022

(139)

In al þis me[ne] while she ne stynte 1023
This maiden and eke her broþer to commend'
Wiþ al her hert' and benigne entente
So wel þat' no man koude her prise amende 1026
But' at' þe last' whan at' þise lordes wende
To sitten a doun he gan to calle
Griseld' as she was bysy in þe halle 1029

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

Ay ful of Clappinge dere ynowhe a Iane
Ȝoure dome as fals ȝoure inconstance wele preueþ
A for grete fole is he þat on ȝowe leueþ 1001

¶ Thus seiden sadde folke in þat Cite 1002
Whan þat þe peple gased vp *and* doune
For þei were glad riht for þe nouelte
To haue a newe lady of here toune 1005
No more of þis now make .I. mencione
Bot to Crisilde anone .I. wil me dresse
And tel hir Constance *and* hir besinesse 1008

¶ Ful besy was crisilde in euery þinge 1009
þat to þe feste was apertenent
Riht nouht was sche abassched of hire cloþinge
þouhe it were rode *and* eke somdele to-rente 1012
Bot wiþ glad chiere to þe ȝate is wente
Wyþ oþere folke to grete þe marquysesse
And after þat doþ forþe hire besinesse 1015

¶ Wiþ so gladde chiere his gestes sche resceyueþ 1016
And conyngly eueryche in his degre
þat defaute no man apperceyueþ
Bot aie þei wondren what sche myht be [leaf 126, bk] 1019
That in so pouer araye was for to se
And couþe suche honoure *and* reuerence
And worþely þe preised hire prudence 1022

¶ In al þis men while sche no stinte 1023
This maiden *and* eke hir broþer to commende
Wiþ al hir hert wiþ ful benynge entente
So wele þat no man couþe hir prise amende 1026
Bot att þe laste whan þes lordes wende
To sitten doune att mete he gan to call
Crisilde as sche was busy in his hall 1029

¶ Grisilde quod he / as it were in his pley
How liketh thee my wyf, and hire beautee ?
Right wel quod she my lord / for in good fey
A fairer/ saugh I neuere noon than she
I preye to god / yeue hire prosperitee
And so hope I / that he wol to yow sende
Plesance ynogh / vn-to youre lyues ende

O thyng biseke I yow / and warne also [Latin note, p. 462]
That ye ne prikke / with no tormentynge
This toudre mayden / as ye han doon mo
ffor she is fostred / in hire norisynge
Moore tendrely / and to my supposynge
She koude nat/ aduersitee endure
As koude / a poure fostred creature

¶ And whan this Walter / saugh hire pacience
Hir glad chiere / and no malice at al
And he so ofte / had doon to hire [offence]
And she ay sad / and constant as a wal
Continuynge euere / hire Innocence oueral
This sturdy Markys / gan his herte dresse
To rewen / vp on hire wyfly stedfastnesse

¶ This is ynogh / Grisilde myn quod he
Be now namoore agast/ ne yuele apayed
I haue thy feith / and thy benygnytee
As wel / as euere womman was assayed
In greet estat/ and poureliche arrayed
Now knowe I goode wyf / thy stedfastnesse
And hire in armes took / and gan hire kesse

¶ And she for wonder/ took of it no keepe
She herde nat / what thyng he to hire seyde
She ferde / as she had stert out of a sleepe
Til she / out of hire mazednesse abreyde

¶ Grisildo quod he / as it were in his pley [leaf 138, back]
How liketh thee my wyf / and hir beautee
Right wel quod she my lord / for in good fey
A fairer / saw I neuere noon / than she
I preye to god / yeue hire prosperitee
And so hope I / pat he wol to yow sende
Plesance ynough / vn to youre lyues ende

¶ O thyng biseke I yow / and warne also [Latin note, p. 462]
That ye ne prike / with no tormentynge
This tendre mayden / as ye han do mo
ffor she is fostred / in hir norissynge
Moore tendrely / and to my supposynge
She koude nat aduersitee endure
As koude / a poure fostred creature

¶ And whan this Walter / saw hir pacience
Hir glad cheere / and no malice at al
And he so ofte / had doon to hire offence
And she ay sad / and constant as a wal
Continuynge euere / hir Innocence ouer al
This sturdy Markys / gan his herte dresse
To rewen / vp on hir wyfly stedfastnesse

¶ This is ynogh / Grisilde myn quod he
Be now namoore agast ne yuele apayed
I haue thy feith / and thy benygnytee
As wel / as euere womman was . ? assayed
In greet estat and poureliche arrayed
Now knowe I deere wyf / thy stedfastnesse
And hire in armes took / and gan hir kesse

¶ And she for wonder / took of it no keepe
She herde nat what thyng he to hir seyde
She ferde / as she hadde stirt out of a sleepe
Til she / out of hir mazednesse abreyde

Grysilde quod he as it were in his pley
How lykyth þ' myn wif & hire beaute
Ryȝt wel quod sche myn lord / for in good fey
A fayrere saugh I neuere non þan sche
I preye to god / ȝeue ȝow prosperite
And so hope I þat he wele to ȝow sende
Plesaunce I-now vn-to ȝoure lyuys ende

O thyng biseke I ȝow & warne also
That ȝe ne pryke / with no turmentynge
This newe mayde as ȝe han don mo
ffor sche is fosteryd in hire norychynge
More tenderly & to myn supposynge
Sche coude not aduercytee endure
As coude a pore fosterede creature

And whan this waltyr saugh hire pacience
Hire glad chere & non maleyce at al
And he so ofte hadde don hire offence
And sche ay sad & constaunt as a wal
Conteynynge euere / hire innocent ouyr al
This sturdy Markys gan his herte dresse
To rewe vp-on hire / wifly stedefastnesse

That is I-nogh Grisilde myn quod he
Be now no moore a-gast ne euele a-payed
I haue thyn feyth & thyn benygnetee
As wel as euere woman was a-sayed
In gret estat & porely arayed
Now knowe I deere wif, thyn stedefastnesse
And hire in armys took / & gan hyre kesse

And sche for wondyr tok of it no kep [leaf 257, back]
Sche herde not what thyng he to hire seyde
Sche ferde as sche hadde styrt out of hyre slep
Tyl sche out of hire masednesse a-breyde

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

¶ Grisilde *quod* he as it' were in his play 1030
how likeþ þe my wijf' and hire beaute
Right' wel *quod* sche my lord for in good fey
A fairer sawe I neuer non þan sche 1033
I pray to god ȝif' ȝou prosperite
And so hope I þat' he wil to ȝou sende
Plesaunce ynow vnto ȝour lyues ende 1036

¶ O þing' beseke I ȝou and warne also / 1037
þat' ȝe prike wiþ no tormentynge
þis tendre mayden as ȝe han do mo
ffor sche is fostred in hire norischinge 1040
more tenderly and to my supposynge
Sche coude nought' aduersite endure
As coude a pore fostred creature/ 1043

And whan þis walter saugh hir pacience 1044
hire glad cher and no malice at' al
And he so often hadde don hire offence
And sche ay sadde and constant' as a wal [leaf 143]
Continuyng' euere hire Innocence oueral
This sturdy marquys gan hire herte dresse
To rewen on hire wyfly stedfastnesse 1050

¶ This is ynough Grisilde myn *quod* he 1051
Be now no more agast' ne yuel apayed
I haue þy feiþ and þi benignite
As wel as euer wo*m*man' was assayed 1054
In gret' astate and pouereliche arrayed
Now knowe I deere wijf' þy stedfastnesse /
And hire in armes toke and gan hire kesse 1057

¶ And sche for wonder took' of' hit' no keepe 1058
Sche þouȝte nought' what' þing' he to hir sayde/
Sche ferde as sche hadde stirte out' of' hir slepe
Til sche out' of' hir masednesse abrayde 1061

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

Griseld' quod he as it' were in play 1030
How likeþ þe my wif' in her bewte
Riȝt' wel quod she my lorde for in good fay
A fairrer' sawe I neuere non quod she 1033
I prey to god so ȝeue ȝou prosperite
And so hope I he wil to ȝou sende
Plesaunce ynouȝe to ȝoure lyues ende 1036

(141)

Sut' oon þing' I biseche *and* warne also ./ 1037
þat' ȝe prik' wiþ no tormentynge [leaf 175, back]
þis tendere mayden as ȝe han doñ moo
ffor she is fostred in her norshynge 1040
fful tenderly in her ȝong' pleyynge
She coude not' aduersite endure
As coude a poor fostred creature 1043

(142)

And whan þis Walter' segh her pacience 1044
her glad chere and no malice at' all
And he so oft' haþ done hir' offence
And she euer constant' and sad as a wall 1047
Contynuyng' euer her innocence ouerall
This stordy marquis gan his herte dresse
To Rwe vpon hur' wifly stidfastnesse 1050

(143)

This is ynouȝe Griseld' myñ *quod* he 1051
Be no more agast' ne euel apayde
I haue þi feiþ and þi benignyte
As wel as euer wo*m*man was assaied 1054
In gr[e]te astate and poorly araied
Now knowe I dere wiff þi stedfastnesse
And hure in armes toke *and* gan to kesse 1057

(144)

And she for wonder toke þerof no kepe 1058
She herd not' what' þing' þat' he seide
She ferde as she had stert' out' of her sclepe
Til she out' of þe maisednesse abreide 1061

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

¶ Crisild *quod* he as it were in his pleie 1030
Howe likeþ þe my wif *and* hire beaute
Riht wele quod sche my lorde for in goode feie
A feirer sawhe .I. neuer none-þan sche 1033
.I. prei to god ȝif. ȝoue prosperite
And so hope .I. þat he wil to ȝoue sende
Plesance ynowhe vnto ȝoure liues ende 1036

¶ .O. þinge beseche .I. ȝowe *and* warne also 1037
þat ȝe prikke wiþ no turnementynge
þis tender maiden as ȝe haue done mo
For sche is fosterd in hir norischeinge 1040
More tendrely *and* to my supposinge
Sche couþe nouht aduersite endure
As couþe a pore fostred creature 1043

¶ And whan þis Waltier sauhe hire pacience 1044
Hir glad chiere *and* no malece att al
And he so oft had done hire offence
And sche aye sadde *and* constante as a wal 1047
Continuinge euer hire Innocens ouer al
This stordy Markes gan his hert dresse
To rewen on hire wifly stedfastnesse 1050

¶ This is ynouhe Crisilde myne quod he 1051
Be nowe no more aguste ne yuel a-paide
.I. haue þi feiþe *and* þi benignite
As wele as euer wo*m*man was assaide 1054
In grete astate *and* pouerly araide
Now knowe .I. dere wife þi stedfastnesse
And hire in armes toke *and* g[illegible] hir kesse 1057

¶ And sche for wonder toke of it no k[illegible]e 1058
Sche þouht nouht what þinge he to hir seide
Sche ferde as sche had stert oute of hir slepe [1 Line repeated at top of leaf 127]
Til sche oute of hir masedenesse abraide [leaf 127] 1061

437 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

Grisilde quod he / by god that for vs deyde
Thou art my wyf / noon oother I haue
Ne neuere hadde / as god my soule saue 1064

¶ This is thy doghter / which thou hast supposed [lf 104, bk]
To be my wyf / that oother feithfully
Shal be myn heir / as I haue ay supposed
Thou bare hym / in thy body trewely 1068
At Boloigne / haue I kept hem priuely
Taak hem agayn / for now maystow nat seye
That thou hast lorn / noon of thy children tweye 1071

And folk / that ootherweys / han seyd of me 1072
I warne hem wel / þat I haue doon this deede
ffor no malice / ne for no crueltee
But for tassaye / in thee thy wommanheede 1075
And nat to sleen my children / god forbeede
But for to kepe hem / pryuely and stille
Til I thy purpos knewe / and al thy wille 1078

¶ Whan she this herde / aswowne doun she falleth 1079
ffor pitous Ioye / and after hire swownynge
She bothe hire yonge children / vn-to hire calleth
And in hire Armes / pitously wepynge 1082
Embraceth hem / and tendrely kissynge
fful lyk a mooder / with hire salte teeres
She bathed / bothe hire visage and hire heeres 1085

¶ O which a pitous thyng it was to se 1086
Hir swownyng and hire humble voys to heere
Grauntmercy lord / that thanke I yow quod she
That ye han saued me my children deere 1089
Now rekke I neuere / to been deed right heere
Sith I stonde in youre loue / and in youre grace
No fors of deeth / ne whan my spirit pace 1092

ELLESMERE 269 (6-T. 437)

437 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

Grisilde quod he / by god þat for vs deyde
Thow art my wyf / noon oother I haue
Ne neuere hadde / as god my soule saue 1064

¶ This is thy doghter / which thow hast supposed [leaf 189]
To be my wyf / that oother feithfully
Shal be myn heir / as I haue ay supposed
Thow bare hym / in thy body trewely 1068
At Boloigne / haue I kept hem priuely
Tak hem agayn / for now maistow nat seye
That thow hast lorn / noon of thy children tweye 1071

¶ And folk / þat oother weys / han seyd of me 1072
I warne hem wel / þat I haue doon this dede
ffor no malice / ne for no crueltee
But for tassaye in thee / thy wommanhede 1075
And nat to sleen my children / god forbede
But for to kepe hem / pryuely and stille
Til I thy purpos knewe / and al thy wille 1078

¶ Whan she this herde / / aswowne doun she falleth 1079
ffor pitous ioye / and after hir swownynge
She bothe hir yonge children / vn to hire calleth
And in hir armes / pitously wepynge 1082
Embraceth hem / and tendrely kissynge
fful lyk a moder / with hir salte terys
She batheth / bothe hir visage and hir herys 1085

¶ O which a pitous thyng it was to se 1086
Hir swownyng and hir humble voys to heere
Grant mercy lord / god thanke it yow / quod she
That ye han saued me / my children deere 1089
Now rekke I neuere / to been ded right heere
Sith I stonde in youre loue / and in youre grace
No fors of deeth / ne whan my spirit pace 1092

HENGWRT 434 (6-T. 437)

437 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

Grisilde quod he bi god that for vs deyede
Thow art myn wif / ne non oþer ne haue
Ne neuere ne hadde as god myn soule saue 1064

This is thyn douȝtyr / which þow hast supposyd 1065
To been myn wyf / þat oþer feithfully
Schal been myn eyr / as I haue ay supposid
Thow bar hym in thyn body trewely 1068
At Boloyne haue I kept hem pryuyly
Take hem a-geyn for now þow mayst nat seye
That þou hast lost non of thynne childeryn tweye 1071

And folk that oþere weyis han seyd of mee 1072
I warne hem weel that I haue don this dede
ffor no maleys / nor for no crueltee
But for tassaye in the thyn womanhede 1075
And not for to sle mynne childeryn god for-beede
But for to kepe hem priuyly & stille
Til I thyn purpos knew & al thyn wille 1078

Whan this sche herde / aswounne doun sche fallyth 1079
ffor pytous Ioye & aftyr hire swounynge
Sche beþe hire ȝonge chyldere vn to hyre callyth
And in hire armys / pitously / wepynge 1082
Enbrasyth hym / & tenderely kyssynge
fful lyk a modyr with hire salte terys
Sche bathith bothe hire visage & hire herys 1085

O which a pitous thyng it was to se 1086
Hire swounnynge & hire humble voys for to heere
Graunt mercy lord / god thanke ȝow quod sche
That ȝe han sauede me mynne chyldere deere 1089
Now rekke I neuere to been ded ryȝt here
Sithe I stonde in ȝoure loue & in ȝoure grace
No fors of deth ne whan myn spiryt pace 1092

CAMBRIDGE 269 (6-T. 437)

Grisilde *quod* he god þat / for vs deyed
þou art' my wyf' ne non oþer I haue
Ne neuer hadde so god my soule saue 1064

¶ This is þy doughter which þou hast supposed 1065
To be my wijf' þat' oþer feiþfully
Schal be myn [heir] as I haue ay purposed
þou bare him in þi body trewely 1068
At' bologyne haue I kept' hem pryuyly
Tak' hem azein for now mayst þou not seye
þat' þou hast' lorn non of' þy children tweye 1071

¶ And folk' þat' oþerwise han sayd of me 1072
I warne hem wel þat' I haue don þis dede
ffor no malice ne for no cruelte
But' for tassaye in þe þy wommanhede 1075
And nat' to slee my children god forbede
But' for to kepe hem pryuyly and stille
Til I þi purpos knewe and al þy wille 1078

¶ Whan þis herde a swowne doun sche falleþ 1079
ffor pytous ioye and after hir swownynge
Sche boþe hire ȝonge children to hire calleþ
And in his armes pitously wepynge 1082
Embraceþ hem and tendrely kissinge [leaf 143, back]
fful like a moder wiþ hire salte teeres
Sche baþeþ boþe hire visage and hire heres 1085

¶ O which a pytous sight' it' was to see 1086
hir swownyng' and hire humble voys to heere
Graunt' mercy lord god I þanke it' ȝou *quod* she
þat' ȝe han saued me my children deere 1089
now rekke I neuer to be ded right' here
Siþþe I stonde in ȝour loue and in ȝour *grace*
No fors of' deþ ne whan my spirit' pace 1092

Griseld' quod he by god þat' for vs deyde
þou art' my wif *and* noon oþer I haue
Ne neuere had as god my soule saue 1064

(145)

This is þi douȝter which þou hast supposed 1065
To bene my wif' and noon oþer feiþfully
shal bene myn heir' as I haue euere disposed
Thowe bere hem in þi body trewly 1068
At boylen haue I kepte hem sikerly
Take hem azein for þou myȝt' not' seyn [leaf 176]
þat' þow hast lorn eny of þi children tweyn 1071

(146)

And folk þat' oþerwise han seide of me 1072
I warne hem wel þat' I haue done þis dede
ffor no malice ne for no cruelte
But' forto assay þi wommanhede 1075
And not' forto sle my children god forbede
But' forto kepen hem prively *and* stille
Til I þi purpos knewe and al þi wille 1078

(147)

And whan she þis herd adoun in swowe she falleþ 1079
ffor pitous ioying and after hire swowinge
She boþ her yȝonge children to hure calleþ
And in hure armes pitously wepinge 1082
Enbrased boþ tenderly kisynge
Wel like a modere wiþ her salte teeres
She baped boþ her visage *and* her heeres 1085

(148)

O such a pitous þinge it was to see 1086
Her sownyng *and* her pitous vois to here
Gramercy my lord god y þenk ȝou *quod* she
þat ȝe han saued me my children dere 1089
Now reck I neuere to be dede *right* here
Sip I stonde in ȝour loue *and* in ȝour *grace*
No force of deþ ne whan my *spirit* pace 1092

Crisida *quod* he be god þat for vs deide
Thou ert my wif ne none oþer .I. haue
Ne neuer had so god my soule saue 1064

¶ This is þi douhter whiche þou hast supposed 1065
To be my wif þat toper faiþe fully
Schal be myne heire as .I. haue aye purposed
Thou hare hem in þi bodi trewly. 1068
Att Boleyne haue .I. kepped hem *prively*
Takeþ hem ageine for nowe maist þou nouȝt say
þat þou hast lorne none of þi children tweie 1071

¶ And folke þat opere wise haue seide of me 1072
.I. warne hem welo þat .I. haue done þis deds
For no malece ne for no cruelte
Bot for to assaie in þe þi wommanhede 1075
And nouht for to sle my childern god for-bede
Bot for to kepe hem *prively and* stiht
Til .I. þi purpos knewe *and* al þi wiht 1078

¶ Whan sche þis herde a swoune doune sche falleþ 1079
For pitous Ioye *and* after hire swoneinge
Sche boþe hir ȝonge childerne to hire calleþ
And in hir armes pytously wepeinge 1082
Embraseþ hem *and* tendurly kissinge
Ful lyk a mode wiþþe hir salte teres
Sche baþes boþ hire vesage *and* hire eres 1085

¶ O whiche a pitous syht it was to see 1086
Hir swoneynge *and* hire humble voice to here
Graunt mercye lord god .I. þonked ȝowe quod sche
þat ȝe haue sauede me my childern dere 1089
Nowe reche .I. neuere to be dede riht here
Seþþe .I. stonde in youre loue *and* in youre grace
No force of deþe ne whan my sprite passe 1092

¶ O tendre / o deere / o yonge children myne 1093
Youre woful moodes / wende stedfastly
That cruel houndes / or som foul vermyne
Hadde eten yow / but god of his mercy 1096
And youre benygne fader / tendrely
Hath doon yow kept and in that same stounde
Al sodeynly / she swapte adoun to grounde 1099

And in hire swough / so sadly holdeth she 1100
Hire children two / whan she gan hem embrace
That with greet sleighte / and greet difficultee
The children / from hire arm they gonne arace 1103
O many a teere / on many a pitous face
Doun ran / of hem þat stooden hire biside
Vnnethe aboute hire / myghte they abyde 1106

¶ Walter hire gladeth / and hire sorwe slaketh [leaf 103]
She riseth vp abaysed / from hire traunce
And euery wight / hire ioye and feeste maketh
Til she / hath caught agayn hire contenaunce 1110
Walter hire dooth / so feithfully plesaunce
That it was deyntee / for to seen the cheere
Bitwixe hem two / now they been met yfeere 1113

¶ Thise ladyes / whan that they hir tyme say 1114
Han taken hire / and in to chambre gon
And strepen hire / out of hire rude array
And in a clooth of gold / þat brighte shoon 1117
With a coroune / of many a riche stoon
Vp on hire heed / they in to halle hire broghte
And ther she was / honured as hire oghte 1120

Thus hath this pitous day a blisful ende 1121
ffor euery man and womman dooth his myght
This day / in murthe and reuel to dispende
Til on the welkne / shoon the sterres lyght 1124

¶ O tendre / o deere / o yonge children myne 1093
Youre woful moder / wende stedefastly
That cruel houndes / or som foul vermyne
Hadde eten yow / but god of his mercy 1096
And youre benygne fader / tendrely
Hath doon yow kept and in that same stounde
Al sodeynly / she swapte adoun to grounde 1099

¶ And in hir swogh / so sadly holdeth she [leaf 139, back]
Hir children two / whan she gan hem embrace
That with greet sleghte / and greet difficultee
The children from hir arm / they gonne arace 1103
O many a teer / o many a pitous face
Doun ran / of hem þat stoden hir bisyde
Vnnethe aboute hire / myghte they abyde 1106

¶ Walter hir gladeth / and hir sorwe slaketh 1107
She riseth vp abayssed / from hir traunce
And euery wight hir ioye and feste maketh
Til she / hath caught agayn hir contenaunce 1110
Walter hir dooth / so feithfully plesaunce
That it was deyntee / for to seen the cheere
Bitwix hem two / now they ben met yfeere 1113

¶ Thise ladies / whan þat they / hir tyme say 1114
Han taken hire / and in to chambre goon
And strepen hire / out of hir rude aray
And in a clooth of gold / þat brighte shoon 1117
With a coroune / of many a riche stoon
Vp on hir hed / they in to halle hir broghte
And ther she was / honured as hir oghte 1120

¶ Thus hath this pitous day / a blisful ende 1121
ffor euery man and womman / dooth his myght
This day / in murthe and reuel to dispende
Til on the welkne / shoon the sterres lyght 1124

O tendere o ȝonge o deere childere mynne [leaf 86] 1093
ȝoure woful modyr / wende stedefastly
That crewel houndis / or sum foul vermyn
Haddyn etyn ȝow / but god of his mercy 1096
And ȝoure benygne fadyr tendyrly
Hath don ȝow kept & in that same stounde
Al sodeynly sche swapte a-doun to grounde 1099

And in hire swough so sadly holdyth sche 1100
Hyre chylderyn two / whan sche gan hem embrace
That with gret sleyt / & gret difficultee
The chyldere from hire arm they gunne a-race 1103
O manye a ter / on manye a pitous face
Doun ran of hem that stodyn hire beyde
Vnnethe a-bowtyn hire myȝte they mot a byde 1106

Walter hire gladith / & hire sorwe slakyth 1107
Sche rysith vp abaschid from hire traunce
And euery wiȝt hire ioye & feste makyth
Til sche hath cauȝt a-geyn hire countenaunce 1110
Walter hire doth so feythful plesaunce
That it was deynte for to sen the cheere
By-twixe hem two now the[y] ben met in feere 1113

These ladyis whan that they here tyme sey 1114
Han takyn hire & in-to chambere goon
And strippe hire out of hire rude a-ray
And in a cloth of gold that bryȝte schoon 1117
With a corous of manye a ryche stoon
Vp-on hire hed they in-to halle hire broughte
And þere sche was honouredе as hyre ouȝte 1120

Thus hath this pitous day a blysful ende 1121
ffor euery man & woman doth his myȝt
This day in myrthe & reuel to dispende
Tyl on the walkyn schon the sterrys lyȝt 1124

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

¶ O tendre o dere o ȝonge children myne 1093
ȝour woful moder wende stedefastly
That' cruel houndes or som foul vermyne
hadde eten ȝou but' god of' his mercy 1096
And ȝoure benigne fader tenderly
haþ don ȝou kepte and in þe same stounde
Al sodeinly sche swapte a doun to grounde 1099

¶ And in hire swowne so sadly holdeþ sche 1100
hire children tuo whan sche gan hem enbrace
þat' with gret' sleighte and wiþ gret' difficulte
þe children from hire arm þei gon arace 1103
O many a teer on many a pitous face
Doun ran of' hem þat' stooden hire besyde
vnneþe aboute hire mighten þey abyde 1106

Walter hir gladeþ and hir sorwe slakeþ 1107
Sche ryseþ vp abaysshed from hire traunce
And euery wigħt' hire ioye and feste makeþ
til sche haþ caugħt' aȝein hir contenañce 1110
Walter hire doþ feiþfully plesaunce
þat' it' is deynte for to se þe cheere
Bitwixe hem tuo now þey ben mett' in feere 1113

¶ This ladyes whan þat' þey here tyme saye 1114
han taken hire and in to chambre goon
And streepen hire out' of' hire ruyde array
And in a cloþ of' gold þat' brighte schoon 1117
Wiþ a coroune of' many a riche stoon
vppon hire heed þey in to halle hir brougħte [leaf 144]
And þan sche was honoured as sche ougħte 1120

¶ Thus haþ þis pitous day a blisful ende 1121
ffor euery man and wo*m*man doþ here migħt
This day in mirþe and reuel to dispende
Til on þe welken schone þe sterres bright 1124

CORPUS 317 (6-T. 438)

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

A tender' o dere .o. ȝenge children myn 1093
Ȝoure wooful modere wende stedfastly
þat' cruel houndes or some vermyn
Had eten ȝou but' god of his mercy 1096
And ȝoure benigne fader' tenderly
Haþ done ȝou kepte *and* þat' same stounde
Al sodeynly she swapte doun to þe grounde 1099

(150)

And hin her swowne so sadly holdeþ she 1100
her children two whan she gan he*m* brace
That' wiþ grete scleight' and difficulte [leaf 176, back]
The children from her armes gan þei to rase 1103
O mony a tere .o mony a pitous face
Doun ranne of hem þat' stoden hyr beside
Vnneþ aboute hur' myȝt' þei abide 1106

(151)

Walt*er* hir' vptakeþ *and* her' sorowe gladeþ 1107
She ariseþ vp al abasshed from her trance
And euery wiȝt' hir' Ioye and feest' makeþ
To she haue kauȝt' aȝein her countenance 1110
Walt*er* her doþ so feiþfully plesaunce
þat' it' was deynte for to se þe chere
Bitwixe hem two nowe þei bene mette *in* fere 1113

(152)

Thise ladys whan þei her tyme say 1114
han taken hur' and into chambr*e* gon*e*
And stripen hir' out' of her rude aray
And in a cloþe of gold þat' brighte shon*e* 1117
wiþ a crowne of mony a riche stone
vpon hur' hede þei hir' into halle brouȝt'
And þer she was honoured as she ouȝt' 1120

(153)

Thus haþ þis pitous day a blisful ende 1121
ffor euery man and wo*m*man doþ his myȝt'
This day in myrþe and reuel to dispende
Til on þe welken shoon þe sterres briȝt' 1124

PETWORTH 370 (6-T. 438)

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

¶ O tender o dere o ȝonge childern myne 1093
Ȝoure woful modere wende stedfastly
þat cruel houndes or sum foule vermyne
Had eten ȝowe bot god of his mercye 1096
And ȝoure benigne fader tendurly
Haþe done ȝowe kepe in þe same stounde
Al sodanly sche swapped a-downe to grounde 1099

And in hir swoune so sadly haldeþ sche 1100
Here childern tuo whan sche gan hem enbrace
That wiþ grete slyht *and* grete difficulte [leaf 127, back]
The childerne from hir harme þei gun race 1103
O many a tere on mony a pitous face
Doune ranne on hem þat stoden hir be side
Vnneþ aboute hir myhten þei a-bide 1106

¶ Walter hire gladeþ *and* hire sorwe slakeþ 1107
Sche riseþ vp a-basched from hir traunce
And euery wyht hire ioyeþ *and* fest makeþ
Til sche haþe cauht aȝeine her countenance 1110
Waltier hir doþe feiþefully plesance
þat it is deynteþ for to see þe chiere
Be-twexe hem tuo nowe þei bue mette in fere 1113

¶ This ladyse whan þat þei her time seie 1114
Han taken hire *and* in to chambre gone
And strippen hir oute of hir rode araie
And in a cloþe of golde þat briht schone 1117
Wiþ a corenal *and* mony a riche stone
Vpon hir hede þei in-to hal hir brouhte
And þan sche was honoured as sche ouhte 1120

¶ Thus haþe þis pytous daie a blisful ende 1121
For eu*er*y man *and* wo*m*man doþe her myht
This daie in merþe *and* reuel to despende
Til on þe welkine schone þe sterres briht 1124

LANSDOWNE 317 (6-T. 438)

ffor moore solempne / in euery mannes syght
This feste was / and gretter of costage
Than was / the reuel / of hire mariage 1127

¶ ful many a yeer / in heigh *prosperitee* 1128
Lyuen thise two / in concord and in reste
And richely / his doghter maryed he
Vn-to a lord / oon of the worthieste 1131
Of al Ytaille / and thanne in pees and reste
His wyues fader/ in his court he kepeth
Til that the soule / out of his body crepeth 1134

His sone / succedeth in his heritage 1135
In reste and pees / after his fader day
And fortunat was eek/ in mariage
Al putte he nat his wyf/ in greet assay 1138
This world is nat so strong it is no nay
As it hath been / of olde tymes yoore
And herkneth / what this Auctour seith therfoore 1141

¶ This storie is seyd / nat for that wyues sholde [*Latin note, p. 402*]
ffolwen Grisilde / as in humylitee
ffor it were inportable / though they wolde
But for that euery wight in his degree 1145
Sholde be constant in aduersitee
As was *Grisilde* / therfore petrak writeth
This storie / which *with* heigh stile he enditeth 1148

ffor sith a womman / was so pacient [*leaf 105, back*]
Vn-to a mortal man / wel moore vs oghte
Receyuen al in gree / that god vs sent
ffor greet skile is / he preeue that he wroghte 1152
But he / ne tempteth *no man* / *that* he boghte
As seith seint Iame / if ye his pistel rede
He preeueth folk al day / it is no drede 1155

ffor moore solempne / in euery mannes sygh
This feste was / and gretter of costage
Than was / the reuel of hir mariage 1127

¶ *ful* many a yeer / in heigh *prosperitee* 1128
Lyuen thise two / in concord and in reste
And richely / *his* doghter maried he
Vn to a lord / oon of the worthyeste 1131
Of al Ytaille / and thanne in pees and reste
His wyues fader / and his court he kepeth
Til that the soule / out of his body crepeth 1134

¶ His sone / succedeth in his heritage [*1 of 190*] 1135
In reste and pees / after his fader day
And fortunat was eek his mariage
Al putte he nat his wyf in gret assay 1138
This world is nat so strong it is no nay
As it hath been / in olde tymes yore
And herkneth / what this Auctour seith therfore 1141

¶ This storie is seyd / nat for þat wyues sholde [*Latin note, p. 402*]
ffolwen Grisilde / as in humylitee
ffor it were importable / though they wolde
But for þat euery wight in his degree 1145
Sholde be constant in aduersitee
As was Grisilde / therfore Petrak writeth
This storie / which he with heigh stile enditeth / 1148

¶ ffor sith a womman / was so pacient 1149
Vn to a mortal man / wel moore vs oghte
Receyuen al in gree / that god vs sent
ffor gret skile is / he preue that he wroghte 1152
But he ne tempteth / no man þat he boghte
As seith Seint Iame / if ye his pistel rede
He preueth folk al day / it is no drede 1155

ffor more solempne in euery manys syȝt
This feste was & grettere of costage
Than was the reuel of hyre maryage 1127

ffol manye a ȝeer in hih prosperite [*leaf 238, back*] 1128
Lyuyn thise too in concord & in reste
And richely his doghtyr maryede he
Vn-to a lord on of the worthieste 1131
Of al ytayle & þanne in pees & reste
Hise wyuys fadyr in his court he kepith
Tyl þat þe soule out of the body crepith 1134

His sone succedith in his heritage 1135
In reste & pees aftyr his faderys day
And fortenat was ek in mariage
Al put he nat his wif in greet assay 1138
This world is nat so strong it is no nay
As it hath been in olde tymys ȝoore
And herkenyth what this auctor seyth therfore 1141

This stori is seyd noght for that wyuys *schulde* Auctor
ffolwyn grysilde as in humylitee
ffor it were importable though they wolde
But for that euery wight in his degree 1145
Schulde been constaunt in aduersitee
As was Grisilde / therfore this Petrak wryteth
This story which he *with* high style endyteth 1148

ffor sythe a woman was so pacient 1149
Vn-to a mortal man wel more vs oghte
Receyuyn al in gre þat god we sce
ffor greet skele is he / preue that he wroghte 1152
But he ne tempteth no man that he boughte
As seith seynt Iame / If ye his pistyl rede
He preuyth folk al day/ it is no drede 1155

ffor more solempne in *euery* mannes sight
þis feste was and gretter of costage
Than was þe reuel of hire mariage 1127

¶ fful many a 3eer in hih *prosperite* 1128
lyuen þise two in concord and in reste
And *richely his doughter* maryed he
vnto a lord on of þe worþieste 1131
Of alle ytayle þanne and pes *&* reste
his wyues fader in his court he kepeþ
Til þat his soule out of his body creepeþ 1134

¶ his sone *succeedi*þ *in his heritage* 1135
In reste and pees *after* his fader day
And *fortunat eek was in mariage*
Al putte he not his wijf in gret assay 1138
This world is *not so strong it* is no nay
As it haþ ben in olde tymes 3ore
And herkneþ what þis *auctor* seiþ þerfore 1141

This story is sayd not for þat wyues scholde 1142
ffolwen grisilde as in humilite
ffor it were importable þough þey wolde
But for þat *euery* wight in his degre 1145
Schulde be constante in aduersite
As was Grisilde þerfore Petrayke writeþ
þis story which he wiþ his stile enditeþ 1148

ffor siþþe a *womman* was so paciente 1149
vnto a mortel man wel more vs ouȝte
Resceyuen al in gree þat god vs sente
ffor grete skiles he preueþ þat he wrouȝte 1152
But he ne tempteþ no *man* þat he brouȝte
As seiþ seint Iame 3if 3e his pistil rede
He preueþ folk alday it is no drede [leaf 144, back] 1155

ffor more solempne in euery mannys sight
This feste was and gretter of costage
þan was þe reuel of þe mariage 1127

(154)

ffful mony a 3eer in higli prosperite 1128
lyuen þise two in concord and in rest
And richely his doughter maried he
Vnto a lord on of þe worþiest 1131
Of all ytaile and þan in pees *and* rest
His wifes fader in his courte he kepeþ
Til þat his soule out of his body crepeth [leaf 117] 1134

(155)

His sone entreþ into his heritage 1135
In rest and pees aftere his faders day
And fortunate was eke in mariage
Al putte he not his wif in assay 1138
This worlde is not [so] stronge it is no nay
As it haþ bene in olde *tymes* 3ore
And harkeneþ what þe *auctour* seiþ þerfore 1141

(156)

þis storie is seide not þat wives shulde 1142
ffolowe Gryseld as in humilite
ffor it were importable þouȝe þei wolde
But þat euery wiȝt in his degre 1145
Shulde be constant in aduersite.
This storie whicli he wiþ higli stile enditeþ
Wiþ pacience Griseld he qwiteþ 1148

(157)

ffor siþens a womman was so pacient 1149
Vnto a mortall man moch more we ouȝt
Resceyue alle in gree þat god vs sent
ffor grete scelys he preueþ þat he bouȝt 1152
Mankynde þe which þat he wrouȝt
As seiþ seint Iame if 3e his pistel rede
He preueþ folk al day it is no drede 1155

For more solempne in *euery* mannes sihi
This feste was *and* gretter of costage
Than was þe reuel of hir Mariage 1127

¶ Ful mony a 3ere in hihe *prosperite* 1128
Leuen þis two in concorde *and* rest
And richely his douhter maried he
Vn-to a lorde one of þe worþiest 1131
Of alł ytailes þan. *and* pees *and* rest
His wives fader in his courte he kepeþ
Til þat his soule oute of his body crepeþ 1134

¶ His *soune* succedeþ in his heritage 1135
In reste *and* pes after his fader daie
And fortunate eke was in mariage
Al pute *he* nouht his wif in grete assaie 1138
þis werlde is not so stronge it is no naye
As it haþe bue in olde time 3ore
And erkeneþ what þis auctor seiþ þere-fore. 1141

¶ This storie is seide not for þat wyues scholde 1142
Foloven Crisilde as in humilite
For it were importable þouhe þei wolde [leaf 132]
Bot for þat euery *whight* in his degre 1145
Scholde be constant in aduersite
As was Crisilda þer-for Petrake wryteþ
This story whiche he wiþ hihe stile enditeþ 1148

¶ For seþþe a *womman* was so paciente 1149
Vnto a mortel man wele more vs ouht
Receyuen al in gre þat god vs sente
For grete skylles he prouеþ þat he wrouht 1152
Bot he tempteþ no man þat he boulit
As seiþe seinte Iame if 3e his pistel rede
He *prouеþ* folke aldaie it is no drede 1155

440 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

And suffreth vs / as for oure exercise 1156
With sharpe scourges / of Aduersitee
fful ofte / to be bete in soudry wise
Nat for to knowe oure wyl / for certes he 1159
Er we were born / knew oure frelotee
And for oure beste / is al his gouernaunce
Let vs thanne lyue / in vertuous suffraunce 1162

¶ But o word lordynges / herkneth er I go 1163
It were ful hard / to fynde now a dayes
In al a toun / Grisildis / thre or two
ffor if þat they were put to swiche assayes 1166
The gold of hem / hath now so badde alayes
With bras / þat thogh the coyne be fair at eye
It wolde rather / breste atwo than plye 1169

ffor which heere / for the wyues loue of Bathe 1170
Whos lyf and al hire secte god maynteene
In heigh maistrie / and elles were it scathe
I wol with lusty herte / fressh and grene 1173
Seyn yow a song to glade yow I wene
And lat vs stynte / of ernestful matere
Herkneth my song that seith in this manere 1176

440 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

¶ And suffreth vs / as for oure exercise 1156
With sharpe scourges / of aduersitee
fful ofte to be bete / in sondry wise
Nat for to knowe oure wyl / for certes he 1159
Er we were born / knew al oure freletee
And for oure beste / is al his gouernance
Let vs thanne lyue / in vertuous suffrance 1162

¶ But o word lordynges / herkneth er I go 1163
It were ful hard / to fynde now a dayes
In al a town / Grisildis thre or two
ffor if þat they were put to swiche assayes 1166
The gold of hem / hath now so badde alayes
With bras / that thogh the coigne / be fair at eye
It wolde rather / breste atwo than plye 1169

¶ ffor which heere / for the wyues loue of Bathe [leaf 190, back]
Whos lyf/ and al hir secte / god mayntene
In heigh maistrie / or ellis were it scathe
I wol with lusty herte / fressh and grene 1173
Seye yow a song to glade yow I wene
And lat vs stynte / of ernestful matere
Herkneth my song that seith in this manere 1176

¶ Here is ended the tale / of the clerk of/ Oxenford

440 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

And sufferyth vs as for exercice 1156
With scharpe schourgis / of aduersites
fful ofte to be bet in sundery wyse
Not for to knowe oure wil for certis he 1159
Er we were born knew al oure fredtee
And for oure beste is al his gouernaunce
Let vs thanne lyue in vertemous sufferaunce 1162

But on word lordynyis herkenyth er I go [leaf 229] 1163
It were ful hard to fynde now on dayis
In al a toun Grysildis thre or two
ffor 3if that thei were / put to swych assayis 1166
The gold of hem han now so badde alayis
With bras that thogh the coyn be fayr at lye
It wole rathere breste atwo than plye 1169

ffor which heere for the wyuys lone of bathe 1170
Whos lyf & al hyre secte god meyntenne
In high maystrye & ellis were it skathe
I wole with lusty herte frowch & gre ne 1173
Sey 3ow a song to glade 3ow I wene
And let vs stynte of ernest ful matiere
Herkenyth myn song / þat seyth in this manere 1176

¶ Lenuoy de Chaucer

Grisilde is deed / and eek hire pacience
And bothe atones / buryed in Ytaille
ffor whiche I crye / in open audience 1179
No wedded man / so hardy be tassaille
His wyues pacience / in hope to fynde
Grisildis / for in certein he shal faille 1182

ELLESMERE 272 (6-T. 440)

¶ Lenuoy de Chaucer

GRisilde is deed / and eek hir pacience
And bothe atones / buryed in Ytaille
ffor which I crye / in open audience 1179
No wedded man / so hardy be tassaille
His wyues pacience / in trust to fynde
Grisildis / for in certein he shal faille 1182

HENGWRT 437 (6-T. 440)

Lenuoy de Chaucer

Grysilde is deed & ek hire pacience
And bothe at oneys buryed in Ytayle
ffor whiche in opene audience 1179
No weddede man / so hardy be tassayle
His wyuys pacience entrust to fynde
Grisildis for in certeyn he schal fayle 1182

CAMBRIDGE 272 (6-T. 440)

And suffreþ vs as for oure excercise 1156
Wiþ scharpe scorges of' aduersite
fful often to ben betyn in sondry wyse
Nought' for to knowe oure wille for certes he 1159
Or we were born knew al oure frelete
And for oure beste is al oure gouernañce
lat' vs þanne lyue in vertuous suffraunce 1162

¶ But' lordinges o word herkeneþ ar I go 1163
It' were ful hard to fynde now a dayes
In alle a toun Grisildes þre or tuo
ffor if' þat' þey were putte to suche assayes 1166
The golde of' hem haþ now so badde layes
Wiþ bras þat' þough þe coyne be fayr at eye
It' wolde raþer berst/ a tuo þan plye 1169

¶ ffor which here for þe wyues loue of' Baþe 1170
Whos lijf' and al hire helþe god mayntene
In hire maystrye and elles were it' skaþe
I wolde wiþ lusty herte freisshe and grene 1173
Sey ȝou a song' to glade ȝou I wene
And late vs stynte of' ernestful matiere
herkneþ my song' þat' seiþ in þis manere 1176

¶ lenvoye de Chaucere

¶ Grisild is deed and eek' hir pacience
And boþe at' oones buryed in ytayle
Wher fore I crye in open audience 1179
No wedded man be *hardy to* assayle /
his wyues pacience in hope to fynde /
Grisildis for in certes he schal fayle / 1182

CORPUS 319 (6-T. 440)

And suffreþ vs as for our exercise 1156
Wiþ sharpe shoures of aduersite
Wel ofte to be leten in sondry wise
Nowe forto knowe vs for certys he 1159
Er we were born knewe al our freelte
And for our best' is al our' gouernaunce
Lat' vs it' haue þan in vertuous suffrance 1162

[*Chaucer's addition to the Tale.*]

But' oo witte harkeneþ lordyngges er ȝe goo / 1163
It were ful harde nowe adayes
In al a toune fynde Griseldys þre or two
ffor if þei were putte in such assaies 1166
þe gold' of hem haþ nowe so hard' alaies
Wiþ bras þat' þouȝe þe kynde be faire atte ye
It' woll raþer brast' a two þan plye 1169

(160)

[ffor whiche hiere . for the wifes love of' bath [MS Reg. 17 D xv, *leaf* 175, *back*: *not in Reg.* 18 C II, *Sloane* 1685, *or Harl.* 1758.]
whos lyf' and al hire . swete god maynteigne[1]
In high maistrie . and ellis were it' skath
I wil with lusty hert' . fressh and grene 1173
Say now a song' . to gladde yow I wene
And late vs stynt' . of' Ernestful matiere
Herknyth my song' . that' saith in this manere] 1176

[[1] 1-*line gap in the MS, after l.* 1171.]

¶ Le Voy De Chaucere :/ [*headline*]

(161)

GRiseld' is dede and eke her pacience [*leaf* 177, *back*]
And boþ at' onys yburied in Ytalie
ffor which I cry in open audience 1179
No wedded man be hardy to assaile
His wyves pacience in trust to fynde
Griseldes for in certeyn he shal faile 1182

PETWORTH 372 (6-T. 440)

¶ And suffreþ vs as for oure exercise 1156
Wiþ scharpe scourges of aduersite
Ful often to be beten in sundry wise
Nouȝt for to knowe oure wil for certes he 1159
Or we ware borne knewe al oure frelete
And for oure best is al his gouernance
Lete vs þan leue in vertuous suffrance 1162

¶ Bot lordinges o worde herkeneþ ar .I. go 1163
It ware ful harde to finde nowe a dayes
In al a toune Crisildes one or tuo
For if þat þei were put to suche assaies 1166
The golde of hem haþe nowe so bad laies .
Wiþ bras þat þouhe þe coyne be faire at eye
It wolde raþer briste y tuo þan plye 1169

¶ For whiche : for þe wyues loue of baþe 1170
Whas lyf *and* al here helþe god maynteigne
In hire maystre *and* elles ware it skaþe
.I. wolde wiþ lusty herte frische *and* grene 1173
Sey ȝowe a songe to glad ȝowe .I. wene
And latte us stint of enestful matiere
Herkeneþ my songe þat seiþe in þis manere 1176

Lenvoye de Chaucer

Criselde is dede *and* hir pacience
And boþe at ones beried in ytaile
Wher-fore .I. crie in open audience 1179
No wedded man be hardie to assaile
His wives pacience in hope to finde
Crisildez for certes he schal faile 1182

LANSDOWNE 319 (6-T. 440)

441 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Ellesmere MS.**

O noble wyues / ful / of heigh prudence
Lat noon humylitee / youre tonge nailleNe lat no clerk/ haue cause or diligence 1185
To write of yow / a storie of swich merualle
As of Grisildis / pacient and kynde
Lest Chichiuache / yow swelwe in hire entraille 1188

ffolweth Ekko / that holdeth no silence [leaf 136]
But ouere answereth / at the countretaile
Beth nat bidaffed for youre Innocence 1191
But sharply / tak on yow the gouernaille
Empreinteth wel this lesson in youre mynde
ffor commune profit/ sith it may auaille 1194

Ye Archiwyues / stondeth at defense
Syn ye be strong/ as is a greet Camaille
Ne suffreth nat/ þat men yow doon offense 1197
And sklendre wyues / feble as in bataille
Beth egre / as is a Tygre yond in Ynde
Ay clappeth as a Mille / I yow consaille 1200

Ne dreed hem nat/ doth hem no reuerence
ffor though thyn housbonde / armed be in maille
The arwes / of thy crabbed eloquence 1203
Shal perce his brest/ and eek his Auentaille
In Ialousie / I rede eek thou hym bynde
And thou shalt make hym couche as doth a quaille 1206

If thou be fair/ ther folk been in *presence*
Shewe thou thy visage / and thyn *appar*aille
If thou be foul / be fre of thy dispence 1209
To gete thee freendes / ay do thy trauaille
Be ay of chiere / as liglit as leef on lynde
And lat hym care *and* wepe / and wryng *and* waille 1212

441 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Hengwrt MS.**

¶ O noble wyues / ful of heigh prudence
Lat noon humilitee / youre tonge nayle
Ne lat no clerk / haue cause or diligence 1185
To write of yow / a storie of swich merualle
As of Grisildis / pacient and kynde
Lest Chichyuache / yow swelwe in hir entrayle 1188

¶ ffolweth Ekko / that holdeth no silence
But euere answereth / at the countretaile
Beth nat bidaffed / for youre Innocence 1191
But sharply / tak on yow the gouernaile
Empryntith wel / this lesson in youre mynde
ffor commune profit/ sith it may auaile 1194

¶ Ye Archewyues / stondeth at defense [leaf 191]
Syn ye be strong/ as is a gret Camaile
Ne suffreth nat/ þat men yow doon offense 1197
And sklendre wyues / feble as in bataile
Beth egre / as is a tigre yond in Ynde
Ay clappeth as a Mille / I yow consaile 1200

¶ No dreed hem nat/ dooth hem no reuerence
ffor thogh thyn housbond / armed be in maile
The arwes / of thy crabbed eloquence 1203
Shal perce his brest/ and eek his auentaile
In Ialousie / I rede eek thou hym bynde
And thow shalt make hym couche / as dooth a Quaile

¶ If thow be fair / ther folk ben in *presence*
Shewe thow thy visage / and thyn aparaile
If thow be foul / be fre of thy dispence 1209
To gete thee freendes / ay do thy trauaile
Be ay of cheere / as light/ as leef on lynde
And lat hym care and wepe / and wryngo & waylo 1212

¶ Explicit.

441 SIX-TEXT
GROUP E. § 2. CLERK'S TALE. **Cambridge MS.**

O noble wyuys ful of prudence
Let noon humilite youre tunge nayille
Ne lat no klerk haue cause nor dilygence 1185
To wryte of yow a story of swych merualle
As of Grisildis pacient & kynde
Lest Chicheuache / you swolwe in hire entrayle 1188

ffolwith Ecco / that holdyth no sylence
But euere answerith at the countretayle
Beth not bidaffyd for youre Innocence 1191
But scharpely takyth on yow the gouernaile
Enprentith wel this lessoun in youre mynde
for comune profyt / sithe it may a wayle 1194

Ye Archewyuys stondyth at youre defence [1 of 252, back]
Syn ye been stronge as is a gret Camayle
Ne sufferyth nat þat men yow doon offence 1197
And sklendere wyues feble as in batayle
Beeth egre as is a tigre yong in Ynde
Ay clappith as a mille I yow consayle 1200

Ne drede hem nat do hem no reuerence
ffor thow thyn husbond armede be in mayle
The arwis of thyn crabbede eloquence 1203
Schal perce his brest & ek his auentayle
In Ialusye I rede ek thow hym bynde
And thow schat make hym couche as doth a quayle 1206

If thow be fayr, ther folk been in presence
Schewe thu thyn visage & thyn aparayle
3if thow be foul be fre of thyn dispence 1209
To gete the frendys ay do thyn trauayle
Be ay of chir as lyght as lef on lynde
And lat hym care & wepe & wryngo & wayle 1212

Heere hath the clerk of Oxenforthe ended his tale

GROUP E. § 2. CLERK'S TALE. **Corpus MS.**

O noble wyues ful of heih prudence
lat' non humilite 3oure tonge nayle /
Ne lat' no clerk' haue cause or diligence 1185
To write of 3ou a story of such merualye
As Grisildis pacient' and kynde
lest' chychevache 3ow swolwe in hire entrayle 1188

folwep herto and holdep no scilence [*a leaf out*]
[but euere answerith / in the contir-taille [MS Arch. Seld. B. 14, *leaf* 84]
betih nat bidaffid / for youre innocence 1191
but sharply take on yow / the gouernaille
enpoyntetih wel this lessoun / in youre mynde
for comune profit / sith hit may availe 1194

And ye Archiwivis / stondith at defence
syn ye be stronge / as is a grete Camaille
ne suffrith not / that men do yow offence 1197
and slender wivis / as feble in bataille
baith egre as a Tigre / bi-yende the se fer in ynde
ay clappith as a mylle / I yow consaille 1200

Ne dredith hem nought doith hem no reuerence
for though thyn housband armed be / in maille
the wordis of thi crabbed eloquence 1203
shal perssh̄e his breste / *and* eke his auentaille
in gelousie I rede eke / thow him bynde
and thow shalt make him covche / as a quaille 1206

Yf thow be feyre / there folk ben in presence
shewe thow thi visage / *and* thin apparaille
yf thow be foule / be fre of thi dispence 1209
to gete the frendis / ay do thi travaille
be euer of chere as light / as leff on lynde
and lete him care · wepe / wryngе *and* waille 1212

Here endith the Clerke of Oxonford
his tale /]

GROUP E. § 2. CLERK'S TALE. **Petworth MS.**

O noble wyues ful of hegh prudence
lat' none humilite 3oure tonge nayle
Ne lat' no clerk' haue cause ne diligence 1185
To write of 3ou a storie of such mervaile
As of griseldе pacient' *and* kynde
lest' Chychyuache 3ou swelowe in hir entraile 1188

Folowep ekko pat' holdep no silence
But' euere answerep at' pe countretaile
Bep not' bydaffed for our Innocence 1191
But' sharpely take on 3ou pe gouernaile
Emprintep wel pis lesson in 3oure mynde
for Comon profit' sith it' may availe 1194
[In the Petworth MS the next stanza, l. 1195-1200, is one lower.]
3e Arche wiffes stondep at' 3our' defence
Sip 3e bene stronge as is a grete camaile
Ne Suffrep not' pat' man do 3ou offence 1197
And sclendere wyves feble as in bataile
Beth egre as a tygre 3ende in Ynde
Ay Clappep as a mylle I 3ou counsaile. 1200
[*"The prologe of pe Frouskhyne" and his Tale follow in the MS, on leaf* 178.]
NE drede hem nought' doth hem no reuerence
for pouze pine husbonde araied be in maile
pe arowes of pi crabbed eloquence 1203
Shal perce his brest *and* eke his aduentale
In Ialowsie I rede eke pou hym bynde
And pat' pou shalt make hym couche as dop a quale 1206

If pou be faire pere folk bene in present'
Shewe pou pi visage and pine apparaile
If powe be fowle be free of pi dispence 1209
To gete pe freendes ay do pi travaile
Be aye of chere as liȝt as leef on lynde
And lat' hym care and wepe *and* wryng' *and* waile 1212

GROUP E. § 2. CLERK'S TALE. **Lansdowne MS.**

O noble wyues ful of ire prudence
Lat none humylite 3oure tonge naile
Ne late no clerke haue cause or diligence [*leaf* 128, *bk*] 1185
To write of 3owe a storie of suche merveile
As Crisilde pacient *and* kinde
Lest chicheuache 3owe swelowe in hire entreile 1188

Folowep here to *and* holdep no silence
Bot euer answer att pe countretaile
Bep nouht bedaffed for 3oure innocence 1191
Bot scharpely take on 3owe pe gouernaile
Emprintep wele pis lesson in 3oure mynde
For *comm*une profite sepp̄e it maie availe 1194

pe Archewyues standep att pe fense
Sep 3e be stronge as is a grete Camile
Ne suffrep nouȝt pat men do 3owe offence 1197
And sclender wives *and* febel as in a bataile
Bep egre as is a tigre 3onde in . Inde
Ay clappep as a melle .I. 3owe counseile 1200

Ne drede hem nouht . ne do hem no reuerence
For pouhe pi husbonde armed be in maile
pe arwes of pi crabbed eloquence 1203
Schal pers his breste *and* eke his aduentaile
In gelowaye .I. rede eke pou him binde
And pou make him couche as dope a qwaile 1206

If pow bue faire here folke bue in presence
schew pou pi visage *and* pine aparaile
If po be foule be fre of pi dispence 1209
To gete pe frendes do aye pi trauayle
Be ay of chier as liht as lef on lynde
And late him care *and* wepe *and* wringe *and* wayle. 1212

Explicit commendacio

¶ The prologe of the Marchantes tale [leaf 166, back]

Wepyng and waylyng care and oother sorwe
I knowe ynogh / on euen and a morwe
Quod the Marchant and so doon othere mo
That wedded been / I trowe that it be so 1216
ffor wel I woot it fareth so with me
I have a wyf/ the worste that may be
ffor though the feend / to hire yeoupled were
She wolde hym oueraacche / I dar wel swere 1220
What sholde I yow reherce in special
Hir hye malice / she is a shrewe at al
Ther is a longe and large difference
Bitwix Grisildis grete pacience 1224
And of my wyf/ the passyng crueltee
Were I vnbounden / al so moot I thee
I wolde neuere eft comen in the snare
We wedded men / lyue in sorwe and care 1228
Assaye who so wole / and he shal fynde
I seye sooth / by seint Thomas of ynde
As for the moore part I sey nat alle
God shilde / that it sholde so bifalle 1232
¶ A good sire hoost / I haue ywedded bee
Thise Monthes two / and moore nat pardee
And yet I trowe / he that al his lyue
Wyfees hath been / though pat men wolde him ryue 1236
Vn-to the herte / ne koude in no manere
Tellen so muchel / sorwe / as I now here ?
Koude tellen / of my wyues cursednesse
¶ Now quod our hoost . Marchant so god yow blesse 1240
Syn ye so muchel / knowen of that Art
ful hertely / I pray yow telle vs part
¶ Gladly quod he / but of myn owene soore
ffor sory herte / I telle may nameore 1244

[*Harl MS* 7333, *on leaf* 68, *back, col.* 2.]

[And here beginnithe þe Marchaundis tale /

WEping & wayling Care and ogere sorowe
I know Inow bothe evin & Eke on morowe
Quod the marchaunt & so dothe ogere moo
That weddide be I trowe that it be soo 1216
ffor wel wote I it ffarithe so be me
I have a wyf quod he the worst that may be
ffor thowhe the fende Covpelid to hir were
She wolde him ouer-mache I dare wel swere 1220
What shude yewe reherce in special
her hige malice she is a shrew at Alle
Ther is A longe & A large differonce /
Be-twyxt gresildes gret paciens 1224
And of my wyfe the passyng Cruelice
Were I vnbounde Also mut I thee
I wolde neuer Efte Come in that snare
We weddid men leve in sorow & Care 1228
A-say who-so wolle And he shall fynde
That I sey sothe by seint Thomas of ynde
As for the more part I sey not Al
God shilde it that it so shulde be-falle 1232
O goode sir hoste I have I-weddid be
Thes monthes too And no more parde
And yit I trowe he hathe Alle his lyf
Wyfes be thow that men wolde him Rue 1236
Into the hert ne Coude in no manere where
Tellyn so muche sorow as I nowe here
Coude telle of my wyfes Cursid-nesse/
Nowe quod owre Ost marchande so god yowe blesse 1240
Synne ye so mekyll Conn of that Arte
fful hertly I pray yowe telle vs parte /
Gladly quod he but of myn owne sore
ffor sory herte I tell[e] may nomore] [Harl. 7333 *extract ends*]

Heere folwith the prologe of the marchauntes tale (Kk. 4.)
[*Leaf* 209 (*containing the Merchant's prologue, the ginning of him, and the tales of the Sqire and Frankeleyn*) *has been cut out of the Cambridge MS Gg. 4. 27.*]

[*Cambr. Univ. MS Dd.* 4. 24.]

[Wepyng and waylyng / care and other sorwe [p166]
I knowe I-now / on Euen and on morwe
Quod the Marchaunt / and so don othere moo
That wedded ben / I trowe that it be so
fful wel I wot / it fareth so by me
I haue a wyf / the werste that may be
ffor though the fend / so hire I-coupled were
She wolde *him ouer* macche / I dar wel swere 1220
what shulde I sow reherce / in special
hire heye malice / she is a shrewe with al
There is a long / and a large difference
Be-twix Grisildis / grete pacience 1224
And of my wyf / the passyng/ cruelte
were I vnbounden / also mot I the
I wolde neuere eft / comen in the snare
we wedded men / lyue in sorwe and care 1228
Assay who so wyl / and he shal fynde
That I seye soth / be seynt Thomas of Inde
As for the more *part* / I seye nat alle
God shilde that it shulde / so byfalle 1232
A goode sire hoost / I haue I-wedded be
Theise Monthes two / and more nat parde
And 3et I trowe / that he that al his lyue
wyflees hath ben / though that man wold *him* ryue 1236
Vn-to the hert / ne coude in no manere
Tellen so meche sorwe / as I now here
Coude tellen / of my wyues cursidnes
Now quod oure Host / Marchaunt so god 3ow blis 1240
Syn 3e so mechil knowen / of that art
ful hertily I pray 3ow / telle vs part
Gladly quod he / but of myn owen soro
ffor sory hurt / I telle may nomore] [Dd. 4. 24 *extract ends*]

GROUP E. § 3. CLERK-MERCHANT-LINK. **Corpus MS.**

[*MS Arch. Seld. B.* 14, *leaf* 114, *back.*]

[And next folwith the Marchauntis prolog.

Weping *and* waylyng / care *and* other sorowe
I knowe I-now on even / *and* on morowe
q*uo*d the marchaunte / *and* so done other mo
that wedded be / I trowe that hit be so 1216
for wel I woot / hit farith so bi me
I haue a wiff / the worst that may be
for though the fende / to hir coupled were
she wolde him ouer-macche / I dar wel swere 1220
what shulde I yow rehers in special
hir high malice / she is a shrewe at al
ther is a longe / *and* a large difference
bitwixe Gresildis grete pacience 1224
and of my wiff / the passing cruelte
were I vnbounden / also mot y the
I wolde neuer efte comyn / in the snare
we wedded men liven / in sorowe *and* care 1228
a-say who so wol / *and* he shal fynde
that I sey sothe / bi seint Thomas of ynde
and for the more parte / I sey not alle
god shilde that it sholde / so bi-falle 1232
a goode sir oste / I haue wedded be
this monthes two / *and* more not parde
and yit I trowe / he wolde al his live
wiveles han ben / though men wolde him rive 1236
in-to the herte / ne coude in no manere [*leaf* 115]
tellen so meche sorowe / as I now here
couthe telle / of my wivis cursidnesse
now q*uo*d oure oste marchaunt / so god yow blesse 1240
syn ye so mechel knowen / of that arte
ful hertely I pray yow / telle vs parte
gladly q*uo*d he / but of myn owne sore
for hevy herte / I telle may no more 1244
Here endith the Marchaunt is prolog

CORPUS APPENDIX (6-T. 442) [this p., Arch. Seld. B. 14]

GROUP E. § 3. CLERK-MERCHANT-LINK. **Petworth MS.**

[*Addit. MS, Brit. Mus.*, 5140, *leaf* 148.]

Marchaunt

[Wepyng and weylyng / care and othir sorwe
I knowe Inouh / ou evyn and on morwe
Q*uo*d the marchaunt / and so don othir mo
That weddid be / I trowe that it be so 1216
fful wel y wot / it farith so by me
I haue a wyf / wors may non be
ffor thouh the feende / to hir coplid were
She wolde him ouyr macche / I dar wel swere 1220
What shulde y reherce / in specialle
Hir hih malice / she is a shrewe wyth alle
Ther is a long / and a large difference
Betwene Grisildes / grete pacience 1224
And of my wyf / the passing cruelte
wer y on-bounde / also mot y the
I wolde neuir eft / com in the snare
we weddid men / lyve in sorwe and care 1228
Assay who wyll / and he shall fynde
That y sey soth / be seynt Thomas of ynde
As for the more partye / y sey nat alle
God shelde / that it sholde so be-falle 1232
A good sire ost[1] / y haue wedded be [[1] ? *MS* oft]
Thes monethes too / and moo nat parde
And yit y trowe / that he that all his lyf[1]
wyfles hath ben / thouh that men wolde him ryffe 1236
Vnto the hert / ne cowde he in no maneer
Tellen vs so moche sorwe / as I nowe heer
Cowde telle of my wyfys / cursidnesse
Nowe q*uo*d our ost / marchaunt so god you blisse 1240
Sith so mychil / knowe ye of that arte
fful hertely y pray / telle vs a parte
Gladly q*uo*d he / but of myn owne sore
ffor sory hert / y telle may no more 1244
Explicit prologus Mercatoris] [Addit. MS 5140 *extract ends*]

PETWORTH APPENDIX (6-T. 442) [this page, Addit. 5140]

GROUP E. § 3. CLERK-MERCHANT-LINK. **Lansdowne MS.**

[*MS Reg.* 17 *D* 15, *leaf* 106.]

[Wepenge waylenge Care & other sorrowe
I know ynoughe boþe on evene & eke on morowe
Quod the Marchaunte And So do other Moo
That weddede bene I trowe þat itt[1] bene so 1216
For wele I wotte itt[1] Fareþe so by Me
I haue A wyfe þe worste þat maye be
For þoughe the Fende to her couplede were
Sche wolde hym ouermacche I dare well swere 1220
Whatt[1] schulde I you reherce inespecialle
Her heyghe Malyce Sche is A schrewe atte all
There is A longe & a large difference
Bitwyxe Grisildes grete pacience 1224
And of my wyfe the passenge cruelte
Were I vnbounden Allso Motte I thee
I wolde neuer effte come in the Snare
We weddede Men lyue in sorrowe & care 1228
Assaye who woll And he schall ffynde
That I saye Sothe by saynte Thomas of ynde
As for the more partye I saye notte all
God schylde þat itt schall bifalle 1232
A gode Sir sayde Oste I haue weddede be
These Moneþes two And nomore parde
And yette I trowe he þat All his lyue
Wyfelese haue bene þoughe þat Men wolde hym ryue 1236
Vnto the herte ne couþe in no Manere
Tellen So moche sorrowe As I now here
Couþe tellen of[1] my vyues Cursydnesse
Now quod ower Oste Marchaunte So god your Sowle blesse
Synne ye somoche knowen of that Arte 1241
Fulle hartelye I praye you telle vs parte
Gladely q*uo*d he of[1] myne owne Sore
For Sorye herte I telle Maye nomore] 1244
[MS Reg. 17 D 15 *extract end*]

LANSDOWNE APPENDIX (6-T. 442) [this p., Reg. 17 D 15]

[Painting of the Merchant]

¶ Heere bigynneth the Marchantes tale

Whilom ther was dwellynge in Lumbardye
A worthy knyght þat born was of Pavye
In which he lyued / in greet prosperitee
And sixty yeer / a wyfees man was hee
And folwed ay *his* bodily delyt
On wommen / ther as was his appetyt
As doon thise fooles / that been seculeer [leaf 107]
And whan that he / was passed sixty yeer 1252
Were it for hoolynesse / or for dotage
I kan nat seye / but swich a greet corage
Hadde this knyght to been a wedded man
That day and nyght / he dooth al that he kan 1256
Tespien / where he myghte wedded be
Preyynge oure lord / to graunten him þat he
Mighte ones knowe / of thilke blisful lyf
That is bitwixe / an housbonde / and his wyf / 1260
And for to lyue / vnder that booly boond
With which þat first god / man and womman bond
Noon oother lyf seyde he / is worth a bene
for wedlok / is so esy / and so clene 1264
That in this world / it is a Paradys
Thus seyde this olde knyght / þat was so wys
¶ And certeinly / as sooth / as god is kyng
To take a wyf it is a glorious thyng 1268
And namely / whan a man / is old and hoor
Thanne is a wyf the fruyt of his tresor
Thanne sholde he take / a yong wyf *and* a feir
On which / he myghte / engendren hym an heir 1272

¶ Here bigynneth / the Marchantes tale. [leaf 138]

Whilom / ther was dwellynge in Lumbardye
A worthy knyght / that born was of Pauye
In which he lyuede / in greet *prosperitee*
And .lx. yeer / a wiffes man was he 1248
And folwed *ay* / his bodily delit
On wommen / ther as was his appetit
As doon thise foules / that been seculer
And whan that he / was passed .lx. yeer 1252
Were it for holynesse / or for dotage
I kan nat seye / but swich a greet corage
Hadde this knyght to been a wedded man
That day and nyght / he dooth al that he kan 1256
Tespien / where he myghte wedded be
Preyynge oure lord / to graunten hym / þat he
Mighte ones knowe / of thilke blisful lyf
That is / bitwix an housbonde and his wyf 1260
And for to lyue / vnder that holy bond
With which / *þat* god / man and womman boond
Noon oother lyf seyde he / is worth a bene
for wedlok / is so esy / and so clene 1264
That *in* this world / *it* is a Paradys
Thus seyde *this* olde knyght / þat was so wys
¶ And certeynly / as sooth as god is kyng
To take a wyf / it is a glorious thyng 1268
And namely / whan a man is old and hoor
Thanne is a wyf / the fruyt of his tresor
Thanne sholde he take/ a yong wyf and a feir
On which he myghte / engendren hym an heir 1272

[*Stonne* 1685, *leaf* 87.]

[Whilome þere was dwellynge in Lumbardye
A worþi knyȝt þat borne was at pavye
In whiche he lyued in grete *prosperite*
And sixty yere a wyfes man was he 1248
And folowed ay hys bodily delyte
On *wom*man þere as was hys appetyte
As don þese foules þat ben seculers
And whan þat he was paste sixty yeres 1252
Were hit for holynesse or for doteage
I can not sey but suche a grete corage
hade þis knyȝt to be a weddid man
þat day and nyȝt he dothe all þat he can 1256
To aspye where þat he wedded myȝt be
Praynge oure lordes to graunton hym þat he
Myȝt onys knowe þat blessefulle lyf
That ys bytwext an husbonde & his wyf 1260
And for to leuen vnder þat holy bonde
With first god man to womman bande
Non other lyf seyde he ys worthe a bene
For wedluk ys so esy & so clene] 1264 [Sloane 1685 *extract ends*]
That *in this* world it is a paradys [Camb. Gg. 4. 27, leaf 261]
Thus seyde this olde knyght þat was so wys
And serteynly as soth as god Is kyng
To take a wyf it is a glorious thyng 1268
And nemely whan a man is old & hore
Thanne is a wyf the freut of his tresore
Thanne schulde he take a yong wyf & a fayr
On whiche he myȝte engendere & been eyr 1272

[and next folwith his tale of Ianuare and May. [MS Arch. Seld. B. 14.]

Whilom ther was dwellyng / in Lumbardye
a worthi knyght / that borne was in Pavie
in which he lived / in grete prosperite
and sexti yere / a wiffes man was he 1248
and folwed ay / his bodyly delite
on women / there as was his appetite
as don these foolis / that ben seculere
and whan he was passed sexti yere 1252
were hit for holynes / or for dotage
I can not sey / but suche a grete corage
had this knyght / to be a wedded man
that day *and* night / he doth al that he can 1256
to espien where he myghte / wedded be
prayng oure lord / graunte him that he
myghte onys knowe / of that blisful liff
that is betwixe an housbonde / *and* his wiff 1260
and for to live / vnder that holy bonde
with which first / god man *and* woman bonde
noon other liff seide he / is worthe a bene
for wedlok is so esy / *and* so clene 1264
that in this *world* / hit *is* a *paradise*
thus seide this olde knyght / that was so wise
and certeynly / as soth as god *is* kynge
to take a wiff / hit is a glorious thinge 1268
and namely whan a man is olde / *and* hore
than is a wiff the fructe / of his tresore
than shulde he take a yonge wiff / *and* a feyre [leaf 113, back]
on which he myghte / engender him an heyre 1272

And here bygynneþ þe Marchauntes tale. [on leaf 113]

Whilom þer was dwellinge in lumbardy ¶ **The tale.**
A worþi knyȝt þat born was at Pavy
In which he lyued in grete prosperite
And sixty ȝere a wyuelees man was he 1248
And folowed ay his bodely delite
On woman þer as was his Appetite
As doon þise fooles þat bene soculers
And whan þat he was past sixty ȝeres 1252
Were it for holynesse or for dotage
I can not seye but suche a corage
had þis knyght to be a wedded man
That day and nyght he doþ al þat he can 1256
To aspie where he myȝt wedded be
Preiynge our lord to graunt hym þat he /
Might ones knowe þat blisful liff [leaf 113, back]
þat is bytwixe an husbonde *and* his wif 1260
And for to lyuen vnder þat holy band
Wiþ which god furste man to woman band
Noon oþer lif seide he is worþ a bene
ffor wedloke is so esi and so clene 1264
That in þis world it is a paradys
Thus seiþ þis olde knyȝt þat was so wis
And certeynly as soþ as god is kinge
To take a wif it is a glorious þinge 1268
And namely whan a man is olde *and* hoore
þan is a wif þe frute of his tresore
þan shuld he take a ȝonge wif and a faire
On which he myȝt engender him an aire 1272

Incipit ffabula. [on leaf 128, back]

Whilome þer was dwellinge in lumbardie
A worþi knyht þat borne was in Pauie
In whiche he leued in grete prosperite
And .xl. ȝere a wiffes man was he 1248
And folowde aye his bodely delite
On wemmen was his hole appetite
As done þes foles þat bu seculere
And whan þat he was passed .lx. ȝere 1252
Were it for holynes or for dotage
.I. can nouht seie but suche a grete corage
Had þis knyht to be a wedded man
[1] þat daie *and* nyht he doþ al þat he can [→ repeated on leaf 129]
To aspie where he myht wedded be[1]
Preinge oure lorde to grant him þat he [leaf 129]
myht ones knowe þat blisful life
þat *is* betwex an husbond *and* his wif 1260
And for to leue vnder þat holy honde
Wiþ wiche god first man *and* womman bonde
None oþer life seide he is worþe a bene
For wedlok is so esy *and* so clene 1264
That in þis werlde it is a *paradise*
Thus seide þis olde knyht þat was so wise
An certeinly as soþe as godde is kenge
To take a wif it is a glorious þinge 1268
And namely whan a man is olde *and* hore
þan is a wif fruyt of his tresore
þan scholde he take a ȝonge wif *and* a faire
On whiche he myht engender him an heire 1272

And lede his lyf' in ioye and in solas
Where as thise bacheleris / synge allas
Whan that they fynden / any aduersitee
In loue / which nys / but childyssh vanytee 1276
And trewely / it sit wel to be so
That bacheleris / haue often peyne and wo
On brotel ground' they buylde / and brotelnesse
They fynde / whan they wene sikernesse 1280
They lyue / but as a bryd / or as a beest'
In libertee / and vnder noon arreest'
Ther as a wedded man / in his estaat'
Lyueth a lyf' blisful and ordinaat' 1284
Vnder this yok' of mariage ybounde
Wel may his herte / in ioye and blisse habounde
ffor who kan be / so buxom as a wyf'
Who is so trewe / and eek so ententyf' 1288
To kepe hym syk' and hool / as is his make
ffor wele or wo / she wole hym nat forsake
She nys nat wery / hym to loue and serue
Thogh þat he lye bedrede / til he sterue 1292
And yet' somme clerkes seyn / it nys nat so
Of whiche / he Theofraste is oon of tho
What force / though Theofraste liste lye
Ne take no wyf quod he / for housbondrye 1296
As for to spare / in houshold' thy dispence
A trewe seruant' dooth moore diligence
Thy good to kepe / than thyn owene wyf' [leaf 107, back]
ffor she wol clayme / half part al hir lyf' 1300
And if thou be syk' so god me saue
Thy verray freendes / or a trewe knaue
Wol kepe thee bet' than she þat waiteth ay
After thy good / and hath doon many a day 1304
And if thou take a wyf / vn-to thyn hoold'
fful lightly / maystow been a Cokewold'
This sentence / and an hundred thynges worse
Writeth this man / ther god his bones corse 1308

And lede his lyf' in ioye / and in solas
Wher/ as thise Bachilers / synge allas
Whan þat they fynde / any aduersitee
In loue / which nys but childissh vanytee 1276
And trewely / it sit wel to be so
That Bachilers / haue ofte peyne and wo
On brotil ground they bilde / and brotilnesse
They fynde / whan they wene sikornesse 1280
[They ly[1]]ue / but as bryd / or as a beest' [1 Mate. leaf 138, back]
[In l[1]]ibertee / and vnder noon arest'
[T[1]]her as a wedded man / in his estat'
Lyueth a lyf / blisful and ordynat' 1284
Vnder this yok' of mariage ybounde
Wel may his herte / in ioye and blisse habounde
ffor who kan be / so buxom as a wyf
Who is so trewe / and eek so ententyf' 1288
To kepe hym syk and hool / as is his make
ffor wele or wo / she wol hym nat forsake
She nys nat wery / hym to loue / and serue
Thogh þat he ly bedrede / til he sterue 1292
And yet' som clerkes seyn / it is nat so
Of whiche / he Theofraste / is oon of tho
What force / thogh Theofraste liste lye
¶ Ne tak no wyf quod he / for housbondrye 1296
As for to spare / in houshold thy dispence
A trewe seruant' dooth moore diligence
Thy good to kepe / than thyn owene wyf
ffor she wol clayme / half part al hir lyf 1300
And if thow be syk / so god me saue
Thy verray freendes / or a trewe knaue
Wol kepe thee bet than she / that wayteth ay
After thy good / and hath do many a day 1304
And if thow take a wyf / [1] she wole destroye [1,1 Written in a rather later ink and hand.]
Thy good substance / and thy body annoye [1] [1 spurious]
¶ This sentence / and an hundred thynges worse
Writeth this man / ther god his bones curse 1308

And leede his lyf in ioye & in solace
Where as these bachelerys synge allas
Whan that they fynde ony aduercitee
In loue which is but childis vanytee 1276
And trewely it is weel to been so
That bachelerys han ofte peyne & wo
On brothil ground they bylde / & brothelnesse
They fynde / whan they wene sekyrnesse 1280
They lyue but as a bryd or as a beste
In lyberte & vndyr non areste
There as a weddede man in his estat
Leuyth a lyf blysful & ordenat 1284
Vndyr the ȝok of maryage I-bounde
Wel may his herte in ioye & blisse aboūnde
ffor who can been so buxsum as a wif
Who is so trewe & ek so ententyf 1288
To keepe hym syk & hol as is his make
ffor weel or wo sche wele hym not for-sake
Sche is nat wery hym to loue & serue
Thogh þat he lye bedrede tyl he sterue 1292
And ȝit some clerkys seyn it is nat so
Of which þ' theofraste is on of tho
What fors thow Theofraste lyste to lye
Ne take no wyf quod he for husbonderye 1296
As for to spare in houshold thyn dispence
A trewe seruaunt doth more diligence
Thyn good to kepe than tyn owene wyf
ffor sche wele cleyme half part al hire lyf 1300
And ȝyf þou be sek so god me save
Thynne verray frendys or a trewe knave
Wele kepe þe bet / than sche that wayth ay [leaf 261, back]
Aftyr thyn good / & hath doon manye a day 1304
And ȝif thow take a wyf on to thyn hold /
fful lyghtely mayst þou been a coukewold ¶ Caue
This sentence / & manye an hunderede worse
Wryth this man / there god his bonys cursse 1308

and lede his lif in ioye / *and* in solas [MS Arch. Seld. B. 14]
where that these bachelers / synge alas
whan that thei fynden / any aduersite
in love / which nys but childis vanyte 1276
and trewely hit sit wel / to be so
that bachelers han ofte peyne *and* wo
on brotil gronde thei bilde / *and* brotilnes
they fynden / whan thei wenyn sikernes 1280
thei live but as a brid / or as a beste
in liberte / *and* vnder noon a-reste
there as a wedded man / in his estate
liuith a liff blisful / *and* ordynate 1284
vnder the yoke of mariage I-bounde
wel may his herte / in ioye *and* blis habounde
for who can be so boxom / as a wiff
who is so trewe / *and* eke so ententiff 1288
to kepe him sike *and* hole / as his make
for wel or wo / she wol him not forsake
she is not wery / him to loue *and* serue
though that he lye bedred / til he sterve] [MS Arch. Seld. B. 14 *extract ends*]
And ȝit[t] some clerkes seyn it[t] nys nouȝt so [Corpus MS, leaf 146]
Of which Theofraste / is on of[f] þo
What[t] fors þei[j] theofraste luste lye
Ne take no wijf[f] *quod* he for husbandrye 1296
As for to spare in housholde þin dispence
A trewe seruaunt doþ more diligence
þy good to kepe þan þin owen wijf[f]
ffor sche wol clayme half[f] part[t] al hire lijf[f] 1300
And if[f] þat[t] þou be seke so god me saue
þy verray frendes oþer a trewe knaue
Wol kepe þe bet[t] þan sche þat[t] wayteþ ay
After þy good and haþ don many a day 1304
[and if thow take a wiff / in thin age oolde
fful lightly maist thow be a Cokewoolde]. [MS Arch. Seld. B. 14]
To þis entente and an C sithes wurse 1307
[writeth this man / there / god his bonys cors] [MS Arch. Seld. B. 14]

And lede his lif in Ioye and solace
Wher as þe bachilers synggen alas
Whan þei fynde eny aduersite
In loue which[ch] þat[t] is but[t] childes vanite 1276
And trewly it[t] sitte wel to be soo
That[t] bachilers han ofte peyne *and* woo
On brutel grounde þei beelde brutelnesse
þei fynde whan þei wene sikernesse 1280
þei lyue but[t] as a bridde or a beest[t]
In liberte and vnder nyce areest[t]
þer as a wedded man in his astate
Lyueþ his lif blisful and ordynate 1284
Vndere þe ȝok[k] of mariage ybounde
Wel may his herte in Ioye and blisse be founde
ffor who can be so buxom as a wif
Who is so trewe and eke so tentiff 1288
To kepe him seke and hole as is his make
ffor wel ne woo she wil not[t] hym forsake
She nys not[t] wery hym to loue *and* serue
þouȝe þat[t] he lye bedrede til he sterue 1292
And ȝit[t] somme clerkes sein þat[t] it[t] is not[t] soo
Of which theofraste is oon of þoo./
What[t] foorce þouȝ[gh]t Thophrast[t] luste[th] lye [leaf 114]
Ne take no wif *quod* he for husbondrye 1296
As forto spare in household[d] þi dispence
A trewe seruaunte doþ more diligence
Thi good to kepe þan þine owne wif
ffor she wil cleyme half[f] part[t] al her lif 1300
And ȝif þat þou be seke so god me saue
Thi verrey frendes or a trewe knaue
Wil kepe þe better þan she þat[t] waiteþ ay
Aftere þi good and haþ do mony a day 1304
And if þou take a wif [1]þat[t] to þe is vntrewe
fful ofte tyme it[t] shal þe Rwe[1] [1–1 *spurious*]
This entent[t] an hundred sithes wors
writeþ þis man þer god his bonys curs 1308

And leden his lif in Ioy *and* solace
Where as þe bachellier singen alace
Whan þat þei finden any aduersite
In loue whiche þat is bot childes vanite 1276
And trewli it sitte wele to be so
þat bachilliers haue ofte peine *and* woo
On brutel grounde þei builed brutilnesse
þei finde frelte whan þei wene Sikernesse 1280
þei leue bot as a burde or as a beste
In liberte *and* vnder none areste
þere as a wedded man in his astate
Leueþ. his lyf blisful *and* ordinate 1284
Vnder þe jokke of mariage .yboundе
Wele may his herte In Ioy *and* blisse abounde
For who can be so buxum as a wife
Who is so trewe *and* eke so tentife 1288
To kepe him seeke *and* hole as is his make
For welo or woo scho nyll nouht him for-sake
Sche is nouht werye him to loue *and* serue
þeih þat he lye beddred til he sterue 1292
And ȝit somme clerkes seine it is nouht so
Of whiche Theofrast is one of þo
What fors þouhe Theofrast list lye
Ne take no wif *quod* he for husbandrie 1296
As for to spare in householde þi despence
A trew seruant dope more diligence [leaf 129, back]
Thine goode to kepe þan þine owen wif
For sche wil claime half parte in al hire-lif 1300
And ȝif þat þou be seke so god me saue
Thyne verrey frendes or a trewe knaue
Wil kepe þe bett þan sche þat waiteþ aie
After þi goode *and* haueþ do mony daie 1304
[And if thou take a wife that to the is vn-trewe.
ffuH ofte tyme it schaH the rewe.] [Hast. 1758, *leaf* 77; *not in Addit.* 5140, *leaf* 143]
To þis entente *and* an .C. sithes wers
Writeþ þis man þare god his soule cors 1308

But take no kepe / of al swich vanytee
Deffie Theofraste / and herke me
¶ A wyf/ is goddes yifte verraily [Latin note, p. 477]
Alle otherere manere yiftes hardily 1312
As londes / rentes / pasture / or commune
Or moebles / alle been yiftes of ffortune // dona fortune
That passen / as a shadwe vpon a wal
But dredelees / if pleynly speke I shal 1316
A wyf wol laste / and in thyn hous endure
Wel lenger than thee list/ parauenture
¶ Mariage is / a ful greet sacrement
He / which þat hath no wyf / I holde hym shent 1320
He lyueth helplees / and al desolat
I speke of folk in seculer estaat
And herke why / I sey nat this for noght
That womman is / for mannes helpe ywroght 1324
The hye god / whan he hadde Adam maked
And saugh him al allone / bely naked
God of his grete goodnesse / seyde than [Latin note, p. 477]
Lat vs now make an helpe vn-to this man 1328
Lyk to hym self and thanne he made him Eue
Heere may ye se / and heer-by may ye preue
That wyf is mannes helpe / and his confort
His Paradys terrestre / and his disport 1332
So buxom / and so vertuous is she
They moste nedes / lyue in vnitee
O flessh they been / and o flessh as I gesse
Hath but oon herte / in wele and in distresse 1336
¶ A wyf /s a Seinte marie benedicite
How myghte a man / han any aduersitee
That hath a wyf/ certes I kan nat seye
The blisse / which þat is bitwixe hem tweye 1340
Ther may no tonge telle / or herte thynke
If he be poure / she helpeth hym to swynke
She kepeth his good / and wasteth neuer a deel
Al that hire housbonde lust hire liketh weel 1344

But tak no kepe / of al swich vanytee
Diffye Theofraste / and herke me
¶ A wyf is goddes yifte verraily [Latin note, p. 477]
Alle othere manere yiftes hardily 1312
As londes / rentes / pasture / or comune
Or moebles / alle been yiftes of fortune
That passen / as a shadwe vp on the wal
But dreed nat if pleynly speke I shal 1316
A wyf wol laste / and in thyn hous endure
Wel lenger than thee lyst perauenture
¶ Mariage / is a ful greet sacrament
He / which þat hath no wyf I holde hym shent 1320
He lyueth helplees / and al desolat [leaf 139]
I speke of folk/ in seculer estat
¶ And herke why / I sey nat this for noght
That womman is / for mannes helpe ywroght 1324
The hye god / whan he hadde Adam maked
And seigh hym allone / bely naked
God of his grete goodnesse seyde than [Latin note, p. 477]
Lat vs now make an help / vn-to this man 1328
Lyk to hym self and thanne he made hym Eue
Here may ye see / and here may ye preeue
That wyf is mannes helpe / and his confort
His Paradys terrestre / and his disport 1332
So buxom / and so vertuous is she
They moste nedes lyue in vnytee
O flessh they been / and o flessh as I gesse } nota [Latin note, p. 477]
Hath but oon herte / in wele and in distresse }
¶ A wyf / a Seinte Marie benedicitee
How myghte a man / han any aduersitee
That hath a wyf / certes I kan nat seye
The blisse / which þat is bitwix hem tweye 1340
Ther may no tonge telle / or herte thynke
If he be poure / she helpeth hym to swynke
She kepeth his good / and wasteth neuer a del
Al that hir housbonde lust hir liketh wel 1344

But takyth no kep of alle swich vanytee
Defye Theofraste & herke me
A wyf is godys ȝifte verrayly
Alle oþere manere ȝiftys hardyly 1312
As londys[1] rentys / pasture or comune [1 first lordys]
Or meoblys alle been ȝiftys of fortune
That passyn / as a schadewe vp on a wal
But dredles if pleynly speke I schal 1316
A wyf wele laste & in thyn hous endure
Weel lengere than the lyste parauenture
Maryage is a ful gret sakrement
He which that hath no wyf I helde hym schent 1320
He lynyth helpeles & al desolat
I speke of folk in seculeer estat
And herke why I seye nat this for noght
That weman is for manys helpe I-wrought 1324
The heye god[2] whan he badde adam makyd [2 first good]
And say hym al a-lone bely nakyd /
God of his greete goodnesse seyde than
Lat vs now make an helpe vn-to this man 1328
Lyk to hym self & thanne he made hym Eue
Heere may ȝe se &[3] here may ȝe preue [3 erasure]
That wif is manys helpe & his confort
His paradys terestre / & his desport 1332
So buxsum & so vertevous is sche
They muste nedis liue in vnite
On flesch they been & on blood as I gesse
Hath but oon herte / in wele & in destresse 1336
A wif a seynte Marie benedicite
How myȝte a man han ony aduersite
That hath a wif sertis I can not seye
The blysse that is be-twixe hem tweye 1340
Ther may non tunge telle nor herte thynke [leaf 268]
ȝif he be pore sche helpith hym to swynke
Sche kepith his good / & wastyth neuere a del
Al that hire husbonde luste hire likyth weel 1344

Buþ tak⁽ⁱ⁾ no kepe of alle such vanyte
Defye theofrast⁽ᵉ⁾ and herkne me
A wyff⁽ⁱ⁾ is goddes ȝifte verrayly
Alle oþer maner ȝiftes hardily 1312
As landes rentes pasture or comune
Oþer oþer ȝiftes þat⁽ᵗ⁾ moebles of⁽ᵗ⁾ fortune
þat⁽ᵗ⁾ passen as a schadewe on a wal
Buþ⁽ᵗ⁾ drede nought if⁽ᵗ⁾ pleynly speke I schal 1316
A wyf⁽ᵉ⁾ wil laste and in þin hous endure
Wel lenger þan þe luste to endure
mariage is a ful gret⁽ᵉ⁾ sacrament
he which haþ no wif⁽ᵉ⁾ I holde him schent 1320
he lyueþ helples and is al desolat⁽ᵉ⁾
I speke of⁽ᵗ⁾ folk⁽ᵉ⁾ in seculer estat⁽ᵉ⁾
And herkne why I say nouȝt⁽ᵉ⁾ þis for nouȝt⁽ᵉ⁾
þe womman is for mannes help y-wrouȝt⁽ᵉ⁾ 1324
þe hihe god when he hadde adam maked
And sawe him allone bely naked
God of⁽ᵗ⁾ his grete goodnesse sayde he þanne
lete vs now make an helpe to *þis* manne 1328
ylike to himself⁽ᵉ⁾ and þen he made Eue
here may ȝe se and here-by ȝe preue
That⁽ᵗ⁾ wijf⁽ᵉ⁾ is mannes helpe and his comfort⁽ᵉ⁾
his paradis terreste and his disport⁽ᵉ⁾ [leaf 143, back] 1332
So buxom and so vertuous is sche
þey mosten needes lyue in vnite
Of⁽ᵗ⁾ fleisshe þei ben and O fleisch as I gesse
nouȝt⁽ᵉ⁾ buþ⁽ᵉ⁾ on herte in wele and in distresse 1336
A wyf⁽ᵉ⁾ A scinte mary benedicite
how might⁽ᵉ⁾ a man han⁽ᵉ⁾ any aduersite
þat haþ a wyf⁽ᵉ⁾ certes I can nouȝt⁽ᵉ⁾ say
þe blisse þat⁽ᵉ⁾ is bitwexe hem tway 1340
þer may no tongo telle or herte þynke
If⁽ᵉ⁾ he be pore sche helpeþ him to awynke
Sche keepiþ his good and wasteþ neuer a del
And al þat⁽ᵉ⁾ hire housband lust⁽ᵉ⁾ hir likeþ wel 1344

Buþ take no kepe of *al* such vanyte
Defie Theofrast⁽ᵉ⁾ and herkeneþ me
A wiff is goddys ȝift⁽ᵉ⁾ verreyly
Al oþer manere ȝiftes hardely 1312
As londes. rentes pasture or comune
Or mebles al bene ȝiftes of fortune
þat⁽ᵗ⁾ passen as a shadowe on a wal
Buþ⁽ᵗ⁾ drede it⁽ᵉ⁾ nouȝt⁽ᵉ⁾ pleynly speke I shall 1316
A wiff wil last⁽ᵉ⁾ and in þine hous endure
Wel more þan þe list⁽ᵉ⁾ penaunce endure
Mariegge is a ful grete sacrament⁽ᵉ⁾
Who haþ no wiff I telle hym shent⁽ᵉ⁾ 1320
He lyueþ helpless and is al desolate
I speke of folk⁽ᵉ⁾ in seculere astate
And herken whi. I seie not⁽ᵉ⁾ þis for nouȝt⁽ᵉ⁾
þe womman is for mannes helpe ywrouȝt⁽ᵉ⁾ 1324
þe highe god whan he had Adam maked
And seghe hira alone bely naked
God of his grete goodnesse seide þan /
Lat⁽ᵉ⁾ vs make an helpe vnto þis man 1328
Like to hym self and þan he made Eue
Here may ȝee see and herby may ȝe preue
þat⁽ᵗ⁾ þe wif is mannys Comfort⁽ᵉ⁾ [leaf 114, back]
His Paradys terrestre and his disport⁽ᵉ⁾ 1332
So buxom and so vertuous is she
þei moste nedes lyue in vnite
Oo flesah þei bene and two soules as *I* gesse
Haþ but⁽ᵉ⁾ oon hert⁽ᵉ⁾ in hele and in distresse 1336
A wif a seynt⁽ᵉ⁾ Mary benedicite
How myȝt⁽ᵉ⁾ a man han⁽ᵉ⁾ eny aduersite
þat⁽ᵗ⁾ haþ a *wiff certes I* can not⁽ᵉ⁾ seie
þe blisse þat⁽ᵉ⁾ is ytwixe hem tweye 1340
þer may no tunge tellen or hert⁽ᵉ⁾ penk⁽ᵉ⁾
If he be poor she helpeþ him to swynk⁽ᵉ⁾
She kepeþ his good and waasteþ neuer a dele
Al þat⁽ᵉ⁾ her husbond⁽ᵉ⁾ lust⁽ᵉ⁾ she likeþ wele 1344

Bot take no kepe of al such vanite
Defye Theofrast *and* herkeneþ me
¶ A wif is goddes ȝift verraily
Al oþer maner ȝiftes hardely 1312
As landes rentes pasture or comune
Oþer oyþer ȝiftes þat bien mebles of fortune
þat passen as a schadowe on a wal
Bot drede nouht if pleinly speke I schal 1316
A wif wil last *and* in þine house endure
Wel langer þan þe list endure
Mariage is a ful grete sacrament
He whiche haþ no wif .I. holde him schent 1320
He leueþ helples *and* is al desolate
.I. speke of folke in seculere astate
And herken whi .I. seie nouht þis for nouht
þe womman is for mannes helpe I-wrouht 1324
þe hihe god whan he had Adam maked
And sauhe him a-lone b[e]ly nakeded
God of his grete goodnesse seide he þan
Latt vs nowe make an helpe to þis man 1328
.I.-like to him selfe *and* þat he maade Eue
Here maie ȝe see *and* here be preue
þat wif is manness help *and* comforte
His *paradise* terastre *and* his disporte 1332
So buxum *and* so vertuus is sche
þei moste nedes leue in vnite
O flesche *and* o blode as .I. gesse
Ne haþe bot on herte in wele *and in* destresse 1336
A wif a seinte mare benedicite
Howe myhte a man haue any aduersite
þat haþ a wif certes .I. can nouht seye
The blisse þat is be-tuex hem tueye 1340
þere maie no tunge tel or her þinke.
If he be poure sche helpeþ him to swynke [leaf 136].
Sche kepeþ his gode *and* wasteþ neuer a dele
And al þat hire husbond lust hire lykeþ wele 1344

She seith not ones nay / whan he seith ye
Do this seith he / al redy sire seith she
O blisful ordre of wedlok precious [leaf 198]
Thou art so mury / and eek so vertuous 1348
And so commended / and approued eek
That euery man / þat halt hym worth a leek /
Vp on his bare knees / oghte al his lyf /
Thanken his god / þat hym hath sent a wyf / 1352
Or elles preye to god / hym for to sende
A wyf / to laste / vn to his lyues ende
ffor thanne his lyf / is set in sikernesse
He may nat be deceyued as I gesse 1356
So þat he werke / after his wyues reede
[. . . . . .
. . . . . .
. 1360
. . . . . *no gap in the MS.*]
¶ Lo how þat Iacob / as thise clerkes rede [*Latin note, p. 477*]
By good conseil / of his mooder Rebekke
Boond the kydes skyn / aboute his nekke 1364
Thurgh which / his fadres benyson he wan
¶ Lo Iudith / as the storie eek telle kan [*Latin note, p. 477*]
By wys conseil / she goddes peple kepte
And slow hym Olofernus / whil he slepte 1368
¶ Lo Abigayl / by good conseil / how she [*Latin note, p. 477*]
Saued hir housbonde Nabal / whan þat he
Sholde han be slayn / and looke Ester also [*Latin note, p. 477*]
By good conseil / delyuered out of wo 1372
The peple of god / and made hym Mardochee
Of Assuere / enhaunced for to be
¶ Ther nys no thyng/ in gree superlatyf [*Latin note, p. 477*]
As seith Senek' aboue an humble wyf' 1376
¶ Suffre thy wyues tonge / as Catoñ bit [*Latin note, p. 477*]
She shal comande / and thou shalt suffren it
And yet' she wole obeye of curteisye
A wyf' is kepere / of thyn housbondrye [*Latin note, p. 477*]

She seith nat ones nay / whan he seith yee
Do this seith he / al redy sire seith she
¶ O blisful ordre / o wedlok precious
Thou art so murye / and eek so vertuous 1348
And so commended / and approued eek'
That any man / that halt hym worth a leek'
Vp on his bare knees / oghte al his lyf'
Thanken his god / that hym hath sent a wyf 1352
Or ellis preye to god / hym for to sende
A wyf/ to laste vn to his lyues ende
ffor thanne his lyf / is set in sikernesse
He may nat be / deceyued / as I gesse 1356
So that he werke / after his wyues reed [*[? whether the next 4 lines are Chaucer's.]*]
Thanne may he boldely / kepen vp his heed
They been so trowe / and ther with al so wyse
ffor which / if thow wolt werken as the wyse 1360
[Do al[1]wey so / as wommen wol thee rede [*Rate.* If 139, bk]
[L[1]o how that Iacob / as thise clerkes rede [*Latin note, p. 477*]
By good conseil / of his moder Rebekke
Boond the kydes skyn / aboute his nekke 1364
ffor which / his fadres benyson he wan
¶ Lo Iudith / as the storie eek telle kan
By good conseil / she goddes peple kepte 1367
And slow hym Olofernus / whil he slepte [*Latin note, p. 477*]
¶ Lo Abigayl / by good conseil / how she [*Latin note, p. 477*]
Saued hir housbonde Nabal / whan þat he
Sholde han ben slayn / and looke Ester also [*Latin note, p. 477*]
By good conseil / delyuered out of wo 1372
The peple of god / and made hym Mardochee
Of Assuere / enhaunced for to be
¶ Ther nys no thyng' in gree superlatyf 1375
As seith Seneca / aboue an humble wyf [*Latin note, p. 477*]
¶ Suffre thy wyues tonge / as Caton byt'
She shal comaunde / and thow shalt suffren it / [*Latin note, p. 477*]
And yet' she wol obeye of curteisye
¶ A wyf / is kepere of thyn housbondrye 1380

Sche seyth nat onys nay whan he seyth ye
Do this seyth he al redy sere seyth sche
O blysful ordere of wedlok *p*recious
Thow art so merye & ek so vertyuous 1348
And so comendit & apreuyd ek
That euery man that halt *hym* worth a lek
Vp-on hise bare kneis oghte al his lyf
Thankyn his god that *hym* hath sent a wyf 1352
Or ellys preye to god *hym* for to fynde
A wif to laste vn-to his lyuys ende
ffor thanne his lyf is set in sekyrnesse
He may not ben dissey*u*yd as I gesse 1356
So þat he werche aftyr his wyuys reed
Thanne may he baldely beryn vp his heed
They been so trewe & therw*i*thal so wise
ffor which yif þou wilt werkyn as the wyse 1360
Do alwey so as wemen wele þ' reede
Lo how that Iacob as these clerkys rede
By good conseyl of his modyr Rebekke
Bond the kidis skyn a-boutyn his nekke 1364
ffor which his faderis benyson he wan
Lo Iudith as the story telle can
By good conseyl sche godys peple kepte
And slow hym Olefernus as he slepte 1368
Lo Abigayl bi good conseyl how sche
Sauede hire husbonde / Naabal whan þat he
Schulde a be slayn & loke Ester also
By good conseyl deliuerede out of woo 1372
The peple of god / & made hym Mardoche
To assure en-haunsede for to bee
There nys no thyng In gre *superlatyf*
As seyth seneca. A-boue an *h*umble wyf 1376
Suffere thyn wyuys tunge as catoun bit
Sche schal comaunde & sche schal suffere it
And yit sche wele obeye of curteysye [leaf 285, back]
A wyf is kepere of thyn husbondrye 1380

Sche seiþ nouȝt ones nay whan he seiþ ȝe
Do þis seiþ he al redy sire seyþ sche
O blisful ordre O wedlokˢ precious
þou artˢ so mery and ekˢ so vertuous 1348
And so comended and aproued eke
Thatˢ *euery* man þatˢ haltˢ him worþ a lekˢ
vpon his bare knees aughtˢ al his lifᵗ
þanken his god þatˢ him haþ sentˢ a wyfᵗ 1352
Oþer preyed god him for to sende
A wiffᵉ to laste vnto his lyues ende
ffor þanne his lifᵉ is settˢ in sikernesse
he may nouȝtˢ be deceyued as I gesse 1356
So þatˢ he werche after his wyues reed
þanne may he boldely beren vp his heed
þey ben so trewe and so wys
ffor which if þou wolᵗ worchen as þe wyse 1360
Do alway so as þe *woman* wol þe rede
lo how þatˢ Iacob as þise clerkes rede
By good counseil ofᵗ his moder rebekke
Band þe kydes skyn aboutˢ his nekke 1364
ffor which his fadres benysoñ he wan
lo Iudith as þe story ekˢ telle can
By wys counseil sche goddes people kepte
And slough him Olophinus whiles he slepte [leaf 146] 1368
Lo how Abygayle by good counseil how þatˢ sche
Saued hire housbonde Nabal whan þatˢ he
Schulde han be slayn and loke after also
By good counseil delyuered outˢ ofᵗ woe 1372
The poeple ofᵗ god and made him mardoche
Ofᵗ Assuer enchaunced for to be
Ther is no þingᵗ gree superlatiff
As seiþ Senekˢ aboue an humble wyfᵗ 1376
Suffre þyn wyues tonge as Catoun bytᵗ
Sche schal comaunde and þou schalᵗ suffre ytᵗ
And ȝitˢ sche wolde obeye ofᵗ curtesye
A wyfᵗ is kepere ofᵗ þin housbondrye 1380

She seiþ noᵗ onys nay whan he seith ȝe
Doþ þis seiþ he . al redy sire seiþ she
O blisful ordere of wedloke precious
þou arte so mery and eke so vertuous 1348
And so *commended* and so approued eke
þatˢ euery man þatˢ halᵗ him worþ a leke
Vpon his bare knees aughᵗ al his lif
Thanken his god þatˢ him haþ sentˢ a wif 1352
Oyþer preí to god him for to sende
A wiff to lastˢ vnto his lyues ende
ffor þan his lif is sette in sikernesse
He may noᵗ be deseyued as I geass 1356
So þatˢ he worche after his wyues rede
þan may he boldely bere vp his hede
þei bene so trewe and also wys
ffor which if þou wiltˢ worchen as þˢ wis 1360
Do alway so as *wommen* wil þe rede
Loo howe þatˢ Iacob as þise clerkes rede
By good counseil of his modere Rebekke
Boonde þe kyddes skyn aboutˢ his nekke 1364
ffor which his faders benyson he wan
Loo Iudith as þe storie telle can
Be wise counsail she goddes puple kepte [leaf 118]
And sclowe hym Olophernes while he sclepte 1368
Lo Abygail by counseille how she
Saued her husbonde Nabalˢ whan þatˢ he
Shuld haue be sclayne and loke aster alsoo
By good counsaile delyuered outˢ of woo 1372
þe puple of god and made hym marche
Of assure enchaunced forto be
Ther is no þinge in grete superlatif
As seiþ seneke [above] an humble wifᵗ 1376
Suffre þi wifes tunge as Caton bitte
She shal *commaunde* and þou shalᵗ suffre itᵗ
And ȝitˢ she wil obeye of Curtesie
A wif is keper of þine husbondrye 1380

Sche seiþ nouht ones naie whan he seiþe ȝe
Doþ þis saiþe he Already sire seiþ sche
O blisful order . o wedlok precious
þou ert so mery *and* eke so vertuous 1348
And so *commended and* approued eke
þat euery mon þat holdeþ him worþe a leke
Vpon his bare knees ouht al his lif
Thonken his god þat him haþ sente a wif 1352
Oþire praie god him for to sende
A wif to last vnto his lyues ende
For þan *his lif* is sett *in* sekurnesse
He may nouhte be deceiued as .I. gesse 1356
So þat he worche after his wyues rede
þan maie he boldely bere vp his hede
þei buen so trewe *and* so wise
For wiche if þou wilt worchen as þe wise 1360
Do al waie so as þe *woman* wil þe reede
Lo howe þat Iacob as þes clerkes rede
Be goode Counsel of his moder Rebek
Bande þe kidde scynne aboute his nek 1364
For whiche his faders benison he wan
Lo Iudith as þe storie eke tel can
Be wise Counsel sche goddes peple kept[1] [[1] *rubbed out*]
And slowhe him Olofernus while he slept 1368
Lo howe Abigaile be gode counsel howe þat sche
Saued hir husbond nabal whan þat he
Schold haue be sleyne *and* Loke after al so
Be goode counsel deliuerd out of wo 1372
The peple of god *and* made hem mardothe
Of Assure enchaunced for to be
There nes nothinge in[2] gre superlatiff [[2] ? *in is a later hand*]
As seiþ Senec aboue an humble wif 1376
Suffurþ þi wines tonge as Caton bitte
Sche schal commande *and* þou schalt suffur it
And ȝute sche wilt obeie of Curtesye
A wif is keper of þin husbondrie 1380

447 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

Wel may the sike man / biwaille *and* wepe
Ther as ther nys no wyf / the hous to kepe
I warne thee / if wisely / thou wolt wirche [*Latin note*, p. 477]
Loue wel thy wyf' as crist loued his chirche 1384
If thou louest thy self' thou louest thy wyf/ [*Latin note*, p. 477]
No man hateth his flessh / but in his lyf/'
He fostreth it' and therfore bidde I thee
Cherisse thy wyf / or thou shalt neuere thee 1388
Housbonde and wyf' what so men iape or pleye
Of worldly folk / holden the siker weye
They been so knyt' ther may noon harm bityde
And namely / vp on the wyues syde 1392
ffor which this Ianuarie / of whom I tolde
Considered hath / inwith hise dayes olde
The lusty lyf / the vertuous quyete
That is in mariage hony sweete 1396
And for hise freendes / on a day he sente
To tellen hem theffect' of his entente
With face sad / his tale he hath hem toold' [leaf 108, bk]
He seyde freendes / I am hoor and oold' 1400
And almoost god woot' on my pittes brynke
Vp on the soule / somwhat moste I thynke
I haue my body / folily despended
Blessed be god / that it shal been amended 1404
ffor I wol be / certeyn a wedded man
And that anoon / in al the haste I kan
Vn to som mayde / fair / and tendre of age
I prey yow / shapeth for my mariage 1408
Al sodeynly / for I wol nat abyde
And I wol fonde / tespien on my syde
To whom / I may be wedded hastily
But for as muche / as ye been mo than I 1412
Ye shullen rather / swich a thyng espyen
Than I / and where me best were to allyen
¶ But o thyng' warne I yow / my freendes deere
I wol noon oold wyf han / in no manere 1416

ELLESMERE 281 (6-T. 447)

447 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

Wel may the sike man / biwaille and wepe
Ther as ther is no wyf/ the hous to kepe
I warne thee / if wisly thow wolt wirche [*Latin note*, p. 477]
Loue wel thy wyf/ as Crist loued his chirche [*Latin note*, p. 477]
If thow louest thy self / thow louest thy wif 1385
No man hateth his flessh / but in his lyf/
He fostreth it' and ther-fore bidde I thee
Cherisse thy wyf' or thow shalt neuere thee 1388
Housbonde and wyf' what so men Iaye or pleye
Of worldly folk/ holden the siker weye
They been so knyt' / ther may noon harm bityde
And namely / vp on the wyues syde 1392
ffor which this Ianuarie / of whom I tolde
Considered hath / inwith his dayes olde
The lusty lyf / the vertuous quyete
That is in mariage / hony swete 1396
And for his freendes / on a day he sente
To tellen hem / theffect of his entente
¶ With face sad / this tale he hath hem told
He seyde freendes / I am hoor and old 1400
And almoost god woot' on my pittes brynke [leaf 140]
Vp on my soule / som what moste I thynke
I haue my body / folily despended
Blissed be god / þat it shal been amended 1404
ffor I wol be certeyn / a wedded man
And that anon / in al the haste I kan
Vn to som mayde / fair and tendre of age
I pray yow / shapeth for my mariage 1408
Al sodeynly / for I wol nat abyde
And I wol fonde / tespien on my side
To whom I may / be wedded hastily
But for as muche / as ye been mo than I. 1412
Ye shullen rather / swich a thing espien
Than .I / and where me beste were to allien
¶ But o thyng warne I yow / my freendes deere
I wol noon old wyf han / in no manere 1416

HENGWRT 320 (6-T. 447)

447 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

Weel may the syke man bewayle & wepe
There as þer is no wif the hous to kepe
I warne the ȝif wisely thow wilt werche
Loue wel thyn wif / as Cryst louede his cherche 1384
If thow louyst thyn self thow louyst thyn wyf
No man hatyth his flesch but in his lyf
He fosteryth it & therfore bidde I the
Cheryche thyn wyf or thow schat neuere the 1388
Husbonde or wyf / what so men Iape or pleye
Of wordely folk / holdyn be sikere weye
They been so knyt there may non harm be-tyde
And namely vp-on the wyuys syde 1392
ffor which this Ianuarye of whiche I tolde
Considerede hath with hise dayis olde
The lusty lyf / the vertyvous quiete
That is in maryage hony swete 1396
And for hise frendis on a day he sente
To tellyn hem teffect of his entente
¶ With face sad / his tale he hath hem told
He seyde frendis I am hor & old 1400
And alwey god wot on myn pittis brynke
Vp-on the soule sumwhat muste I thynke
I haue myn body folyly dispendit
Blyssede be god that it schal ben a-mendit 1404
ffor I wele been certayn a weddede man
And that a-noon / in al the haste I can
Vn-to sum mayde fayr & tendere of age
I preye ȝow schapith for myn maryage 1408
Al sodeynly for / I nyl nat a-byde
And I wele fonde tespie on myn syde
To whom I may been weddit hastyly
But for as meche as ȝe been mo than I 1412
ȝe schul rathere swich a thyng espyen
Than I & wheere me best were to allyen
But on thyng werne I ȝow mynne freendis deere
I wele non old wyf han in no manere — 1416

CAMBRIDGE 279 (6-T. 447)

Wel may þe seeke man bewayle and wepe /
Ther as þer nys no wijf þe hous to keepe
I warne þe if wyaly þou wilt wirche
Ioue wel þy wyf as crist loueþ his chirche 1384
If þou loue þy self þou louest þy wyf
No man hateþ his flesch but in his lyf
he fostreþ it/ and þerfore byd I þe
Cherissche þy wijf or þou schalt neuer þe 1388
housbond & wijf what so men Iape or pleye
Of worldly folk holde þe righte weye
þey ben so knyt þer may non harm betyde
And namely vpon þe wyues syde 1392
ffor which þis Ianuary of which I tolde
Considereþ haþ in wiþ his dayes olde
þe lusty þe vertuous quyete
þat is in mariage hony swete 1396
And for his frendes on a day sent
To telle hem þeffect of his entent
Wiþ face sadde he haþ hem þis tale tolde
he sayde frendes I am hoor and olde 1400
And almost god wot at my pittis brinke
vpon my sowle somwhat most I þinke
I haue my body folyly dispended
y-blessed be god þat it schal ben amended [leaf 148, back] 1404
ffor I wol be certein a wedded man
And þat in alle þe haste þat I can
vnto som mayde fayr and tendre of age
I pray you schapeþ for my mariage 1408
Al sodeinly for I wol nought abyde
And I wole fonde aspye on my syde
To whom I may be wedded hastely
But for as moche þat ze ben mo þan I 1412
ze schullen raþer such a þing aspyen
þan I and wher me luste best allyen
But o þing warne I zou my frendes deere
I wol non old wyf haue in no manere / 1416

wele may þe seke man by-weile *and* wepe
þer as þer nys no wif þe hous to kepe
I warne þe zif wisly þou wirche
Loue wel þi wif as crist loueþ his chirche 1384
If thou louest þi self wel. þou louest þi wif
No man hateþ his flesch but in his lif
He fostreth it and þerfore bid I þe
Cherisshe þi wif or þou shalt neuere the 1388
Husbonde and wif what so men Iape or pleye
Of worldly folk holde þe siker weye
They bene so knytte þer may noon harme betide
And namely vpon þe wives side 1392
ffor which þis Ianuarie of which I tolde
Considered haþ wiþ-in his daies olde
þe lusty lif þe vertuous quiete
þat is in mariage hony swete 1396
And for his frendes on a day he sent
To tellen hem the effecte of his entent
wiþ face sadde his tale he haþ hem told
He saide frendes I am hoor and olde 1400
And almost god wote vpon þe pittes brinke
Vpon my soule somwhat I most þenke
I haue my body folily dispended / [leaf 118, back]
Blessed be god it shal be amended 1404
ffor I wil bene certeyn a wedded man
And þat anon in al þe hast I can
Vnto some maide faire and tender of age
I prey 3ou shapeþ for my mariage 1408
Al sodeynly for I wil not abide
And I wil foonden to aspie on my side
To whoom I may be wedded hastely
But for as moche as ze bene more þan I 1412
3e shul raþer such a þinge espien
þan I and þer me lust best to alien
But of on þing I warne 3ou my frendes dere
I nyl noon olde wif haue in no manere 1416

Wele maie þe seke man be-waile *and* wepe
þere as þere nes no wif þe house to kepe
.I. warne þe if wisely þou wilt worche
Loue wele þi wif as crist loueþ his chirche [leaf 139, back]
If þou loues þi self þou loues þi wif 1385
No man hateþ his flesche bot in his lif
He fostrope it *and* þer-for bid .I. þe
Chirische þi wif or þou scalt neuer þe 1388
Husband *and* wif whatt so men Iape or pleie
Of werldly folke holde þe riht weie
Thei buen so knytte þer maie non harme be-tide
And namely vpon the wif side 1392
For whiche þis Ianuare of whiche .I. tolde
Considered in wiþ his daies olde
The lusty þe vertuous quiete
That is in mariage any swete 1396
And for his frendes on a daie sent
To tellen hem þeffect of his e[n]tent
Wiþ face sadde he haþ hem *þis* tale tolde
He seide frendes .I. am hore *and* olde 1400
And almoste god wote att my puttes brinke
Vpon my soule sum what most .I. þinke
.I. haue my body fololy dispended
.I.-blissed be god þat it schal be amended 1404
For .I. wil be certeine a wedded man
And þat in al þe hast þat .I. can
Vnto sum maide faire *and* tendre of age
.I. praie 3owe schape for mi Mariage 1408
Als sudanly for .I. wil nouht abide
And .I. wil fonde aspie on my side
To whome .I. maie be wedded hastely
Bot for also muche as ze buen mo þan .I. 1412
ze scholl raþerne suche a þinge aspyen
þan .I. *and* where me lust best to allyen
Bot o þinge warne .I. 3owe my frendes dere
.I. wil none olde wif haue in no manere 1416

She shal nat passe twenty yeer certayn
Oold fissh̄ and yong' flessh̄ / wolde I haue fayn
Bet is quod he / a pyk than a pykerel
And bet than olde boef' is the tendre veel 1420
I wol no wo*m*man / thritty yeer of age
It is but benestraw / and greet forage
And eek/ thise olde wydwes / god it woot'
They konne / so muchel craft' on Wades boot' 1424
So muchel broken harm / whan þat hem leste
That w*ith* hem / sholde I neu*ere* lyue in reste
ffor sondry scoles / maken sotile clerkis
Wo*m*man of m*a*nye scoles / half a clerk' is 1428
But certeynly / a yong' thyng' may men gye
Right as men may / warm wex w*ith* handes plye
Wherfore / I sey yow pleynly / in a clause
I wol noon oold wyf han / for this cause 1432
ffor if so were / þat I hadde swich myschañce
That I in hire / ne koude han no plesañce
Thanne sholde I lede my lyf in Auoutrye
And streight' vn-to the deuel / whan I dye 1436
Ne children / sholde I none vp on hire geten
Yet were me leu*ere* / þat houndes had me eten
Than þat myn heritage sholde falle
In straunge hand / and this I telle yow alle 1440
I dote nat' I woot the cause why?
Men sholde wedde / and forthermoore woot I
Ther speketh / many a man of mariage
That woot namoore of it' than woot my page 1444
ffor whiche causes / man sholde take a wyf /
Siththe / he may nat lyueñ chaast his lyf /
Take hym a wyf' with̄ greet deuocioñ [leaf 109]
By cause / of leueful procreacioñ 1448
Of children / to thonour of god aboue
And nat oonly / for p*ar*amour or loue
And for they sholde / leccherye eschue
And yelde hir dettes / whan þat they ben due 1452

She shal nat passe / .xx. yer certeyn
Old fissh̄ / and yong flessh̄ / wol I haue feyn
Bet is quod he / a Pyk / than a Pykerel
And bet than old boef' / is the tendre vel 1420
I wol no womman / xxx^{ti}. yeer of age
It is but bene straw / and greet forage
And eek thise olde widwes / god it woot'
They konne so muche craft' on Wades boot' 1424
So muchel broken harm / whan hem leste
That with hem / sholde I neu*ere* lyue in reste
ffor sondry scoles / maketh subtile clerkis
Womman of many scoles / half a clerk is 1428
But c*er*teinly / a yong thyng may men gye
Right as men may warm wex / w*ith* handes plye
Wherfore / I sey yow pleynly in a clause
I wol noon old wyf han / right for this cause 1432
ffor if so were / I hadde swich meschaunce
That I in hire / ne koude han no plesaunce
Thanne sholde I lede my lyf / in avoutrye
And go streight to the deuel / whan I dye 1436
Ne children sholde I none / vp on hir geten
Yet were me leuere / houndes hadde me eten
Than that myn heritage sholde falle
In straunge hand / and this I telle yow alle 1440
[^{1}I d]ote nat/ I woot the cause why [^{1} *Rats.* leaf 140, back]
Men sholde wedde / and forther moore woot I
Ther speketh many a man of mariage
That woot namoore of it/ than woot my page 1444
ffor whiche causes / man sholde take a wyf
If he ne may nat lyue / chast his lyf
Take hym a wyf/ with greet deuocioñ
By cause / of leueful procreacioñ 1448
Of children / to thonour of god aboue
And nat oonly / for p*ar*amour or loue
And for they sholde / lecherye eschue
And yelde hir dette / whan þat it is due 1452

Sche schal not passe twenty ȝeer certayn [leaf 268]
Old fysch & ȝong flesch/ wolde I haue ful fayn
Bet is quod he a pyk tha*n* a pykerel
And bet than old bef is the tendere veel 1420
I wil no weman / thretty ȝeer of age
It *is* but benestraw / & gret forage
And ek these olde wyuys god it wot
They cu*n*ne so meche craft on wadis boot 1424
So meche broke harm wha*n* he*m* leste
That with he*m* schulde I neuere lyue in reste
ffor sundery scolys make subtyl clerkys
Woman of manye scole half a clerk is 1428
But serteynly a ȝong thyng may men gye
Ryght as men may warm wex with ha*n*dis plye
Wherfore I sey ȝow pleynly in a clause
I wele noon old wyf han for this cause 1432
ffor ȝif so were I hadde swich myschau*n*ce
That I in hire ne coude haue no plesau*n*ce
Tha*n*ne schulde [I] lede myn lyf in a-vouterye
And streyt to the deuyl whan I deye 1436
Ne chyldere schulde I none vp-on hire gete
Ȝit were me leuere hou*n*dis haddy*n* me etyn
Than that myn erytage schulde falle
In strau*n*ge hand & this I telle ȝow alle 1440
I dote not I wot the cause why
Men schulde wedde & ferthere more wot I
There spekyth manye a man of mariage
That wot no more of it tha*n* wot my*n* page 1444
ffor whiche causis men schulde take a wyf
Sith̄ he ne may nat liue chast his lyf
Tak hy*m* a wyf w*ith* gret deuocio*un*
By cause of leful procreacioun 1448
Of childere too thono*ur* of god a-boue
And nat only / for paramour or loue
And for they schulde / lecherye eschue
And ȝilde here dette / whan þat it is dewe 1452

She schal nouȝt passe xvj ȝer certayn
Old fleissh and ȝong fleissh þat wolde I han ful fayn
Bet is *quod* he a pyk þan a pykrelle
And bet þan olde beef is þe tendre feelle 1420
I wol no *wo*mman xx^{ti} ȝer of age
It nya but benestraw and gret forage
And eek þis olde wydewes god it woot
þey konne so moche craft on wades boot 1424
So mochil broken harme whan þat hem liste
þat wiþ hem schulde I neuer lynen in reste
ffor sondry scoles makeþ subtile clerkys
*Wo*mman of many a scole half a clerk is 1428
But certeinly a ȝong þing may me gye
Right as men may warm wax wiþ handes to-plye
þerfore I sey ȝow pleinly in a clause
I wol non old wiff haue for þis cause 1432
ffor if so were if I hadde so myschaunce
That I in hire ne coupe han · no plesaunce
þenne schulde I lede my lijf in aduentrye
And so streyt to þe deuyl whan I dye 1436
Ne children schulde I non vpon hire geten
ȝit were me leuer houndes hadde me eten
þan þat myn heritage schulde falle
In straunge hande and þus I telle ȝou alle [leaf 147] 1440
I dowte nought I wot þe cause why
men schulde wedde and for*per*more wot I
þer speke many men of mariage
þat wot nomore of hit þen wot my page 1444
ffor whiche causes men schulde take a wyf
If he may not chaste be by his lijf
Tak him a wijf wiþ gret deuocioun
By cause of leeful procreacioun 1448
Of children to þe honour of god aboue
And nought only for *paramour* and for loue
And for þei schulden leccherie eschue
And ȝelde hire dette whil þat it is newe 1452

She shal not passe xvj ȝere in fayn
Old fissh and ȝonge flessh þat wil I haue certayn
Bett is *quod* he a p[i]ke þan a pikereH
And bette þan olde beef is þe tender veeH 1420
I wil no womman of xxx^{ti} wynter age
It is but bene strawe and grete forage
And eke þise olde wynes god it wote
þei konnen so moche craft on wades bote 1424
So mochel broke harme whan þat hem lest
That wiþ hem schuld I neuer lynen in rest
ffor soudry scoles makeþ subtile clerkes
*Wo*mman of mony scoles . half a clerk es 1428
But certeyn a yonge þing may man gye
Riȝt as men may warme wax *with* handis plye
Wherfore I seie ȝou pleynly in a clause
I nyl non olde wif han riȝt for þis cause 1432
ffor if so were I had some meschaunce
þat [I] in hire ne coupe haue *no* plesaunce
þan shuld I lede my lif in auenture
And so streite to þe deuel sure 1436
Ne children shuld I noon vpon hure geten
ȝit had me leuere þat houndes had me eten
Than þat myne Heritage shulde falle [leaf 116]
In straunge honde and þus I telle ȝ^{e} all 1440
I dote not . I not þe cause whi
Men shuld wedde and ferthermore wote I
Ther speke} mony a man of Mariage
þat wote no more of it þan doþ my page 1444
ffor whiche causes men shuld take a wif
ȝif he may not chast bene his lif
Take him a wif wiþ grete deuocioñ
Bycause of leeful procreacioñ 1448
Of children to þe honour of god aboue
And nouȝt only for paramour no for loue
And for þei shulden leccherie eschewe
And ȝelde her dettes while þat it is newe 1452

Sche schal nouht passe .xvj. ȝere certeigne
Olde flesshe *and* ȝonge flesshe þat wolde .I. haue ful feine
Bet is *quod* he a pike þan a pikerele
And better þan olde bufe is tendre vele 1420
.I. wil no womman .xx. ȝere of age
It nes bot benestrawe . *and* grete forage
And eke þis olde wedowes god it wote
þei kon so muche craft on wades bote 1424
So mechil broken harme whan þat hem lest
þat wiþe hem schold .I. neuere leue in rest [leaf 131]
For soudre scoles makeþ soubstile clerkes
Womman of mony a scole halue a clerke is 1428
Bot certeynly a ȝonge þinge maie me guye
Riht as men maie warme wex wiþ houdes to plie
Where-for .I. seie ȝowe pleynly in clause
.I. wil none olde wif for þis cause 1432
For if so weer if .I. hadde so meschaunce
That .I. in hire coupe haue [no] plesance
Than scholde .I. lede my lyf in adultrie
And so strike to þe deuel suan 1436
Ne chil scholde .I. none vpon hir geten
ȝit were me leuer houndes had me eten
þat þat my heritage schold fal
In straunge hande *and* þus .I. tel ȝowe al 1440
.I. doute nouht .I. wote þe cause whye
Men schold wedde *and* forþer more wote .I.
Ther speke} mony men of Mariage
That wote no more of it þan wote my page 1444
For whiche cause men schold take a wif
If he maie nouht chast be be his lif
Tak him a wif wiþ grete deuociõn
Be cause of leueful procreaciõn 1448
Of Childer to þe honour of god aboue
And not onely for paramour *and* for loue
And for þei *schold*e lychery eschewe
And ȝelde her *dettes* whiles þat it is newe 1452

449 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

Or for that ech of hem / sholde helpen oother
In meschief / as a suster shal the brother
And lyue in chastitee / ful holily
But sires by youre leue / that am nat I 1456
ffor god be thanked / I dar make auaunt
I feele my lymes / stark/ and suffisaunt
To do / al that a man bilongeth to
I woot my seluen best what I may do 1460
Though I be hoor / I fare as doth a tree
That blosmeth / er pat fruyt ywoxen bee
And blosmy tree / nys neither dryе ne deed
I feele me / nowhere hoor / but on myn heed 1464
Myn herte / and alle my lymes been as grene
As laurer / thurgh the yeer / is for to sene
And syn pat ye / han herd al myn entente
I pray yow / to my wyl / ye wole assente 1468

¶ Diuerse men / diuersely hym tolde
Of mariage / manye ensamples olde
Somme blamed it / somme preysed it certeyn
But atte laste / shortly for to seyn 1472
As al day / falleth altercacion
Bitwixen freendes / in disputison
Ther fil a stryf / bitwixe hise bretheren twe
Of whiche / that oon was cleped Placebo 1476
Justinus soothly / called was that oother

¶ Placebo seyde / o Ianuarie brother ¶ Placebo
ful litel nede / hadde ye my lord so deere
Conseil to axe / of any that is heere 1480
But pat ye been / so ful of sapience
That yow ne liketh / for youre heighe prudence
To weyuen / fro the word of Salomon
This word seyde he / vn to vs everychon 1484
Werk alle thyng/ by conseil / thus seyde he
And thanne / shaltow nat repente thee
But though pat Salomon / spak swich a word
Myn owene deere brother / and my lord 1488

ELLESMERE 283 (3-T. 449)

449 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

Or for pat ech of hem / sholde helpen oother
In meschief as a Suster shal the brother
And lyue in chastitee / ful holily
But sires by youre leue / that am nat I 1456
ffor god be thanked / I dar make auant
I feele my lymes / starк and suffisant
To do / al that a man bilongeth to
I woot my self best what I may do 1460
¶ Though I be hoor / I fare as doth a tree ¶ Nota
That blosmeth / er the fruyt ywoxen be
And blpsmy tree / nys neither drye ne deed
I feele me nowher hoor / but on myn heed 1464
Myn herte / and alle my lymes / been as grene
As laurer thurgh the yeer is for to sene
And syn pat ye han herd / al myn entente
I pray yow / to my conseil ye wol assente 1468
¶ Dyuerse men / diuersly hym tolde
Of mariage / manye ensamples olde
Somme blamed it somme preised it certeyn
But at the laste / shortly for to seyn 1472
As alday / falleth altercacion
Bitwixe freendes / in disputison
Ther fil a stryf bitwix his Bretheren twe
Of whiche / that oon was clepid Placebo 1476
Justinus soothly / called was that oother

¶ Placebo seyde / o Ianuarie brother
ful litel nede / hadde ye my lord so deere
Conseil to axe / of any that is heere 1480
But pat ye been / so ful of Sapience [Justinus]
That yow ne liketh / for youre heigh prudence
To weyuen / fro the word of Salomon
This word seyde he / vn to vs everychon 1484
Werk alle thyng by conseil / thus seyde he
And thanne shaltow nat repenten thee
But though pat Salamon / spak swich a word
Myn owene deere brother / and my lord 1488

HENGWRT 282 (3-T. 449)

449 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

Or for eche of hem / schulde helpyn oper
In myschif / as a systyr / schal the brothir
And lyuyn in chastite ful holy-ly (Justus, back)
But siris bi youre leue pat am not I 1456
ffor god be thankyd I dar make a-vaunt
I fele myn lemys starke & suffisaunt
To do al that a man bihoueth to
I wot myn self best what I may do 1460
Thow I be hor I fare as doth a tree
That blosmeth er than freut I-wexe bee
& blosmy tre is neythir dreye ne ded
I fele me nawer hor but on myn heed 1464
Myn herte & alle mynne lymys been as grene
As laurer thourgh pe yer is ay scene
And syn that ye han herd al myn entente
I prey yow to myn wil ye wole assente 1468
¶ Dyuers men dyuersly hym tolde
Of mariage manye ensamplis olde
Some blamede it some preyse it certeyn
But at the laste schortely for to seyn 1472
As alday fallyth altercacioun
By-twyxe fryndys in disputacioun
There fyl a stryf bi-twyxen hise bretheryn two
Of which that on is clepid placebo Placebo
Justinus sothly cleped was that oper
Placebo seyde o Ianuarye brothir
ful litil neede/ hadde ye myn lord so deere
Conseyl to axe of ony that is heere 1480
But that ye been so ful of sapicunce.
That yow ne lykyth for youre hye prudence
To wyue fro the word of Salamon
[No cop in MS, but a mark of omission and a d.l. in r. 9. It's at the bott. in the hand of the omitted words.]
Werke alle thynge by conseyl thus seyth he
And thanne schat pow not repente the
And thow that salamon spak swych a word
Myne owene deere brothir & myn lord 1488

CAMBRIDGE 284 (3-T. 449)

GROUP E. § 4. MERCHANT'S TALE. Corpus MS.

Or for þat ilke man schuldo helpe oþer
In meschief as a soster schal do a broþer
And lyue in chastite ful heuenly.
But sires by your leue þat am nott I
ffor [god] be þanked I dar make auaunt
I fele my lemes starke and sufficaunt
To don al þat a man belongeþ to do
I wot my selven best what I may do
þough I be hoor and fare / as doþ a tre
þat blosmeth-er þat-fruyt y-waxe be
A blossemed tree nys neyþer druye ne deed
I fele me no wher hoor but on myn heed
Myn herte and myn lymes ben as greene
As laurer þat pleiþ þe ger is seme
And sothnes se han herd al myn entent
I pray you to my wille þat ye assent
Dyuerse men diuersely him tolde
Of mariages many ensamples olde
Some blamed it some preysed it certein
But atte laste schortly for to seyn
As alday falleþ altercacioun
Bitwixe frendes in disputacioun
þer fel a stryf betwixe his broþeren two
Of which þat on was cleped Placebo
Placebo seyde o Ianuare broþer
To you lyueþ lord and non oþer
þat litel need hadde ye my lord so deere
Counsell to aske of any þat is here
But þat ye be on so ful of sapience
þat you no likeþ for your heigh prudence
To weyue fro þe word of Salomon
This word seyde he vnto vs everychon
Wirke alle þing by counseil þus seyde he
And þanne schalt þou nouht repente þe
But þough þat Salomon spoke such a wold
Myn owen deere brother and my lord

GROUP E. § 4. MERCHANT'S TALE. Petworth MS.

Or for þat eche man shuld helpe oþer
In meschief as sustere shal to broþere
And lyue in chastite ful heuenly
But sires by youre leue þat am not I
ffor god be þanke it. I dar make auauntes
I fele my lymmes sterke and suffisaunt
To done al þat a man belongeþ to
I wote my self best what I may do
þogh I be hoor I fare as doþ a tre
þat blosmeth-er þe fruite y-woxe[n] be
þat blossmed tre is neiþer drie ne dede
I fele no where hoor but on my hede
Myne herte and my lymmes ben as greene
As laurel is þrgh þe yere to seene
And sythen so han I herd al myn entent
I prey you to my wille ye assent
Diuers men diuersly hym told
Of Mariage mony ensamples olde
Somme blamed it somme preisen it certeyn
But-at þe laste shortely for to sayn
As alday falleþ altercacion
Bitwixen frendes in disputacion
þer fille a strif betwix his breþeren two
Of which þat oon is cleped placebo
Iustinus soply called whs þat other
Placebo seide oo I am youre broþere
And litel nede han ye my lord so dere
Counseile to aske of ony þat is here
But þat ye bene so ful of Sapience
That you no likeþ for youre high prudence
To weyne from þe word of Salomon
This word seiþ he vnto vs everichon
Wirke al þing by counseile, þus seide he
And þan shalt þou not repente þe
But þeigh þat Salomon spoke such a word
Myn owne dere broþer and my lord

GROUP E. § 4. MERCHANT'S TALE. Lansdowne MS.

Or for þat ilke man schold help oþer
In Meschef as a susfer schal do a broþer
And leue in Chastite ful heuenly
But sires be youre leue þat am nouht I.
For god be þonked .I. dar make a-vaunt
.I. fele my lymes stark *and* sufficeant
To done al þat a man belongeþ to do
.I. wote my selven best what .I. may do
Thouhe .I. be hore as doþe a trie
þat blossemeþ ar þat þe fruyte y-waxe bee
A blossome tre is neiþer drie ne dede
.I. feel me nowhwhere hore bot on myn hede
Myne herte *and* my lymbs buen as grene
As laurer þat þerwh. þe yere is seene
And sothen se haue herd al myne entent
.I. pray yow to mi wil þat ye assent [first mi, then wil]
Diuers men diuers him tolde
Off Mariages meny ensa[m]ples olde
Somme blamed it som preised it certeigne
Bot ath þe last schortly for to seine
As at day falleþ altercacione
Be-twex frendes in disputacione
There fel a stif be-twix his brepern tuo
Of whiche þat tone was cleped Placebo
Placebo seide th Ianuer broþer
To you tel .I. þis tale *and* to none obere
Foll litel nede had þo my lorde so dere
Counsel to ax of any þat is here
Bot þat þo be obne so ful of sapiefice
þat þowe no liken for þobre hihe prudence
To wyque ffo þe wordes of Salompne
This worde seide he vnto vs everychone
Wirke al þinge be counseile þus seide he
And þan schal þou nouht repent þe
Bot þouhe þat Salomon spek suche a worde
Mine owen dere broþer *and* my lorde

So wysly / god my soule brynge at reste
I holde / youre owene conseil is the beste
ffor brother myn / of me taak this motyf
I haue now been / a Court man al my lyf 1492
And god it woot though I vnworthy be
I haue stonden / in ful greet degree
Abouten lordes / of ful heigh estaat [leaf 109, back]
Yet hadde I neuere / with noon of hem debaat 1496
I neuere hem contraried trewely
I woot wel / that my lord kan moore than I
What that he seith / I holde it ferme and stable
I seye the same / or elles thyng semblable 1500
A ful greet fool / is any conseillour
That serueth any lord / of heigh honour
That dar presume / or elles thenken it
That his conseil / sholde passe his lordes wit 1504
Nay / lordes been no fooles by my fay
Ye han youre seluen / seyd heer to day
So heigh sentence / so holily and weel
That I consente / and conferme euerydeel 1508
Youre wordes alle / and youre opinioun
By god / ther nys no man / in al this toun
Nyn Ytaille / that koude bet han sayd
Crist halt hym / of this conseil ful wel apayd 1512
And trewely / it is an heigh corage
Of any man / that stapen is in age
To take a yong wyf by my fader kyn
Youre herte hangeth / on a ioly pyn 1516
Dooth now in this matiere / right as yow leste
ffor finally / I holde it for the beste
Iustinus / þat ay stille sat and herde ¶ Iustinus
Right in this wise / he to Placebo answerde 1520
Now brother myn / be pacient I preye
Syn ye han seyd / and herkneth what I seye
¶ Senek among hise othere wordes wyse
Seith / þat a man oghte hym right wel auyse 1524

ELLESMERE 284 (6-T. 450)

So wisly / god my soule brynge at reste
I holde / your owene conseil is the beste
ffor brother myn / of me tak this motyf
I haue now been / a Court man al my lyf 1492
And god it woot thogh I vnworthy be
I haue stonden / in ful greet degree
Abouten lordes / in ful greet estat
Yet hadde I neuere / with noon of hem debat 1496
I neuere hem contraryed / trewely
I woot wel / þat my lord kan moore than I
What that he seith / I holde it ferm and stable
I seye the same / or ellis thyng semblable 1500
A ful greet fool / is any conseillour
That serueth any lord / of heigh honour
That dar presume / or ellis thenken it
That his conseil / sholde passe his lordes wit 1504
Nay / lordes be no fooles by my fay
Ye han your seluen / shewed heer to day
So heigh sentence / so holily and weel
That I consente / and conferme euery deel 1508
Youre wordes alle / and youre opynyoun
By god / ther nys no man in al this toun
Ne in Ytaille / koude bet han ysayd
Crist halt hym of this conseil / ful wel apayd 1512
And trewely / it is an heigh corage
Of any man / that stapen is an age
To take a yong wyf / by my fader kyn
Youre herte hangeth / on a iolyf pyn 1516
Dooth now in this matere / right as yow leste
ffor fynally / I holde it for the beste
¶ Iustinus / that ay stille sat and herde
Right in this wise / he to Placebo answerde 1520
[No[1]]w brother myn / be pacient I preye [[1] Rats. leaf 141, back]
[S[1]]yn ye han seyd / and herkneth what I seye
Senec amonges othere wordes wise
Seith / þat a man / oghte hym right wel auyse 1524

HENGWRT 323 (6-T. 450)

So wysely god myn soule brynge at reste
I holde ȝore conseyl is the beste
ffor brothir myn of me tak this motyf
I haue now been a court man al myn lyf 1492
And god it wot thow I onworthy bee [leaf 261]
I haue stondyn in ful gret de-gree
A-boutyn lordis of ful high estaat
Ȝeet hadde I neuere with non of hem debaat 1496
I neuere hem contraryed trewely
I woot weel that myn lord can moore þan I
What that he seyth I holde it ferme & stable
I sey the same or ellys thyng semblable 1500
A ful gret fol is ony conseyllour
That seruyth ony lord of hey onour
That dar presume or ellys thynkyn it
That his conseyl schulde passe his lordis wit 1504
Nay lordis been none folys be myn fay
Ȝee han ȝoure self schewid heere to day
So high sentence so holyly & so wel
That I consente & conferme euery deel 1508
Ȝoure wordis alle & ȝoure opynyoun
By god there nys no man in al this toun
Ne in al ytayil that coude bet a sayd
Cryst hoold hym of this consayl wol weel apayed 1512
And trewely it is an hygh corage
Of ony man that schapyn is in age
To takyn a ȝong wyf by myn fader ken
Ȝoure herte hangith on a Ioly pyn 1516
Doth now in this matyr ryȝt as ȝow lyst
ffor finally I holde it for the best
¶ Iustinus þat ay stylle sat & herde Iustinus
Ryȝt in this wyse / to placebo answerde 1520
Now brothir myn be pacient I preye
Syn ȝe han seyd & herkenyth what I seye
Senek a-mong hise othere wordis wyse Seneca.
Syn that a man hym ouȝte rygh weel tavise 1524

CAMBRIDGE 282 (6-T. 450)

So wisly god my soule bringe at reste
I halde 3oure owne counseil for þe beste
ffor broþer myn of me take þis motyf
I haue now ben a court man al my lyf 1492
And 3it god wot þough I vnworþy be
I haue standen in ful gret degre
Abouten lordes in ful gret estate
3it hadde I neuer wiþ non of hem debate 1496
I neuer hem contraried trewely
I wot wel þat my lord can more þan I
What þat he seiþ I halde it forme & stable
I seye þe same or oþer þing semblable 1500
A ful gret fool is eny counseilour
þat seruep eny lord of heih honour
þat dar presume or ones þenken it/
þat his counseil schulde passe his lordes witt 1504
Nay lordes ben no fooles by my fay
3e haue 3oure self spoken here to day
So heih sentence so holy and so wel
That I consente and conferme euery del 1508
3oure wordes alle and 3oure opynioun
By god þer nys no man in al þis toun
Ne in ytaille coupe bet han sayd
Crist halde him of þis ful wel a-payd [leaf 118] 1512
And trewely it is an heih corage
Of eny man þat stopen is in age
To take a 3onge wyf by my fader kyn
3oure herte hangeþ vpon a Iuly pyn 1516
Doþ now in þis matier right as 3ou leste
ffor fynally I halde it for þe beste
¶ Iustynus þat ay stille sat and herde
he right on his wise to Placebo answerde 1520
Now broþer myn be pacient I preye
Sipenes 3e han sayd and herknep whit I seye
Senek amonges oþer wordes wyse
Seiþ þat a man him oughte right wel auyse 1524

So wisly god bring my saule at ese and rest
I holde 3oure owe counseil is þe best
ffor broþer myn take of me þis motif
I haue bene nowe a courte man al my lyf 1492
And god woot þouze I vnworþi be
I haue stonden in ful grete degre
Abowen lordes of ful grete astate
3it had I nouere wiþ none of hem debate 1496
I nouere hem contraried trewly
I wote wele þat my lord can more þan I.
That he seiþ I holde it forme *and* stable
I seie þe same or ellis þing semblable 1500
A ful grete fool is eny counseloure
þat seruep eny lord of hie honoure
þat dar presume or ones penk it
That his counsaile shuld passe his lordes witte 1504
Nay lordes bene no fooles be my fay
3e haue 3oure self spoken here to day
So high sentence so holy & so wel
That I consent and conferme *euery* dele 1508
3our wordes al & 3oure opynyoun
By god þer is no man in al þis town.
Ne in Ytaile coupe bet han seide [leaf 117]
Criste holdeþ of þis hym ful wel apaied 1512
And trowly it is an hie corage
Of eny man þat stoupeþ into age
To take a 3onge wif be my fader kynne
3oure hert hongeþ vpon a Ioly hynne 1516
Doþ now in þis matere rist as 3ou leste
ffor fynally I holde it for þe best
¶ Iustinus þat ay stille satte *and* herde
Rist in þis wise he to placebo ansuerde 1520
Nowe broþer myne be pacient I prey
Sipens þat 3e han seide herken what I sey
Senek amonges oþer wordes wise
Seiþ þat a man ouȝt hym wel avise 1524

So wisly god my soule bringe att rest
.I. holde 3oure owen cunsel is þe best
For broþer myne of me take þis motif
.I. haue nowe bue a court man al my lif 1492
And god wote þouhe .I. vnworþi be
.I. haue stande in ful grete degre
Abouten lordes in ful grete astate
3it hadde .I. neuer wiþ none of hem at bate 1496
.I. neuer hem contraried trewly
.I. wote wele þat mi lorde can more þan .I.
What þat he seiþe .I. holde it ferme *and* stable
.I. seide þe same or elles þinge semblable 1500
A ful grete fole is any counselloure
þat seruith any lorde of hihe honoure
þat dar presume or ones þinken it
þat is counsel schol pas his lordes witte 1504
Nay lordes ben no foles be my faie
3e haue 3oure selfe spoken here to-daie
So hihe sentence so holy *and* so wele
þat .I. consent *and* conferme *euery* dele 1508
3oure wordez al *and* 3oure opynyoun
Be god *per* nys no man in al þis toune
Ne in Itaile coupe bette haue saide [leaf 133]
Crist haldeþ him of þis ful wele apaied 1512
And trewly. it is an hihe corage
Of any man þat stoupin in his age
To tak a 3onge wif be my fader kinne
3oure herte hongeþ vpon a Ioly pinne. 1516
Doþ nowe in þis matier riht as 3owe leste
For finaly .I. halde it for þe best
¶ Iustinus þat ay stiȝt satt *and* herde
He riht on þis wise to placebo he answerde 1520
Nowe broþer myne be pacient .I. praie
Sepins 3e haue seide *and* herkeneþ whatt .I. saie
Senec amonge *oþ*re wordes wise
Seiþe þat a man ouht him riht wele avise 1524

451 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

To whom / he yeueth his lond / or his catel
And syn I oghte / auyse me right wel
To whom I yeue my good / awey fro me
Wel muchel moore / I oghte auysed be 1528
To whom I yeue my body / for alwey
I warne yow wel / it is no childes pley
To take a wyf with-outen auysement
Men moste enquere / this is myn assent 1532
Wher she be wys / or sobre / or dronkelewe
Or proud / or elles ootherweys a shrewe
A chidesteres / or wastour of thy good
Or riche / or poore / or elles mannyssh wood 1536
Al be it so / that no man fynden shal
Noon in this world / that trotteth hool in al
Ne man ne beest/ which as men koude deuyse
But natheless / it oghte ynough suffise 1540
With any wyf/ if so were that she hadde
Mo goode thewes / than hire vices badde
And al this / axeth leyser / for tenquere [leaf 110]
ffor god it woot/ I haue wept many a teere 1544
ful pryuely / syn I haue had a wyf
Preyse who so wole / a wedded mannes lyf
Certein I fynde in it but cost and care
And obseruances / of alle blisses bare 1548
And yet god woot my neighebores aboute
And namely / of wommen many a route
Seyn þat I haue / the mooste stedefast wyf
And eek/ the mekeste oon / that bereth lyf 1552
But I woot best/ where wryngeth me my sho
Ye mowe for me / right as yow liketh do
Auyseth yow / ye been a man of age
How that ye entren / in to mariage 1556
And namely / with a yong wyf/ and a fair
By hym þat made water / erthe / and air
The yongeste man / þat is in al this route
Is bisy ynough / to bryngen it aboute 1560

ELLESMERE 285 (6-T. 451)

451 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

To whom / he yeueth his lond / or his catel
And syn I oghte / auysen me right wel
To whom I yeeue my good / away fro me
Wel muchel moore / I oghte auysed be 1528
To whom I yeeus my body / for alwey
I warne yow wel / it is no childes pley
To taken a wyf withouten auysement
Men moste enquere / this is myn assent 1532
Wher she be wys and sobre / or dronkulewe
Or proud/ or ellis oother weys a shrewe
A chidester / or wastour of thy good
Or riche / or poure / or ellis mannyssh wood 1536
Al be it so / þat no man fynden shal
Noon in this world / that trotteth hool in al
Ne man ne beest/ swich as men koude deuyse
But natheles / it oghte ynogh suffise 1540
With any wyf if so were þat she hadde
Mo goode thewes / than hir vices badde
And al this axeth leyser / for tenquere
ffor god it woot/ I haue wept many a teere 1544
ful pryuely / syn þat I hadde a wyf
Preyse who so wole / a wedded mannes lyf
Certeyn I fynde in it but cost and care
And obseruances / of alle blisses bare 1548
And yet god woot/ my neghebores aboute
And namely / of wommen many a route
Seyn þat I haue / the mooste stedefast wyf
And eek the mekeste / that bereth lyf 1552
But I woot best/ where wryngeth me my sho
Ye mowe for me / right as yow liketh do
Auyseth yow / ye been a man of age
How þat ye entren / in to mariage 1556
And namely / with a yong wyf and a feir
By him þat made water / erthe and Eir
The yongest man / þat is in al this route
Is bisy ynow / to bryngen it aboute 1560

HENGWRT 324 (6-T. 451)

451 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

To whom he ȝeuyth his lond or his catel
And syn I ouȝte a-vise me ryȝt wel
To whom I ȝeue myn good a-wey fro me
Weel more I ouȝte avisede be 1528
To whom I ȝeue myn body for alwey
I warne ȝow weel it is no childys pley
To take a wif with-oute a-vysement [leaf 294, back]
Meen muste enquyre this is myn assent 1532
Wher sche be wys & sobere or dronkelewe
Or proud or othere weyis a schrewe
A chidystere or wastour of thyn good
Or ryche or pore or ellis mannyssch wood 1536
Al be it so that no man fyndyn schal
Noon in this world that trottyth hool in al
Ne man ne beste whiche as men coude deuyse
But nathe-lees it oghte I-nough suffise 1540
With ony wyf ȝif so were that sche hadde
Moo thewys goode / than / vicis badde
And al this askyth leyser for tenqueere
ffor god it wot I haue wepte manye a tere 1544
ful priuyly syn that I hadde a wyf
Preyso ho so wole a weddede manys lyf
Certeyn I fynde it but cost & care
And obseruancis of alle blyssis bare 1548
And ȝit god wot myne neighe-beuris a-boute
And namely of women manye a route
Seyn that I haue the moste stedefast wyf
And ek the mekeste on that beryth lyf 1552
But I wot best where wryngeth me myn scho
Ye mowe for ryght as ȝow leste do
A-viseth ȝow ȝe been a man of age
How that ȝe enteryn / in-to a maryage 1556
And namely with a ȝyng wif. & a fayr
By hym that maade watyr erthe & ayr
The ȝyngeste man that is in al this route
Is bisy I-nogh to bryngyn it a-boute 1560

CAMBRIDGE 283 (6-T. 451)

To whom he ȝeuyþ his lond oþer his catel
And sepenes I aught/ auyse me right wel
To whom I ȝiue my good awey fro me
Wel more I auȝte to auȝse me 1528
To whom I ȝiue my body for alwey
I warne ȝou wel it' nys no childes pley
To take a wijf' wiþoute auysement'
Men moste enquere þis is myn assent' 1532
Whe þer she be wys or sobre or drunkelewe
Oþer proude oþer oþerwey a schrewe
A chydester or a wastour oþ' þy good
Oþir riche or pore or oþ' maneres wood 1536
Al be it' so þat' no man fynde schal
None in þis worlde þat' trotiþ hool in al
Ne man ne beeste suche as men conne deuyse
But' napeles it' auȝt' ynouȝ suffise 1540
Wiþ any wijf' it' þat' so were sche hadde
mo goode þewes þan hire vices badde
And al þis askeþ leiser for to enquers /
ffor god it' woot' I haue wepte many a teere 1544
fful priuyly siþ þat' I hadde a wyf'
Preyse who so wole a wedded mannes lijf'
Certayn I fynde in hit' but coste and care
And obseruaunces oþ' alle blisses bare [leaf 148, back]
And ȝit' god wot' my neygheburs aboute.
And namely oþ' wommen many a rowte
Sayn þat' I haue þe moste stedefast' wijf'
And eek' þe meekest' oon þat' bereþ lijf' 1552
But' I wot' best' wher wryngeþ me my scho
ȝe may for me right' as ȝou likeþ do
Auyseþ ȝou ȝe ben a man of age
how þat' ȝe entren in *to* mariage 1556
And namely wiþ a ȝonge wijf' and a fayr
By him þat' made water erþe and ayr
þe ȝongest man þat' is in al *þis* route
Is besy ynouȝ to bringen it' aboute 1560

To whom he ȝeueth his land or his cateH
And sipens I ought' avise me rigt' weH
To whom I ȝeue my [gode aweye ffrome Me [MS Reg. 17 D 15, leaf 110, back. And in Sloane 1685, leaf 91; or Rev. 18 C 19, leaf 91; Soc. in Archiv. Stud. lxvii. 138; Hort. Thes. 2 cyms. corrected to me, in Ledbo, leaf 70, col. 1.]
WeHo more I aughte auysede be 1528
To whome I ȝeue my] body for alway
I warne ȝou wel it' is no childes play
To taken a wif wiþ-out' avisement
Men most' enquere þis is myn assent' 1532
Whedere she be wis. sobre or dronklewe
Eyþer proude or oþer wise a shrewe
A childere eiþer a waaster' of þi good
Or riche or poor / or ellis a man is wood' 1536
Al be it' so þat' no man fynde shal
Non in þis world' þat' treteþ hool in aH
Ne man ne beest' such as men con deuise
But' napeles it' aught' ynowe suffise 1540
Wiþ eny wif ȝif so were þat' ȝe hadde
Moo good thewes þan her vices badde
And al þis askeþ leisere to enquere
ffor god wote I haue wepte many a tere 1544
fful priuely siþens I had a wif
Preise who so wil a wedded mannys lif
Certeyn I fynde in it' but' coste and care
And obseruances of al blessed bare./ 1548
And ȝit' god þonk' my neighbours al aboute [leaf 117, back]
A[nd] namely of wommen a grete route
Sein þat I hane þe most' stedefast' wiff'
And eke þe mekest con þat' bereþ liff 1552
But I woote best wher wrieþ [me] my shoo
ȝe may for me rigt' as ȝou list' doo
Aviseþ ȝou ȝe bene a man of age
Howe þat' ȝe entren into mariage 1556
And *namely* wiþ a ȝonge wif *and* a faire
By him þat' made water erþe *and* Eyre
þe ȝongest' man þat' is in al *þis* route
Is busy ynouȝe to bringe it' aboute 1560

To whome he ȝeue his londe oþer his catel
And sepins .I. auht avise me riht wel
To whom .I. ȝeue my good aweye fro me
Wele more .I. auht auyse [me parde] 1528
To whome .I. ȝeue my body for alweie
.I. warne ȝowe wele it is no childes pleie
To take a vif wiþ-outen avisement
Men most enquere þis is my assent 1532
Wheþer sche be wise *and* sobre oþere dronkenlewe
Oþere proude oþere vþerweie a schrewe
A chidistere oþere a wastour of þyne goode
Oþere riche oþere pouere oþere of maners woode 1536
Al be it so þat no man finde schal
None in þis werlde þat trotteþ hole in al
Ne man ne beste suche as men deuise
Bot napeles it auht ynouȝe suffise 1540
Wiþ any wif if þat so were sche hadde
Mo goode þewes þan hir vices hadde
And al þis askeþ leiser to enquere
For god it woote .I. haue weppot mony a tere 1544
Ful priuely seþ þat .I. had a wif
Preiseþ who so wol a wedded mannes lif
Certein .I. finde it bot cost *and* care
And obseruances of al blisses bare 1548
And ȝite god. wote my neihbours aboute
And namely of wemmen mony a route
Saine þat .I. haue þe most stedfast wif
And eke þe mekest con þat beriþ lif 1552
Bot .I. wote beste where wringeþ me my schoo [leaf 132, back]
ȝe maie for me riht as ȝoue-*likeþ* doo
Aviseþ ȝowe ȝe bue a man of Age
Howe þat ȝe entren in to *Mariage* *1556*
And namely *wiþ* a ȝonge wif *and* a faire
De him þat maad *water* erþe *and* ayre
The ȝongest man þat it in al *þis* route
Is besy ynowhe to bringe it aboute 1560

To han his wyf allone / trusteth me
Ye shul nat plesen hire / fully yeres thre
This is to seyn / to doon hire ful plesañce
A wyf axeth / ful many an obseruañce 1564
I prey yow / þat ye be nat yuele apayd
¶ Wel quod this Ianuarie / and hastow ysayd
Straw for thy Senek / and for thy prouerbes
I counte nat a panyer ful of herbes 1568
Of scole termes // wyser men than thow
As thou hast herd / assenteden right now
To my purpos / Placebo / what sey ye ?
¶ I seye / it is a cursed man quod he 1572
That letteth matrimoigne sikerly
And with that word / they rysen sodeynly
And been assented / fully þat he sholde
Be wedded / whanne hym list and where he wolde 1576
Heigh fantasye / and curious bisynesse
ffro day to day / gan in the soule impresse
Of Ianuarie / aboute his mariage
Many fair shape / and many a fair visage 1580
Ther passeth thurgh his herte / nyght by nyght
And who so tooke a Mirour / polisshed bryght
And sette it in a commune Market place
Thanne sholde he se / ful many a figure pace 1584
By his Mirour / and in the same wyse
Gan Ianuarie / inwith his thoght deuyse
Of maydens / whiche þat dwellen hym bisyde
He wiste nat / wher þat he myghte abyde 1588
ffor if þat oon / haue beaute / in hir face
Another stant so / in the peples grace
ffor hire sadnesse / and hire benyngnytee [leaf 110, back]
That of the peple / grettest voys hath she 1592
And somme were riche / and hadden badde name
But nathelees / bitwixe ernest and game
He atte laste / apoynted hym on oon
And leet alle othere / from his herte goon 1596

To han his wyf allone / trusteth me [leaf 142]
Ye shul nat plesen hire / fully yeres thre
This is to seyn / to doon hire ful plesance
A wyf axeth / ful many an obseruance 1564
I pray yow / þat ye be nat yuele apayd
¶ Wel quod this Ianuarie / and hastow y-sayd
Straw for thy Senec and for thy prouerbes
I counte nat/ a panyer ful of herbes 1568
Of Scole termes / wiser man than thow
As thow hast herd / assenteden right now
To my purpos / Placebo what sey ye
¶ I seye / it is a cursed man quod he 1572
That letteth matrymoigne sikerly
And with that word / they risen sodeynly
And been assented fully / that he sholde
Be wedded whan hym liste / and wher he wolde 1576
¶ Heigh fantasie / and curious bisynesse
ffro day to day / gan in the soule impresse
Of Ianuarie / aboute his mariage
Many fair shape / and many a fair visage 1580
Ther passeth thurgh his herte / nyght by nyght
As who so tooke a Mirour / polisshed bright
And sette it in a commune Market place
Thanne sholde he se / ful many a figure pace 1584
By his Mirour / and in the same wise
Gan Ianuarie / in with his thoght deuyse
Of maydens / whiche þat dwelten hym bisyde
He wiste nat wher þat he myghte abyde 1588
ffor if þat oon / haue beautee in hir face
Another stant so / in the peples grace
ffor hir sadnesse / and hir benygnytee
That of the peple / grettest voys hath she 1592
And somme were riche / and hadden badde name
But nathelees / bitwene ernest and game
He atte laste / apoynted hym on oon
And leet alle othere / from his herte goon 1596

To han his wif a-lone trostyth me
ȝe schul not plese hire fully ȝerys thre
This is to seyne to don hire ful plesaunce
A wyf axeth ful manye an obseruaunce 1564
I preye ȝow that ȝe ben nat euele a-payed
¶ Weel quod this Ianuarye hast þou sayd
Straw for thyne senek & for thyn prouerbis
I counte not a paner ful of erbys 1568
Of scole termys wisere men than thow [leaf 285]
As thow hast herd assentedyn right now
To myn purpos Placebo what sey ȝe
I seye it is a cursede man quod he 1572
That lettyth matrimonye sekerly
And with that word they rysyn sodeynly[1] [[1] deynly corrected; sodeynli in margin]
And been assentid fully that he schulde
Been wedded whan hym leste & where he wolde 1576
¶ His fantasye / & curyous besynesse
ffrom day to day / gan in the soule enpresse
ffor Ianuarye a-boute his maryage
Manye fayr schap & manye fayr visage 1580
There passede thorw his herte nyght be nyght
As who so take a myrour pulschede bryght
And sette it in a comoun market place
Thanne schulde he seen manye a figeur pace[2] [[2] first face]
By his myrour & in the same wyse
Gan Ianuarie in with his thought a-vyse
Of maydenys which that dwellyn hym by syde
He wiste nat where that he myghte a-byde 1588
ffor ȝif that on haue beute in his face
A nothir stant so in the puplis grace
ffor hire sadnesse & hire benyngnetee
That of the peple gretteste voys hadde sche 1592
And some were ryche & haddyn badde name
But natheles by-twixe ernest & game
He at the laste apoyntyd hym on on
And leet alle oþere from his herte goon 1596

To han his wijf allone trusteþ to me
3e schulle nouȝt plesen hire oonly 3eres þre
þis is to seyn to don hire plesaunce
A wijf axeþ ful many an *obser*uaunce 1564
I *pray* 3ou þat 3e ne ben euyl payed
Wel *quod* þis Ianuare and hastʼ þou al seyd
Straw for þyn Senekʼ and for þy *prou*erbis
I counte nouȝhtʼ a paner ful ofʼ herbes 1568
Ofʼ scole termes wiser men þan þou
And þou hastʼ herde assenteden rightʼ now /
To my purpos Placebo whatʼ say 3e
I say it *is* a cursed man *quod* he 1572
þatʼ letteþ matrimonye sikerly
And wiþ þatʼ word þay ryson sodeinly
And ben assented fully þatʼ he scholde
Be weddid whan him luste and whan he wolde 1576
þe fantasye and þe besy curiousnesse
fro day to day gan in þe soule *impresse* /
Of Ianuare aboute his mariage /
many fayr schapp and many fayr visage / 1580
þer passeþ þorgh his herteʼ nyȝtʼ be night
As whos tookʼ a myrour polishedʼ brightʼ
And sette itʼ in a comune marketʼ place
þenne scholde he se many a figure pace [leaf 118] 1584
By his myrour and in þe same wise
Gan Ianuare in wiþ his þouȝtʼ deuyse
Of maydenes whiche þatʼ dwelte besyde
he wiste nouȝhtʼ wher he *might*ʼ abyde 1588
ffor þouȝ þatʼ oon haþ beaute in hire face /
Anoþer stantʼ so in þe poeples grace /
ffor hire sadnes and hire benignite
þatʼ ofʼ þe poeple grettestʼ woys hadde sche 1592
And *some* were riche and hadde badde name
butʼ naþeles bitwixe ernestʼ and game
he atte laste appoynted him on oon
And lestʼ alle oþer fro his herte gon 1596

To haue his wiff allone trestep me
3e shullen not plesen hure 3eres þre
This is to seyn to done her plesaunce
A wiff axep ful mony an obseruaunce 1564
I prey 3ou þat 3e ne be euel apaide
Wel quod þis Ianuar & hastowe al saide
Strawe for þi senek & for þi prouerbes
I counte not a panyer ful of herbes 1568
Of scole toermes wiser men þan thou/
As þou hast herd assentep it rigt nowe
¶ To my purpoos Placebo what say 3e
I sey it is a cursed man quod he 1572
That lettep Matrimoyne Sikerly
And wiþ þat wort þei risen sodeynly
And bene assented fully þat he shuld
Wedded be whan hym list and where he wold 1576
Thy fantasie and þi curiousnesse
ffro day to day gan in þi soule inpresse
Of Ianuar aboute his mariage
Mony faire shappe and mony faire visage 1580
Ther passep his hert nyȝt by nyght
As who so toke a myrour polshed bright
And sette it in a comune Market place
þan shuld he seen mony a figure pace 1584
By his Miroure and in þe same wise [leaf 118]
Can Ianuar in wiþ his þouȝt devise
Of Maidens which þat dwellen [him] beside
O. He wist not where he myȝt abide 1588
ffor þouze þat oon haue beuts in her face
A-noþer stant so in þe puples grace
ffor her sadnesse *and* her benignite
þat of þe puple grettest vois had she 1592
And somme were riche and hadden bodde name
But na þe lees bytwixe ernest *and* game
He atte last enpoynted hym in oon
A[nd] lete al oþer from his herte goon 1596

To haue his alone trustep to me
3e schol nouȝt only plesen hire 3eres þre
þis is to sai done hire plesance
A wif axep ful mony an obse[r]uance 1564
.I. prais 3owe þat 3e ne been yuel apaide
Wele *quod* þis Ianuar *and* hast þou al seide
A strawe for þi Senec *and for* þi *prou*erbes
.I. count nouht a panyer ful of herbes 1568
Of skole termes wisere men þan þoue
As þou hast herde assenten riht nowe
To my purpos Placebo what s-ie 3e
.I. seie it is a cursed man *quod* he 1572
þa[t] letteþ matrimonye sekurlye
And wiþ þat worde þei resen sodnalye
And buen assented ffulli þat he schold
Be wedded whan him lust *and* whan he wolde 1576
The fantasy *and* þe besy curiousnesse
Fro day to day gan in þe soule impresse
Of Ianuare aboute his mariage
Many faire schapen *and* mony faire visage 1580
þere-passeþ þourhe his hert nyht be nyht
As who so take a mero*ur* pulisshed briht
And set it in a comune Market place
Than scholde he se mony a figure pace 1584
Be his mero*ur and* in þe same wise
Gan Ianuar in wiþ his þouht deuise
Of Maidenes whiche þat dwelt be side
He wiste nouht where he myht abide 1588
For þouhe þat one haþe beuty in hir face
Anoþer stant so in þe peples grace
For hir sadnes *and* hire benignite
þat of þe peple grettest voice had sche 1592
And sum were riche *and* had bad name
Bot naþeles betuyx ernest *and* game
He att þe laste apoynted him on one [leaf 123]
An lete al oþere fro his hert gone 1596

453 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

And chees hire / of his owene auctoritee
ffor loue is blynd al day / and may nat see
And whan that he was / in his bed ybroght'
He purtreyed / in his herte and in his thoght' 1600
Hir fresshe beautee / and hir age tendre
Hir myddel smal / hire armes longe and sklendre
Hir wise gouernañce / hir gentillesse
Hir wommanly berynge / and hire sadnesse 1604
And whan that he / on hire was condescended
Hym thoughte / his choys myghte nat ben amended
ffor whan þat he hym self / concluded hadde
Hym thoughte / ech oother mannes wit so badde 1608
That inpossible / it were to repplye
Agayn his choys / this was his fantasye
Hise freendes sente he to / at his instañce
And preyed hem / to doon hym that plesañce 1612
That hastily / they wolden to hym come
He wolde abregge hir labour alle and some
Nedeth namoore / for hym to go ne ryde
He was apoynted / ther he wolde abyde 1616
¶ Placebo cam / and eek hise freendes soone
And alderfirst' he bad hem alle a boone
That noon of hem / none Argumentes make
Agayn the purpos / which þat he hath take 1620
Which purpos / was plesant' to god seyde he
And verray ground / of his prosperitee
¶ He seyde / ther was a mayden in the toun
Which þat of beautee / hadde greet renoun 1624
Al were it so / she were / of smal degree
Suffiseth hym / hir yowthe / and hir beautee
Which mayde he seyde / he wolde han to his wyf'
To lede in ese / and hoolynesse his lyf' 1628
And thanked god / þat he myghte han hire al
That no wight' / his blisse parten shal
And preyde hem / to laboure in this nede
And shapen / þat he faille nat to spede 1632

ELLESMERE 287 (6-T. 453)

453 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

And chees hire / of his owene auctoritee
ffor loue is blynd alday / and may nat see
And whan that he / was in his bed ybroght'
He purtreyde / in his herte / and in his thoght' 1600
[Hir[1]] fresshe beautee / and hir age tendre [[1] Hare. 1f 142, bk]
[H[1]]ir myddel smal / hir armes longe and sklendre
Hir wise gouernance / hir gentilesse
Hir wommanly beryng' and hir sadnesse 1604
And whan þat he on hire / was condescended
Hym thoughte / his choys myghte nat ben amended
ffor whan þat he hym self/ concluded hadde
Hym thoughte / ech oother mannes wit' was badde 1608
That impossible / it weere to replye
Agayn his choys / this was his fantasie
¶ His freendes sente he to / at his instance
And preyde hem / to doon hym that plesance 1612
That hastily / they wolden to hym come
He wolde abregge hir labour alle and some
Nedeth namoore / for hym to go ne ryde
He was apointed / ther he wolde abyde 1616
¶ Placebo cam / and eek his freendes soone
And alderfirst' he bad hem alle a boone
That noon of hem / none argumentes make
Agayn the purpos / which þat he hath take 1620
Which purpos / was plesant to god seyde he
And verray ground / of his prosperitee
¶ He seyde / ther was a mayden in the toun
Which þat of beautee / hadde greet renoun 1624
Al were it so / she were of smal degree
Suffiseth hym / hir youthe and hir beautee
Which mayde he seyde / he wolde han to his wyf
To lede in ese / and holynesse his lyf 1628
And thanked god / þat he myghte han hire al
That no wight' his blisse parten shal
And preyde hem / to labouren in this nede
And shapen / þat he faille nat to spede 1632

HENGWRT 326 (6-T. 453)

453 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

And chose hire of his owene autoritee
ffor loue is blynd alday & may not see
And whan that he was in his bedde brought
He portreyede in his herte & in his thought 1600
Hire frossche beute & hyre age tendere
Hire myddyl smal & hire armys longe & sklendere
Hire wise gouernaunce / hire gentillesse
Hire womanly berynge & hire sadnesse 1604
And whan that he on hire was condessendit
Hym thouȝte his choys myȝte not been a-mendit
ffor whan that he hym selue concludede hadde [leaf 265, back]
Hym thouȝte eche othere manys wit so badde 1608
That impossible it were to replye
A-geyn his choys that was his fantassie
Hise frendis sente he th°[1] at his instaunce [[1] to altered to the]
And preyede hem to do hym that plesaunce 1612
That hastely they wolde don hym come
He wolde abrege hire lordschepe alle en some
Nedyth namore for hym to goon ne ryde
He[2] was a-poyntid there he wolde a-bide [[2] e corrected] 1616
Placebo cam & ek hise frendis soone
And aldyrferst he had hem alle a boone
That noone of hem / noone argumentis make
Ageyn the purpos which that he hath take 1620
Which purpos was plesaunt to god seyde he
And verray ground of his prosperitee
He seyde there was a maydyn in the toun
Which that of beute hadde greet renoun 1624
Al weere it so sche weere of smal degre
Suffiseth hym hire ȝouthe & hire beutee
Whiche mayde he seyde he wolde han to his wyf
To leede in ese & holynesse his lyf 1628
And thankede god that he myȝte han hire al
That no wyȝt of his blysse partyn schal
And preyede hem to laboure in this nede
And schapen that he fayle nat to speede 1632

CAMBRIDGE 285 (6-T. 453)

And ches hir of his owen auctorite
ffor loue is blynd alday and may not se
And whan þat he was in þe bed y-brought
he purtreyed in his herte and in his þought
hire freisshe beaute / and hir age tender
hire myddel smal and hir armes long and sklender
hire wise gouernaunce and hire grete gentilnes
hir wommanly beryngе and hire sadnes
And whan þat he was fro hire condescended
him þouȝte his þouȝt might nouȝt ben amended
ffor whan þat he himself concluded hadde
him þouȝt euer oþer mannes witte so badde
þat impossible it were to replye
aȝein his choys þis was his fantasye
his frendes sent he to at his instance
And preyed hem to don him þat plesaunce
þat hastely þey wolden don him come /
he wolde abregge here labour alle and some
Needeþ nomore for him to goon or ryde
he was apoynted þer he wolde abyde
Placebo cam and eek his frendes sone
And alþer first he bad hem alle a bone
þat non of hem non argumentes make
Aȝeins þe purpos which þat he haþ take [leaf 116, back]
Which purpos was plesaunt/ to god sayde he
And verray ground of his *prosperite*
he sayde þer was a mayden in þe toun
Which þat of beaute hadde gret renoun
Al were it so sche were of smal degre
Sufficeþ him hire ȝouþe and hire beaute
Which mayde he seyde schulde ben his wiff
To lede in ese and holynesse his liff
And þanked god þat he might han hire al
þat no wight wiþ his blisse parten schal
And preyed hem to laboure in his neede /
And schaped þat he fayled not to spede

And chese hire of his owne auctorite
ffor loue is blynde al day and may not so
And whan þat he was in þe bedde brouȝt
He purtreide in his hert and in his þouȝt
Her freisshe beaute and her age tendere
Hir myddel smalle her armes longe and eclenders
Her wise gouernaunce and her gentilnesse
Her wommanly beringe and her sadnesse
And whan þat he to her was condescended
Hym þouȝt his chois nyȝt not be amended
ffor whan þat he him self concluded had
Hym þouȝt eche oþer mannys witt so bad
þat impossible it were to replie
Aȝeinst his chois þis was his fantasie
His frendes sent he to att his instance
And preieþ him to done hym þat plesance
Thar hastely þei wolde to hym come
He wold abreggen her labour al *and* some
Hit needeþ no more to hem to goo ne ride
He was apointed þer he wolde *abide*
Placebo came and eke his frendes sone
And alþer first he bad hem alt a bone
þat noon of hem noon argumentes make
Aȝeinst his purpoos which þat he haþ take. [leaf 118, back]
Which *purpos* was plesaunt to god as seide he
And verrey grounde of his prosperite
He saide þer was a mayden in þe toune
Which þat of bewte haþ grete renoun
Al were it so she were of smal degre
Suffiseth him her ȝouþe and her bewte
Which mayde he seide he wold haue to wif
To leden in eese and in holynesse his liff
And þonkeþ god þat myȝt han hir alt
þat no wiȝt his blisse part shalt
And preieþ him to labour in þis nede
And shapen þat he faile not to spede

And ches hire of his owen autorite
For loue is blinde al daie *and* maie nouht se
And whan þat he was in þe bedde broulte
He purtreide in his hert *and* in his þoulte
Her fressche beute *and* hire age tendire
Her myddel small *and* hir armes longe *and* sklendir
Hire wise gouernance *and* hir grete gentilnesse
Here wommanlye bereinge *and* hire gentil sadnesse
And whan þat he was fro hire condescendid
Him þouht his þouht miht nouȝt bue amendid
For whan þat he him selfe concludid hadde
Him þouht euery oþer mannes witte so badde
þat impossible it were to replie
Aȝeins his choys þis was his fantasie
His frendes sent he to att his instance
And preide hem to done him þat plesance
þat hastely þei wolden done to him come
He wolde a-brigge her laboure al *and* sowme
It nedeþ no more for him to gone or ride
He was apoynted þere he wolde abide
Placebo cam *and* eke his frendes sone
And alder first he badde hem at a bone
þat none of hem none argumentez make
Aȝeines þe purpos whiche þat he haþ take
Whiche purpos was plesant to god seide he
And verrei grounde of his *prosperite*
He seide þer was a maiden in þe toune
Whiche þat of beute badde grete renoune
Al were it so sche were of smal degre
Sufficeþ him hire ȝouþe *and* hire beaute
Whiche maide he seide schold be *his* wyf
To lede in ese *and* in holynesse his lif
And þonked god þat he myht haue hire al
That no whight wiþ *his blisse parten* schal
And preide hem to laboure in þis nede
And schapid þat he failed nouht to spede

ffor thanne he seyde / his spirit was at ese
Thanne is quod he / no thyng may me displese
Saue o thyng that priketh in my conscience
The which I wol reherce / in youre presence 1636
¶ I haue quod he / herd seyd ful yoore ago
Ther may no man / han *parfite* blisses two
This is to seye / in erthe and eek in heuene [leaf 111]
ffor though he kepe hym / fro the synnes seuene 1640
And eek/ from euery branche of thilke tree
Yet is ther/ so *parfit* felicitee
And so greet ese / and lust in mariage
That euere I am agast/ now in myn age 1644
That I shal lede now / so myrie a lyf
So delicat with-outen wo and stryf
That I shal haue / myn heuene in erthe heere
ffor sith *þat* verray heuene / is boght so deere 1648
With *tribulacion*/ and greet penance
How sholde I thanne / *þat* lyue in swich plesaunce
As alle wedded men / doon *with* hire wyuys
Come to the blisse / ther crist *eterne* on lyue ys 1652
This is my drede / and ye my bretheren tweye
Assoilleth me / this question I preye

Iustinus / which *þat* hated his folye ¶ Iustinus
Answerde anon / right in his iaperye 1656
And for he wolde / his longe tale abregge
He wolde / noon auctorites allegge
But seyde sire / so ther be noon obstacle
Oother than this / god of his hygh myracle 1660
And of his hygh mercy / may so for yow wirche
That er ye haue youre right of hooly chirche
Ye may repente / of wedded mannes lyf
In which ye seyn / ther is no wo ne stryf 1664
And elles god forbede / but he sente
A wedded man / hym grace to repente
Wel ofte / rather than a sengle man
And therfore sire / the beste reed I kan 1668

ffor thanne he seyde / his Spirit was at ese
Thanne is quod he / no thyng may me displese
Saue o thyng priketh in my conscience
The which I wol reherce in youre presence 1636
¶ I haue quod he herd seyd / ful yoore ago
Ther may no man / han *parfite* blisses two
This is to seye / in erthe and eek in heuene
ffor thogh he kepe hym / fro the synnes seuene 1640
And eek from euery branche / of thilke tree [leaf 142]
Yet is ther / so *parfit* felicitee
And so greet ese / and lust in mariage
That euere I am agast/ now in myn age 1644
That I shal lede now / so murye a lyf
So delicat with outen wo and stryf
That I shal han myn heuene / in erthe heere
ffor sith *þat* verray heuene / is boght so deere 1648
With tribulacions / and greet penance
How sholde I thanne / that lyue in swich plesance
As alle wedded men / doon with hir wyuys
Come to the blisse / that Crist eterne on lyue is 1652
This is my drede / and ye my bretheren tweye
Assoilleth me this question I preye
¶ Iustinus which *þat* hated his folye
Answerde anon / right in his iaperye 1656
And for he wolde / his longe tale abregge
He wolde / noon auctorites allegge
But seide sire / so *ther* be noon obstacle
Oother than this / god of his hye myracle 1660
And of his mercy / may so for yow werche
That er ye haue / your right of holy cherche
Ye may repente / of wedded mannes lyf
In which ye seyn / ther is no wo ne stryf 1664
And ellis god forbede / but he sente
A wedded man / hym *grace* to repente
Wel ofte / rather than a sengle man
And ther fore sire / the beste reed I kan 1668

ffor thanne he seyde his spiryght was at ese
Thanne is quod he no thyng may me displese
Saue on thyng prikyth in myn conscience
The whiche I wele reherce in youre presence 1636
¶ I haue he seyde herd seyd / ful yore ago
There may no man haue *parfit* blyssis two
This is to seyne in erthe & ek in heuene
ffor thow he kepe hym from the synnys seuene 1640
And ek from euery braunce of tylke tree
3it is there so *parfit* felicite
And so greet ese & lust in maryage
That euere I am a-gast / now in myn age 1644
That I schal leede now so merie a lyf [leaf 126]
So delicat with-oute woo & stryf
That I schal han myn heuene in erthe here
ffor sythe that veray heuene is bouht so dere 1648
With tribulacyounnys & greet penaunce
How schulde I *thanne* lyue in swich plesaunce
As alle weddede men doon with here wyuys
Come to the blis there Crist eterne on liue is 1652
This is myn drede & 3e myne brethere tweye
Assoylyth me this questiun I preye
¶ Iustinus whiche that hatith *his folye*
Answerde a-noon ryjt in his Iaperye 1656
And for he wolde his *longe tale* abregge
He wolde non autorite a-legge
But seyde sere so there be noon obstakele
Othir than this god of his heye mirakele 1660
And of his mercy may so for 3ow werche
That er 3e han 3oure ryjt of *holy cherche*
3e may repente of weddede manys lyf
In whiche 3e se ther is no woo ne stryf 1664
And ellis god for-beede but he sente
A weddede man *hym* grace to repente
Wel ofte rathere than a sengle man
And therfore syre the beste reed *þat* I can 1668

ffor þanne he seyde his spirit was at ese
þen is *quod* he no þing may me displese /
Saue o þing prikeþ in my conscience
þe which I wol reherse in youre presence / 1636
I haue *quod* he herd seyd ful yore ago
þer may no man han parfyt blisses two
þis is to say in erþe and eek in heuene
ffor þey he kepte him fro þe synnes seuene 1640
And eek for *euery* braunche of þilke tre
3it is þer so parfit *prosperite*
And so gret ese and lust in mariage
þat euer I am agast now in myn age 1644
þat I schal lede now so mery a lijf
[so delicate withouten wo / or striff [MS Arch. Seld. B. 14; *no gap in Corpus.*]
that I shal haue myn heuen / in erthe] heere
ffor sikenes þat verray heuene is bought so deere 1648
Wiþ tribulacioñ and gret penaunce
how schulde I lyue in such plesaunce
As alle wedded men doþ wiþ here wyues /
Come to þe blisse þere crist eterne on lyue is 1652
þis is my drede and 3it myn breþeren twεye
Assoylleþ me þis question I 3ou preye
Iustynus which þat hated his folye
Answeryng anon rigt in his Iapere 1656
And for he wolde his longe tale abregge
he wolde non auctorite alegge [leaf 136]
But seyde sire so þer be non obstacle
Oþer þan þis god of his heih miracle 1660
And of his mercy may so for 3ou wirche
þat er 3e han 3our 3iftes of holy chirche
3e may repente of wedded mannes lijf
In which ye seyn þer is neiþer woo ne strijf 1664
And elles god forbede but if he sente
A wedded man grace to repente
Wel often raþer þan a sengil man
And þerfore sire þe beste reed I can 1668

ffor þan he seide his spirit was at ese
þen is quod he no þing may displese
¶ Saue oon þinge prikeþ in my conscience
þe which I wil reherce in 3oure presence 1636
I haue quod he herd saie ful 3ore agoo
per may no man han *parfit* bleses two
þis is to seie in erþe and eke in heuene
ffor þei he kepte him from þe synnes seuene 1640
And eke fro *euery* braunche of thilk tree
3it is þere so *parfit* prosperite
And so grete ese and lust in mariage
That euer I am a-gast nowe in myn age 1644
þat I shal lede nowe so mery a lif
[So delicat withouten wo or strif [MS Harl. 7333, *leaf* 119; *no gap in Petworth.*]
That y shal han myn heuene in erthe] here
ffor sikens þat verrey heuene is bouȝt so dere 1648
Wiþ tribulacioñ and grete penaunce
how shuld I such in such plesaunce
As alle wedded men done wiþ her wives
Come to þe blisse þere cristes eterne alyue es 1652
This is my drede and ȝe my breþere twεye
Assoilleþ me þis question I ȝou preye
¶ Iustinus which þat hated his foly
Answerd anon rigt in his Iapry 1656
And for he wold his longe tale abregge
He wolde noon autorite alegge
But seide sir so þere bene noon obstacle [leaf 119]
Oþer þan þis god of his hye myracle 1660
And of his mercy may so for ȝou wirche
That er ȝe han ȝoure ȝiftes of holy chirche
ȝe may repent of wedded mannys lif
In which ȝe seyn is neiþer woo ne strif 1664
And ellis god forbede but ȝif he sent
A wedded man grace hym to repent
Wel often raþer þan a syngle man /
And þerfor sir þe best rede I can 1668

For þan he seide his spirte was att ese
þan is quod he noþinge may me displese
Saue o þinge *prikeþ* in my conecience
The whiche .I. wil reherce in ȝoure presence 1636
.I. haue herd saie ful ȝare agoo [leaf 133, back]
There maie no man haue *parfite* blisses tuoo
This is to seie in erþe *and* eke in heuen
For þouhe he kepped him fro þe sinnes seuen 1640
And eke for *euery* braunche of þilke þree
Ȝite is þere so *parfite* prosperite
And so grete ese *and* luste in mariage
þat *euer* .y. am agast noue in myn age 1644
þat .I. schal lede nowe so mery a lyf here
[So delycat / wyth-outen woo and stryf [Addit. MS 5140, *leaf* 155. *Not so Stowne* 963, *leaf* 92, back; *or Harl.* 1758, *leaf* 80, back; *or Harl.* 7333, *leaf* 70, *bk*; *or Stowne* 1061, *leaf* 105; *or Arg.* 18 C 2, *leaf* 95, *back.*]
That y shal han myn heuene / in erthe heer] 1648
For seþ þat verrei heuen is bouht so dere
Wiþ tribulaciones *and* wiþ grete penance
How scholde .I. loue in suche plesance
As al wedded men doþe wiþ her wives
Com to þe blisse þere caste eterne on lyne is 1652
This is my drede *and* ȝe my breþerne tweie
Assoileþe me þis question .I. ȝowe preie
Iustinus whiche þat hated his foly
Answeringe anone riht in his Iaperye 1656
And for he wolde his longe tale abrugge
He wolde none auctorite alegge
Bot seide sire so þere bue none obstacle
Opere þan þis god of hihe meracle 1660
And of his mercy maie so for ȝoue worche
þat ar ȝe haue ȝoure ȝiftes of holi churche
ȝe maie repent of wedded mannes lif
In whiche ȝe seine þere nys neiþer woo ne strif 1664
And elles god for-bede bot if he sent
A wedded man grace him to repent
Wel often raþer þan a sengel man
And þere-for sir þe best rede .I. kan 1668

455 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

Dispeire yow noght' but haue in youre memorie
*Par*aunter / she may be youre purgatorie
She may be goddes *meene* / and goddes whippe
Thanne shal youre soule / vp to heuene skippe 1672
Swifter/ than dooth an Arwe / out of the bowe
I hope to god / her-after shul ye knowe
That ther nys / no so greet felicitee
In mariage / ne neuere mo shal bee 1676
That yow shal lette / of youre sauacion
So that ye vse / as skile is and reson
The lustes of youre wyf attemprely
And *þat* ye plese hire nat to amorously 1680
And *þat* ye kepe yow eek/ from oother synne
My tale is doon / for my wit is thynne
Beth nat agast her-of / my brother deere
But lat vs waden / out of this mateere 1684
The wyf of Bathe / if ye han vnderstonde
Of mariage / which ye haue on honde
Declared hath ful wel / in litel space [leaf 111, back]
ffareth now wel / god haue yow in his grace 1688
And with this word / this Iustyn and his brother
Han take hir leue / and ech of hem of oother
ffor whan they saughe that' it moste be
They wroghten so / by sly and wys tretee 1692
That she this mayden / which *þat* Mayus highte
As hastily / as euere that she myghte
Shal wedded be / vn-to this Ianuarie
I trowe it were to longe yow to tarie 1696
If I yow tolde / of euery scrit and bond'
By which / *þat* she was feffed in his lond'
Or for to herknen / of hir riche array
But finally / yeomen is the day 1700
That to the chirche / bothe be they went'
ffor to receyue the hooly sacrement'
fforth comith the preest' with stole aboute his nekke
And bad hire be lyk' to Sarra and Rebekke 1704

455 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

Dispeire yow noght' but haue in youre memorie
*Par*aunter / she may be youre purgatorie
She may be goddes mene / and goddes whippe
Thanne shal your soule / vp to heuene skippe 1672
Swifter / than dooth an arwe / out of a bowe
I hope to god / heer after ye shul knowe
That' ther nys / noon so greet felicitee
In mariage / ne neuere mo shal be 1676
That yow shal lette / of youre saluacioñ
So that ye vse / as skile is and reson
The lustes of youre wyf / attemprely
And *þat* / ye plese hire / nat to amorously 1680
[An[1]]ld that ye kepe yow eek/ from oother synne [[1] Rots, leaf 148, back]
My tale is doon / for my wit is thynne
Beth nat agast her-of / my brother deere
But lat vs waden / out of this matere 1684
The wyf of Bathe / if ye han vnderstonde
Of mariage / which we han on honde
Declared hath ful wel / in litel space
ffareth now wel / god haue yow in his *grace* 1688
¶ And with that word / this Iustyn and his brother
Han take hir leue / and ech of hem of oother
ffor whan they sawe / *þat* it moste nedes be
They wroghten so / by sly / and wys tretee 1692
That she this mayden / which that Mayus highte
As hastily / as euer *þat* she myghte
Shal wedded be / vn to this Ianuarie
¶ I trowe / it were to longe yow to tarye 1696
If I yow tolde'/ of euery scrit and bond
By which / *þat* she was feffed / in his lond
Or for to herknen / of hir riche array
But finally / yeomen is that day 1700
That to the chirche / bothe be they went
ffor to receyue / the holy sacrament
¶ fforth comth the preest with stoole aboute his nekke
And bad hire be lyk / Sarra and Rebekke 1704

455 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

Dispeyre ȝow not but hauyth in memorye
Perauntir sche may been ȝoure purgatorye
Sche may been goddis meene & goddys whippe
Thanne schal ȝoure soule vp to heuene skyppe 1672
Swiftere than an arwe out of a bowe
I hope to god here aftyr ȝe schul knowe
That ther is non so greet felycite
In maryage ne neuere mor schal be 1676
That ȝow schal lette of ȝoure saluacioun
So that ȝe vse as skil is & resoun
The lustis of ȝoure wyf attemprely
And that ȝe plese hire nat to amourously 1680
And that ȝe kepe ȝow ek from othere synne
Myn tale is doon for myn wit is thenne
Byth not a-gast heere-of myn brothir dere [leaf 260, back]
But let vs wadyn [2]out of this matere [[2] *corrected*] 1684
The wyf of bathe ȝif ȝe han vndyrstonde
Of maryage which ȝe han on honde
Declarid hath ful wel in lytyl space
ffaryth now wel god haue ȝow in his grace 1688
And with that word this Iustyne & his brothir
They take here leue & eche of hem of othir
ffor whan they sagh that it muste needis be
They wroughte so sly & wys tretee 1692
That sche this mayde which *þat* Mayus hyghte
As hastyly as euere sche myghte
Schal weddede been on to this Ianuarye
I trowe it weere to longe now to tarye 1696
ȝif I ȝow tolde of euery scrit & bond
By which that sche was feffyd in his [2]lond [[2] *corrected*]
Or for to herkene of hire ryche aray
But fynally is comyn the day 1700
That to the cherche bothe be they went
ffor to receyue the holy sacrement
fforth comyth the prest with stole a bout his nekke
And bad hire be lyk sarra & rebekke 1704

Dispeyreþ 3ou nouȝt hauеþ in memory
Peraunter sche may be 3our purgatory
Sche may be goddes mene and goddes whippe
þan schal 3our soule vp to heuene skippe 1672
Swifter þan doþ an arwe out of a bowe
I hope to god her-after schalt þou knowe
þat þer nys non so gret felicite
In mariage ne neuer more schal be 1676
þat 3ou schal lakke of 3our saluacion
So þat 3e vse as skile is and resoun
þe lustes of 3our wijf attemperally
And þat 3e plese hir nouȝt to amerously 1680
And þat 3e kepe 3ou eek fro oþer synne /
Myn tale is doon for my witte is þinne
Beþ nouȝt agast here-of my broþer
But let vs wade fro þis mater to anoþer 1684
þe wijf of Bathe if 3e han vnderstonde
Of mariage which 3e han on honde
Declared haþ ful wel in litel space
ffareþ now wel god haue 3ou in his grace 1688
And wiþ þis word þis Iustyne and his broþer
han take here leue and ilke of hem of oþer
ffor whan þey sawe it moste nedes be
þey wrouȝten so by wys and sleigh trete 1692
þat sche þis mayden which þat mayus hight
As hastely as euer þat sche might [leaf 156, back]
Schal wedded be vnto Ianuarie /
It trowe it were to long 3ou to tarie 1696
If I 3ou tolde of euery scryt or band
By which þat sche was feffed in his land
Oþer for to herken of hire riche aray
But fynally y-comen is þis day 1700
That to þe chirche boþe ben þey went
ffor to receyue þe holy sacrament
ffor3 comþ þe preat wiþ stole aboute his nekke /
And bad hire be ylike Sarra and Rebekke 1704

Dispeireþ 3ou nouȝt hauеþ in memorie
Peraunture she may be 3our purgatorie
She may be goddis mene *and* goddys whippe
Than shal 3oure soule vp to heuen skippe 1672
Swifter þan doþ an arowe out of a bowe
I hope to god here aftere 3e shal knowe
þat þer nys noon so grete felicite
In mariage ne neuere more shal be 1676
þat 3ou shal lak of 3our saluacioñ
So þat 3e vse as skille is and resoñ
þe lustes of 3oure wif attemperally
And þat 3e plese hure not to amerously 1680
And þat 3e kepe 3ou eke fro oþer synne
My tale is done for my witte is þinne
Beþ not agast her-of my broþer
But let vs wade fro þis mäter to an oþere 1684
þe wif of baþe if 3e wil vnderstonde
Of mariage which 3e han on honde
Declaren can ful wel in litel space
ffareþ nowe wel god haue 3ou in his grace 1688
And wiþ þis word þis Iustyne *and* his broþere
Han take here leue and ech of hem of oþere
ffor whan þei sugh it moste nedes be
þei wrouȝten so by wise and sclegh trete 1692
þat she þis maide which þat Mayus hiȝt
As hastely as euere þat she myȝt
Shal wedded be vnto Ianuarye [leaf 119, back]
I trowe it were to longe 3ou to tary 1696
If I 3ou tolde of euery scrite or bonde
By which þat she was festned in his londe
Eiþer forto herken of her riche aray
But fynaly ycommen is þe day 1700
þat to þe churche boþ[e] bene þei went
fforto receyue þe holy sacrament
ffor3 commeþ þe preest wiþ stole about his neke
And bad hir be ylik sarra and rebek 1704

Dispeireþ 3owe nouȝt hauеþ in memorie
Peraunture sche maie be 3oure purgarie
Sche maie bue goddes mene *and* goddes whippe
þan schal 3oure soule vp to heuen skippe 1672
Swifter þan doþ an arwe oute of a bowe
.I. hope to gode here afterwarde schalt þou knowe
þat þere ne is so grete felicite
In mariage ne neuer more schal be 1676
þat 3e schal lache of 3oure saluacion
So þat 3e vse as scyl is *and* reson
þe lustes of 3oure wif attemperaly
And þat 3e plese hire nouht to amerously 1680
And þat 3e kepe 3oue eke fro *oþere* sinne [leaf 134]
Mi tale is done for my witt is þinne
Beþe nouht agast here-of my broþer
Bo[t] let vs wade fro þis matire to anoþer 1684
þe wif of baþe if 3e haue vnderstonde
On mariage whiche 3e haue on honde
Declared haþe ful wel in litel space
Fareþ nowe wele god haue 3owe in his grace 1688
And wiþþe þis word þis Iustine *and* his broþer
Haue [take] here leue *and* ilke of hem of oþer
For whan þei sawhe it most nedes bue
Thei wrouht so be wise sleiht *and* trete 1692
þat sche þis maide wiche þat Mayus hiht
As hastily as euer þat sche myht
Schal wedded bue vn-to Ianuarie
.I. trowe it were to longe 3oue to tarie 1696
If .I. 3owe tolde of *euery* scrite or bande
Be whiche þat sche was ffeffed in his lande
Oþere for to herken of her riche araie
Bot finaly *com*men is þis daie 1700
þat to þe chirche boþe bue þei went
For to receyuen þe holy sacrament
Forþ comeþ *þe preste* wiþ þe stole aboute his nek
And badd hir be like Sarra *and* Rebek 1704

456 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

In wysdom and in trouthe of mariage
And seyde hir orisons / as is vsage
And croucheth hem / and bad god sholde hem blesse
And made al siker ynogh / with holynesse 1708
¶ Thus been they wedded / with solempnitee
And at the feeste / sitteth he and she
With othere worthy folk' vp on the deys
Al ful of ioye and blisse is the paleys 1712
And ful of Instrumentz / and of vitaille
The moste deynteuous / of all Ytaille
Biforn hem / stooden Instrumentz of swich soun
That Orpheus / ne of Thebes Amphioun 1716
Ne maden neuere / swich a melodye
¶ At *euery* cours / thanne cam loud Mynstralcye
That neuere tromped Ioab / for to heere
Nor he Theodomas / yet half so cleere 1720
At Thebes / whan the Citee was in doute
Bacus / the wyn hem shynketh al aboute
And Venus / laugheth vp-on euery wight'
ffor Ianuarie / was bicome hir knyght' 1724
And wolde bothe / assayen his corage
In libertee / and eek in mariage
And *with* hire fyrbrond' / in hire hand aboute
Daunceth / biforn the bryde and *al the* route 1728
And certeinly / I dar right wel seyn this
Ymeneus / that god of weddyng is
Saugh neuere his lyf so myrie a wedded man
Hoold thou thy pees / thou poete Marcian 1732
That writest vs / that ilke weddyng' murie
Of hire Philologie / and hym Mercurie
And of the *songes* / that the Muses songe [leaf 113]
To smal is bothe thy penne / and eek thy tonge 1736
ffor to descryuen / of this mariage
Whan tendre youthe / hath wedded stoupyng age
Ther is swich myrthe / þat it may nat be writen
Assayeth it youre self / thanne may ye witen 1740

456 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

In wisdom / and in trouthe of mariage
And seyde his orisons / as is vsage
And croucheth hem / and bad / god sholde hem blesse
And made al siker ynow / with holynesse 1708
¶ Thus been they wedded / with solempnitee
And at the laste / sitteth he and she
With oother worthy folk/ vp on the deys
Al ful of ioye and blisse / is the paleys 1712
And ful of Instrumentz / and of vitaille
The mooste deynteuous / of al Ytaille
Bi-forn hem stoode swiche Instrumentz of swich soun
That Orpheus / nof Thebes Amphioun 1716
Ne maden neuere / swich a melodye
At euery cours / thanne cam loud mynstralcye
That neuere tromped / Ioab / for to heere
Ne he Theodomas / yet half so cleere 1720
At Thebes / whan the Citee was in doute [leaf 144]
Bacus / the wyn hem shenketh al aboute
And Venus laugheth / vp on euery wight'
ffor Ianuarie / was bicome hir knyght' 1724
And wolde / bothe assayen his corage
In libertee / and eek in mariage
And with hir firbrond / in hir hand aboute
Daunceth bifore the bryde / and al the route 1728
And certeinly / I dar right wel seye this
Ymeneus / that god of weddyng is
Say neuere his lyf / so murye a wedded man
Hoold thow thy pees / thou Poete Marcian 1732
That writest vs / that ilke weddyng murye
Of hire Philologie / and he Mercurie
And of the songes / that the Muses songe
To *smal* / is bothe thy penne / and eek thy tonge 1736
ffor to diseryuen / of this mariage
Whan tendre youthe / hath wedded stoupyng age
Ther is swich murthe / that it may nat be writen
Assayeth it your self/ than may ye witen 1740

456 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

In wisdam & in trouthe of maryage
And seyde his orysounys as is vsage
And crouchith *hem* & bit god schulde *hem* blysse
And made al sikyr I-nough *with* holynesse 1708
Thus been they weddit with solempnitee
And at the laste sittyth he & sche
With othere worthi folk vp on the deys
Al ful of Ioye & blisse is the paleys 1712
And ful of instrumentis & of vitayle
The moste deynteuous of al Itayllo
By-forn hem stood swich instrument of soun
That Orpheus nor[1] Thebes Amphioun [1 *corrected*] 1716
Ne made neuere swich a melodye
At euery cours þan *cam* loud menstral-ye
That neuere trumped Ioab for to heere
Ne Theodomas yit half so cleere 1720
At Thebes whan the Citee was in doute [leaf 267]
Bacus the wyn hem shynketh alle a-boute
And venus laugheth vp-on euery wyght
ffor Ianuarye bycomyn was bire knyght 1724
And wolde bothe asaye hise corage
In liberte & ek in maryage
And with hire fyr brond in hire han[d] a-boute
Dauceth by-fore the bryde & al the route 1728
And certeynly I dare ryght wel sey this
Ymeneus / that god of weddyng is
Saw neuere his lyf / so merye a weddede man
Hold thow thyn pees / thow poete Marcian 1732
That wrytist vs that ilke weddyng murye
Of hire Philologie / & hym mercurie
And of the song that the Musys sunge
To smal is bothe thi penne & ek thyn tunge 1736
ffor to discryue of thyn maryage
Whan tender youthe hane weddit stoupyage age
There is swych myrthe It may not been I-wretyn
Assayeth it youre self thanne may ye wetyn 1740

In wiſdom and troupe of mariage
And ſayde his orisouns as is his vsage
And crouched hem and bad god schulde hem blesse
And made al siker ynough with holynesse / 1708
Þus ben þey weddid with solempnite
And atte feste sitteþ he and sche
Wiþ oþer worþy folk vpon þe deys
Al ful of ioye and blisse is þe paleys 1712
And ful of instrumentz and of vitayle
Þe moste deyntevous of alle ytayle
Byforn hem of instrumentz which a soun
That Orpheus ne of Phebes ampheoun 1716
Ne maden neuer such a melodye
And at euery cours cam lowde menstralcie
Þat neuer Ioab trumped for to heere /
Neiþer Theodomas ȝit half so cleere 1720
And Thebes whan þe cite was in doute /
Bacus þe wyn hem schenkeþ al aboute
And venus lawheþ vpon euery wight
ffor Ianuarye was bycome here knight 1724
And wolde boþe assayen his corage
In liberte and eek in mariage
And wiþ hir fyr brond wiþ hire hand aboute
Daunsiþ byforn þe bryde al aboute 1728
And certeynly I dar wel seyn right þis
Emyneus þat god of weddyng is [leaf 151]
Sawe neuer in his lijf so mery a wedded man
halde þou þy pes þou poete Marcean 1732
þat writest vs þat ilke weddyng mery
Of hire phylologie and of mercurye
And of þe sanges þat þe muses song
So smale as eek þin penne and eek þy tong 1736
ffor to discryuen of þis mariage
Whan tendre ȝoupe haþ wedded stowpyng age
þer is such myrþe þat it may nouȝt be writte
Assayeþ it ȝou self þen may ȝe wite / 1740

In wisdom and [in] troupe of mariage
And saide his orisons as is his vsage
And crowched hem and bad god ahuld hem blise
And made al siker ynough with holynesse 1708
Thus bene þei wedded with solempnite
And at þe feeste sitteþ he and she
Wiþ oþer worþi folk vpon þe dees
Al ful of Ioye and blisse is þe paleys 1712
And ful of instrumentes and of vitaile
þe moste deyntevous of al Ytaile
Byforn hem of instrumentis which soun
þat Orpheus ne of phebes ampheoun 1716
Ne maden neuere suche a melody
And at euery cours came loude mynstralcye
That neuere Ioab trumped forto here
Neiþer Theodomas ȝit half so clere 1720
And Thebes whan þe cite was in doute
Bacus þe wyne hem shenkeþ al aboute
And Venus laugheþ on euery wiȝt
ffor Ianuar was bycome her knyȝt 1724
And wolde boþ assaien his corage
In liberte and eke in mariage
And wiþ hure fuyr bronde with her hand aboute
Dauneth byforne þe bride al aboute 1728
And clenly I dar wel seyn right þis
Emyneus þat god of weddyng is /
Segh neuere in his lif so mery a wedded man [leaf 128]
Holde þou þi pes þou poete Marcean 1732
þat writest vs þat ilk wedding mery
Of hure Philologi and of Marcury
And of þe sanges þat þe muses songe
So smale as eke þi penne and eke þi tunge 1736
fforto discryuen of þis mariage
Whan tender ȝoupe haþ wedded stouping age
þer is suche myrþe þat it may noȝt be writte
Assaieþ it ȝoure self þan may ȝe wite 1740

In wisdome *and* treuthe of mariagé
And seide his orisons as his vsage
And crowched hem *and* badde god schelde hem blesse
And maad al sekur .I.-nouhe wiþ holynesse 1708
Thus buen þei wedded wiþ solempnite
And att þe feste sitteþ he *and* she
Wiþ oþer worþi folke vpon þe dese
Al ful of Ioye *and* blisse is þe palese 1712
An ful of instrumentes *and* of vitaile
þe moste deintenous of al ytaile
Be-forne hem of Instrumentes whiche soune
That Orpheus, ne of Thebes Amphcoune 1716
Ne maad neuer suche a Melodye
And att euery cours cam loude Menstralcie
That neuer Ioab tromped for to here
Neiþer Theodomas ȝit halfe so clere 1720
And Thebes whan þe Cite was in doubte
Bachus þe wyne hem schenkeþ al a-boute.
And venus lauheþ on euery wyht [leaf 138, back]
For Ianuar was becom hir knyht 1724
And wolde boþe assaien his corage
In liberte *and* eke in Mariage
And wiþ hir fire-bronde wiþ hir honde aboute
Dauncеþ to-fore þe bride al aboute 1728
An certeinly .I. dar wele seie riht þis
Emyneus þat god of weddinge is
Sawe neuer in his lif so mery a wedded man
Halde þou þi pes þou poet Marcean 1732
þat writest vs þat ilke weddinge mury
Of hire Philologie, *and* of Mercury
And of þe songe þat þe Muses songe
So smale as eke þi penne *and* eke þi tonge 1736
For to discriuen of þis Mariage
Whan tender ȝoupe haþe wedded stoupeinge age
Ther is suche murþe þat it maie nouht be writ
Assaieþ it ȝoure self þan maie ȝe wit 1740

457 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

If that I lye or noon / in this matiere
¶ Mayus that sit / with so bonyngne a chiere
Hire to biholde / it semed fairye
Queene Ester / looked neuere with swich an eye 1744
On Assuer / so meke a look hath she
I may yow nat deuyse / al hir beautee
But thus muche of hire beautee telle I may
That she was lyk/ the brighte morwe of May 1748
ffulfild / of alle beautee and plesaunce
¶ This Ianuarie / is rauysshed in a trance
At euery tyme / he looked on hir face
But in his herte / he gan hire to manace 1752
That he that nyght in Armes wolde hire streyne
Harder / than euere Parys dide Eleyne
But natheless / yet hadde he greet pitee
That thilke nyght offenden hire moste he 1756
And thoughte allas / o tendre creature
Now wolde god / ye myghte wel endure
Al my corage / it is so sharpe and keene
I am agast ye shul it nat susteene 1760
But god forbede / pat I dide al my myght
Now wolde god / pat it were woxen nyght
And that the nyght wolde lasten euermo
I wolde / that al this peple were ago 1764
And finally / he dooth al his labour
As he best myghte / sauynge his honour
To haste hem fro the mete / in subtil wyse
¶ The tyme cam / that reson was to ryse 1768
And after that men daunce and drynken faste
And spices / al about the hous they caste
And ful of ioye and blisse is euery man
All but a Squyer / highte Damyan 1772
Which carf biforn the knyght ful many a day
He was so rauysshed / on his lady May
That for the verray peyne / he was ny wood
Almoost he swelte / and swowned ther he stood 1776

457 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

If that I lye or noon / in this matere
¶ Mayus that sit with so benygne a cheere
Hir to biholde / it semed ffairye
Queene Ester / looked neuere with swich an eye 1744
On Assuer / so meke a look hath she
I may yow nat deuyse / al hir beautee
But thus muche / of hir beautee / telle I may
That she was lyk the brighte morwe of May 1748
ffulfild / of alle beautee and plesaunce
¶ This Ianuarie / is rauysshed in a traunce
At euery tyme / he looked on hire face
But in his herte / he gan hir to manace 1752
That he that nyght in armes wolde hir streyne
Harder than euere Parys dide Eleyne
But natheless / yet hadde he gret pitee
That thilke nyght offenden hir moste he 1756
And thoghte allas / o tendre creature
Now wolde god / ye myghte wel endure
Al my corage / it is so sharpe and kene
:I am agast ye shul it nat sustene 1760
[ffor¹] god forbede / that I dide al my myght [¹ Rasure, 10 lett., ink]
Now wolde god / that it were woxen nyght
And pat the nyght wolde laste euere mo
I wolde / that al this peple were ago 1764
And fynally / he dooth al his labour
As he best myghte / sauyng his honour
To haste hem fro the mete / in subtil wise
The tyme cam / pat reson was to rise 1768
And after that men daunce / and drynken faste
And spices / al aboute the hous they caste
And ful of ioye and blisse / is euery man
Al but a Squyer / highte Damyan 1772
Which carf biforn the knyght ful many a day
He was so rauysshed / on his lady May
That for the verray peyne / he was ny wood
Almoost he swelte / and swowned as he stood 1776

457 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

3if that I lye or noon / in this matyre
Mayus that sit with / so benynge a cheere
Hire to byholde it semede fayrye
Queen Ester lokede neuere with swich an eye 1744
On Assure / so meke a lok hath sche
I may yow nat deuyse al hure beutee
But thus meche of hire beute telle I may
That sche was lyk the bryste morwe of may 1748
fful fyld of alle beute & of plesaunce
This Ianewarye is mayst in a traunce
At euery tyme he lokede on hire face
But in his herte he gan hire manace 1752
That he that nyght in armys wolde hire streyne
Hardere than euere parys dide Eleyne
But natheles 3it hadde he greet pitee
That ilke nyst offendyn hire muste hee 1756
And thouste allas o tendere creature
Now wolde god 3e myste wel endure
Al myn corage it is so scharp & keene [[last ltr, illegible]]
I am a-gast 3e schul it not susteene 1760
But god for-bede pat I dede al myn myst
Now wolde god[1] that it were wixe nyght [[1 illegible word]]
And that the nyst / wolde lastyn euere mo
I wolde that al this peple were a-go 1764
And fynally he dyth al his labour
As he best myghte / sauynge his honour
To haste hem from the mete in subtyl wyse
The tyme cam that reasoun was to ryse 1768
And aftyr that men dauncu / & drynkyn faste
And spicis al about the hous they caste
And ful of ioye & blysse is euery man
Alle but a squier hyte Damyan 1772
The whiche carf by-fore pe knyght manye a day
He was mayssehd on his lady May
That for the verray peyne he was nygh wood
Almost he schulde a swounede as he stod 1776

If þat I lakke or non in þis matere
Mayus þat sitt wiþ so benigne a cheere
hire to beholde it semed fayerye
Queene Ester loked neuer wiþ such an yhe 1744
On assuer so meke a look haþ sche
I may ȝou nouȝt deuyse al hire beaute
But þus moche of hir beaute telle I may
þat sche was like þe brighte morwe of may 1748
ffulfilde of beaute and of plesaunce
þis Ianuarye is rauysshtt in a traunce
And at euery tyme he loked on hire face /
But in his herte he gan hire to manace 1752
þat he þat nightt in armes wolde hir streyne
harder þan euyr parys did Eleyne
But naþeles ȝit had he gret pite
þat þilke night offenden hire moste he 1756
And þouȝt allas O tender creature
Now wolde god ȝe mighte wel endure
Al my corrage / it is so scharpe and kene
I am agast ȝe schullen it nat sustene 1760
But god forbede þat I did al my myght
Now wolde god þat it were waxen nyght
And þat þe night wolde lasten eueremo
I wolde þat al þis poeple were a go 1764
And finally he doþ alle his labour
As he best mighte sauynge his honour [leaf 151, back]
To hasten hem fro þe mete in subtil wise
þe tyme came þat resoun was to ryse 1768
And after þat men daunce and drynke faste
And spices al aboute þe hous þay caste
And ful of ioye and blisse is euery man
Al but a squyer þat highte damyan 1772
Which karf byforn þe knight many a day
he was so rauysshed on his lady may
That for þe verray peyne he was neyȝ wood
Almost he swelt and swowned þer he stood 1776

ȝif þat I lak or noon in þis matere
Mayus þat sitto wiþ so benygne a chere
Hire to biholde it semed faierye
Queen Estre loked neuere wiþ such an ye 1744
On assure so meke a loke as she
I may ȝou not avise al her bewte
But þus moche of her bewte telle I may
þat she was like þe briȝt morowe of may 1748
ffulfillede of beaute and of plesaunce
This Ianuar is rauissht in a traunce
And at euery tyme he loked on hir face
But in his hert he gan hir to manace 1752
þat he þat nyȝt in armes wold hir streyn
Harder þan euere Paris did Eleyn
But naþelees ȝit had he grete pite
þat ilke nyȝt offenden her most he 1756
And þought alas o tender creature
Nowe god wold ȝe myȝt wel endure
Al my corage it is so sharpe *and* kene
I am agast ȝe shul it not sustene 1760
But god forbede þat I did al my myȝt
Nowe wolde god þat it were wexen nyȝt
And þat þe nyȝt wolde lasten euere moo
I wold þat al þis puple were a-goo 1764
And fynaly he doþ al his laboure
As he best myȝt sauyng his honoure
To hast hem fro þe mete in subtile wise [leaf 150, back]
The tyme came þat reson was to rise 1768
And after þat men daunce *and* drinke fast
And spices al aboute þe hous þei cast
And ful of ioye and blisse is euery man
All sauf a squyer þat hiȝt damyan 1772
which carf to-fore þe king mony day
He was so rauysshed on his lady may
That for þe verrey peine he was nyȝe wode
Almost he swalte an swowned *þer* he stode 1776

If þat .I. lakke or none in þis matiere
Mayus þat siht wiþ so benigne a chiere
Hire to be-holde it semed faire
Qween estier loked neuer wiþ suche an eye 1744
On assure so meke a loke haþe sche
.I. maie ȝoue nouȝt deuise al here aboute
Bot þus muche of hir beute tell .I. maie
That sche was like þe briht morwe of maie 1748
Fulfillede of beaute *and* plesance
This Ianuar is rauisshed in a traunce
And att euery time he loked on hire face
Bot in his herte he gan hire to manace 1752
þat he þat nyht in armes wolde hire streine
Harder þan euer paris dide Elyne
Bot naþeles ȝit had he grete pite
þat þilke nyht offenden hir must he 1756
And þouht Alas o tender creature
Now wold god ȝe myht wele endure
Al my corage it is so scharpe *and* kene
.I. am a-gaste ȝe schollen it nouht sustene 1760
Bot god for-bede þat .I. ded al my myht
Nowe wolde god þat it were waxen nyht
And þat þe nyht wolde lasten euer mo
.I. wolde þat al þis peple war a-go 1764
And fynaly he doþ al his laboure [leaf 153]
As he best myht saueinge his honoure
To haste hem fro þe mete in subtile wise
The time cam þat reson was to rise 1768
And after þat men daunce *and* drinke fast
And spices al aboute þe house þei cast
An ful of ioy *and* blisse is euery man
All bot a swyere þat hiht Damyan 1772
Whiche karue to-for þe knyht many daie
He was so rauisshed on his lady maie
þat for þe verraie peine he wex nere wode
Almoste he suelte *and* swouned, þere he stode 1776

So soore / hath Venus hurt hym *with* hire brond
As *þat* she bar it' daunsynge in hire hond
And to his bed / he wente hym hastily
Namoore of hym / at this tyme speke [I] 1780
But *there* I lete hym wepe ynogh and pleyne
Til fresshe May / wol rewen on his peyne
O perilous fyr / that in the bedstraw bredeth ¶ Auctor [leaf 118, bk]
O famulier foo / that his seruyce bedeth 1784
O seruant traytour / false hoomly hewe
Lyk to the naddre / in bosom sly vntrewe
God shilde vs alle / from youre aqueyntance
O Iannarie / dronken in plesance 1788
In mariage / se how thy Damyan
Thyn owene squier / and thy born man
Entendeth / for to do thee vileynye
God graunte thee / thyn hoomly fo tespye 1792
ffor in this world / nys worse pestilence
Than hoomly foo / al day in thy presence
¶ *Par*fourned hath the sonne / his Ark' diurne
No lenger / may the body of hym soiurne 1796
On thorisonte / as in that latitude
Night *with* his Mantel *þat* is derk' and rude
Gan *ouer*sprede the Hemysperie aboute
ffor which' / departed is / this lusty route 1800
ffro Ianuarie / with thank on euery syde
Hoom to hir hous / lustily they ryde
Where as they doon hir thynges / as hem leste
And whan they sye hir tyme / goon to reste 1804
Soone after *that* this hastif Ianuarie
Wolde go to bedde / he wolde no lenger tarye
He drynketh Ypocras / Clarree and Vernage
Of spices hoote / tencressen his corage 1808
And many a letuarie / hath he ful fyn
Swiche as the Monk' daun Constantyn
Hath writen / in his book de coitu
To eten hem alle / he nas no thyng eschu 1812

So sore hath Venus / hurt hym with hir brond
As that she baar it' dauneyng in hir hond
And to his bed / he wente hym hastily
Namoore of hym / at this tyme speke .I 1780
But ther I lete hym / wepe ynow and pleyne
Til fresshe May / wol rewen on his peyne
¶ O. perilous fyr / that in the bed straw bredeth Auctor
O. famulier foo / that his seruice bedeth 1784
O. seruant traytour / false homly hewe
Lyk to the Neddre in bosum / sly vntrewe
God shilde vs alle / from youre aqueyntance
O Ianuarie / dronkun in plesance 1788
In mariage / se how thy Damyan
Thyn owene Squyer / and thy born man
Entendeth / for to do thee vileynye
God grante thee /-thyn homly fo espye 1792
ffor in this world / nys worse pestilence
Than homly fo / alday in thy presence
¶ *Par*fourned hath the sonne / his Ark' diurne [Latin note, p. 457]
No lenger / may the body of hym soiurne 1796
On thorisonte / as in that latitude
Nigh with his mantel / that is derk and rude
Gan ouerspredе / Themysperie aboute
ffor which / *depa*rted is / this lusty route 1800
ffor Ianuarie / with thank on *eu*ery syde [leaf 145]
Hom to hir houses / lustily they ryde
Wher as they doon hir thynges / as hem leste
And whan they say hir tyme / go to reste 1804
¶ Soone after *þat* this hasty Ianuarie
Wol go to bedde / he wol no lenger tarie
He drynketh Ypocras / Clarree and Vernage
Of Spices hoote / tencressen his corage 1808
And many a letuarie / hadde he ful fyn
Swich as the cursed Monk/ daun Constantyn
Hath writen / in his book' De coitu
To eten hem alle / he nas no thyng eschu 1812

So soore hath venus hurt him with hire brond
As that sche bar daunsynge in hire hand[1] [1 *a partly altered to o*]
And to here bed they wentyn hastyly
Na moore at this tyme speke I 1780
But theere I leete hym weepe I-nogh & pleyne
Tyl frosche may wele rewyn on his peyne
O perylous fyr þat in the bed straw bredyth Auctor
O famulier fo that his seruise beedith 1784
O seruaunt traitour false homeli hewe
Lyk to the neddere in bosum sly ontrewe
God schilde vs alle *from* youre aqueyntaunce
O Ianuarie dronkyn in plesaunce 1788
In mariage se how thyn damyan
Thyn owene squyer & thyn bore man
Entendyth for do the velanye
God graunte the thyn homely fo tespye 1792
ffor in this world is wersse pestelence
Than homely foo alwey in thyn *pr*esence
¶ Parformede hath the sunne his ark dyurne
No lengere may the body of hym soiurne 1796
On thorisonte / as in that latitude [leaf 286]
Nigh with his mental that is derk & rude
Gan ouerspredе Themysperie a-boute
ffor which departid is this blisful route 1800
ffrom Ianuarie with stant on euery syde
Hoom tyl here housis hastily they ryde
Where as they don here thyngis as hem leste
And whan they saw here tyme goon to reste 1804
Soone aftyr that this lusty Januarye
Wol go to bedde he wil no lengere tarye
He drynkith Ipocras clarre[2] & vernage [2 *first* clerec]
Of spicis hoote tencresyn his corage 1808
And manye a letuarie hadde he ful fyn
Swych as the cursede Monk daun Constantyn
Hath wretyn in his cursede bok de Coitu
To ete hem alle he was no thyng eschu 1812

GROUP E. § 4. MERCHANT'S TALE. **Corpus MS.**

As þat' sche bare daunsyng' in hir hand
So freisshe sche was and þerto so likand [*spurious*]
And to his bed he went' him hastily
Nomore of' him at' þis tyme speke I 1780
But' þere I lete him weepe ynough and pleyne
Till freissche may wil rewen on his peyne
¶ O perilous fyr þat' in þe bedstraw bredip
O famuler foo þat' his seruise beedip 1784
O seruant' traytour fals holy hewe
I-like to þe neddre sleyȝ and in Bosom vntrewe
God schilde vs alle fro ȝoure iniquitance
O Ianuare drunken in plesaunce 1788
O mariage see how þine Damyan
þin oughne squyer and þyn borne man
Entendiþ to do þe vylenye
God graunte þe þin harmly foo to aspye 1792
ffor in þis world nys worse pestylence
Than homly foo alday in þy presence
Parfourmed haþ þis deuyn day his ark' dyurne
No lenger may þe body of' him soiourne 1796
The Orisowte as in þat' latitude
Night' wiþ his mantel þat' is so derk' & rude
Gan for to sprede þe mysperye aboute
ffor which departed is þe lusty route 1800
ffor Ianuare wiþ þank' on euery syde
home to here houses lustily þei ryde / [leaf 152]
þer as þey don here þinges as hem leste
And whanne þay seye her tyme gon to reste 1804
Sone after þat' þis hastyf' Ianuare
Wol go to bedde he wol no lengere care
he drynkeþ ypocras clarre and vernage
Of' spices hote to encresen his corage 1808
And many a letuare hadde he ful fyn
Suche as þe cursed monk' daun Constantyn
haþ writen in his book' of' coytu
To eten hem alle he nas no þing' eschewe 1812

GROUP E. § 4. MERCHANT'S TALE. **Petworth MS.**

As she him ladde daunsinge in her hand
So fresshe she was and þerto so likand [*spurious*]
And to his bedde he went' hym hastely
No more of him at' this tyme speke I. 1780
But' þere I lete him wepe ynow and pleyn
Til fresshe may wil rewen on his peyn
¶ O perilous fyre þat' in þe bedstrawe bredeþ
O famulere foo þat' his seruise bedeþ 1784
O seruaunte traitoure fals [of] holy hewe
Like to þe adder sclegh. & in Basom vntrewe
God shilde vs alle from ȝoure iniquitaunce
O Ianuare dronken in plesaunce 1788
Of Mariage se howe þi damyan
Thyne owne squyer and þi born man
Entendeþ to done þe vilanye
God graunte þe þine harme forto aspie 1792
ffor in þis world nys no wors pestilence
Than homely foo alday in þi presence
Parfourmed haþ þis day his arke dyurne
No lenger may þe body of hym soiourne 1796
þe Orisonte as in þat' latitude
Riȝt' wiþ his mantel þat' is derk' and Rude
Gan forto sprede þe mysprey aboute
ffor which departed is þe lusty route 1800
ffor Ianuare wiþ þonke on euery side
Hoom to her howses lustely þei ride.
Ther as þei done her þingges as hem lust' [leaf 131]
And whan þei segh her tyme to go to rest' 1804
Sone aftere þat' þis hastif Ianuar'
Wol go to bedde he wil no lenger tar'
He drinkeþ Ypocras clerre *and* vernage
Of spices hote to encresen his corage 1808
And many a letuare had he ful fyne
Such as þe cursed monk daune Costantyne
Haþ writen in his boke of Coytu
To eten hem al he nas no þing' eschwe 1812

GROUP E. § 4. MERCHANT'S TALE. **Lansdowne MS.**

As þat sche bare daunceinge in hire honde
So fressche sche was *and* þer-to so likeande[1] [[1] *Spurious. In Sloane 1691, leaf 154, back*]
And to his bed he went him hastely.
No more of him att þis time speke .I. 1780
Bote .I. lete him wepe ynowe *and* pleine
Til frische maie wil rewe on his peine
O perelous fire þat in þe bedde strawe bredeþ
O famylere foo þat is seruise bedeþ 1784
O seruant traitur fals holy hiew
.y-lyke to þe nadder sleiȝe *and* in bosom vntrewe
God schelde vs al fro ȝoure iniquitance
O Ianuere dronken in plesance 1788
O mariage see how þine Damyan
þine owen swyer *and* þine borne man
Entendeþ to do þe velanye
God grant þe þine harme to aspie 1792
For in þis werlde ne is wers pestilence
þan humble fo aldaie in þi presence
Performed haþ þis devine daie his ark diurne
No longer maie þe bodie of him soiorne 1796
The oriȝote as in þat latitude
Niht wiþ his mantil þat is derke *and* rude
Gan for to sprede þe mysprei aboute
For whiche departed is þe lusti route 1800
For Ianuer wiþ þonke on euery side
Home to her houses lustely þei ride
þer as þei done her þinges as hem lest
And whan þei sawe her time go to rest 1804
Sone after þat þis hastif Ianuare
Wil go to bedde. he wil no longer care.
He drinkeþ. ypocras clarre *and* vernage [leaf 135, back]
Of spices ote to encresen his corage 1808
And many a letuarie had he ful fyne
Suche as þe Cursed Monke Dam Constantine
Haþe wreten in his boke of coitue
To eten hem al he was noþinge eschewe 1812

459 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

And to hise priuee freendes / thus seyde he
ffor goddes loue / as soone as it may be
Lat voyden al this hous / in curteys wyse
And they han doon / right as he wol deuyse 1816
Men drynken / and the trauers drawe anon
The bryde / was broght a bedde / as stille as stoon
And whan the bed / was with the preest yblessed
Out of the chambre / hath euery wight hym dressed 1820
And Ianuarie / hath faste in Armes take
His fresshe May / his Paradys his make
He lulleth hire / he kisseth hire ful ofte
With thilke brustles / of his berd vnsofte 1824
Lyk to the skyn of houndfyssh / sharpe as brere
ffor he was shaue al newe / in his manere
He rubbeth hire / aboute hir tendre face
And seyde thus / allas I moot trespace 1828
To yow my spouse / and yow greetly offende
Er tyme come / þat I wil doun descende
But nathelees / considereth this quod he [leaf 113]
Ther nys no werkman / what so euere he be 1832
That may bothe / werke wel and hastily
This wol be doon at leyser parfitly
It is no fors / how longe þat we pleye
In trewe wedlok / wedded be we tweye 1836
And blessed be the yok/ þat we been Inne
ffor in [oure] Actes / we mowe do no synne
A man / may do no synne with his wyf
Ne hurte hym seluen / with his owene knyf 1840
ffor we han leue / to pleye vs by the lawe
Thus laboureth he / til þat the day gan dawe
And thanne he taketh a sope / in fyne clarree
And vpright in his bed / thanne sitteth he 1844
And after that he sang ful loude and cleere
And kiste his wyf / and made wantowne cheere
He was al coltissh / ful of ragerye
And ful of Iargon / as a flekked pye 1848

ELLESMERE 293 (6-T. 459)

459 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

And to his pryuee freendes / thus seyde he
ffor goddes loue / as soone as it may be
Lat voyden al this hous / in curteis wise
And they han doon / right as he wol deuyse 1816
Men drynken / and the trauers drawe anon
The bryde was broght a bedde / as stille as stoon
And whan the bed / was with the preest yblessed
Out of the chambre / hath euery wight hym dressed 1820
And Ianuarie / hath faste in armes take
His fresshe May / his Paradys / his make
He lulleth hire / he kisseth hire / ful ofte
With thilke bristles / of his berd vnsofte 1824
Lyk to the Skyn of houndfyssh / sharpe as brere
ffor he was shaue al newe / in his manere
He rubbeth hire / aboute hir tendre face
And seyde thus / allas I moot trespace 1828
To yow my Spouse / and yow gretly offende
Er tyme come / þat I wol doun descende
But natheles / considereth this quod he
Ther nys no werkman / what so euere he be 1832
That may bothe / werke wel and hastily
This wol be doon / at leyser parfitly
It is no fors / how longe þat we pleye
In trewe wedlok coupled be we tweye 1836
And blessed be the yok / þat we been Inne
ffor in [oure] actes / we mow do no synne
A man / may do no synne with his wyf
Ne hurte hym seluen / with his owene knyf/ 1840
[ffor [1]] we han leue / to pleye vs by the lawe [1 Rats. leaf 145, bk]
[1] [T]hus laboureth he / til that the day gan dawe
And thanne / he taketh a sope in fyn Clarree
And vp right in his bed / thanne sitteth he 1844
And after that he song ful loude and clere
And kiste his wyf / and made wantown cheere
He was al coltyssh / ful of ragerye
And ful of Iargon / as a flekked pye 1848

HENGWRT 332 (6-T. 459)

459 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

And to hise priue frendis thus seyde he
ffor godis loue as soone as it may bee
Let voydyn al this hous in curteys wyse
And they han doon ryȝt as they wole deuyse 1816
Men drynkyn & the trauys drawe a-non
The bryde was brough a bedde as stylle as ston
And whan the bed was was with the prest I-blyssid
Out of the chambere hath euery wygh hym dressid 1820
And Ianuarye hath faste in armys take
His fresche May his paradys his make
He lullyth hire he kissith hire ful ofte
With thilke brustelis of his berd-on-softe 1824
Lyk to the skyn of houndfysch scharp as brere
ffor he was schaue al newe in his manere
He rubbith hire a-boute hire-tendere face
And seide thus allas I mote trespace 1828
To ȝow myn spouse & ȝow gretly offende
Er tyme come that I schal doun dessende
But nathe-les consideryth this quod he
There wot no werkeman what so euere he be 1832
That may bothe werke weel & hastely
This wil been don at leyser parfitly
It is no fors how longe that we pleye [leaf 268, back]
In trewe wedlok coupplit been we tweye 1836
And blyssede be the ȝok that we been inne
ffor in [oure] actis we mowe don no synne
A man may doon no synne with his wif
Ne hurte hym selue with his owene knyf 1840
ffor we han leue to pleye vs bi the lawe
Thus labourith he tyl the day gan dawe
And thanne he takyth a soppe in fyn clarree
And vp ryȝt in his bed thanne sittyth hee 1844
And aftyr that he song ful loude & clere
And kyste his wif & made wantoun cheere
He was al coltissh / ful of ragerye
And ful of Iargoun / as a flekkede pye 1848

CAMBRIDGE 291 (6-T. 459)

And þus to his priuȝ freendes scyde he
ffor goddes loue as sone as it may be
let voyden alle þis hous in curteys wyse soone 1815
Men dronken and þe trauers drowe anonȝ 1817
The bryde was brouȝt to bedde as stille as stoon 1818
So hastede Ianuer it moste be doon [*spurious*]
And whan þe bed was wiþ þe prestȝ y-blessed
Out of þe chambre hap euery wiȝt him dressed 1820
And Ianuare hap faste in *armes take*
his freisshe may his paradys his make
he lulliþ hire he kisseþ hire ful ofte
Wiþ þilke brystles of his berd vnsofte 1824
Ylike to þe skyn of an houndfissh schirp as brere
ffor he was schaue al newe in his manere
he rubbeþ hire vpon hire tendre face
And eayde þus allas *I* mot trespace 1828
To ȝou my spouse and ȝou gretly offende
Or tyme come þat I wol doun descende
But nadeles considereþ þis *quod* he
þis nys no werkman whatȝ so euer he be 1832
þatȝ may hope wirche wel and hastely
his wol be don atȝ leyser parfitly
It is no force how longe þatȝ we pleye
I trowe in wedlokȝ coupled be we tweye 1836
And y-blessed be þe ȝokȝ þatȝ we ben Inne
ffor in oure actis we may do no synne / [Leaf 152, back]
A man may do no synne wiþ his wiffȝ
Ne hurte himselue wiþ his owene knyfȝ 1840
Now we han leue to pleye vs by þe lawe
Thus laboureþ he til þatȝ þe day gan dawe
And penne he takeþ a soppe in fyn clarre
And vpriȝht in his bedde panne sitteþ he / 1844
And after þatȝ he sangȝ ful lowde and cleere
And kissed his wiffȝ and made wantoun cheere
he was al coltisshȝ and ful of ragerie
And ful ofȝ Girgoun as is a flekked pye / 1848

And þus to his privey freudes seide he
ffor goddis loue as sone as it may be
Letto voiden al þis hous in curteys wise sone 1815
Men dronken and þe trauers drowe anõn 1817
The bride was brouȝt to bedde as stille as eny ston 1818
So hasted Ianuar it mostȝ be dõn [*spurious*]
And whan þe bedde was *wiþ* þe preestȝ yblessed
Out of þe Chambre hap euery wiȝt hym dressed 1820
And Ianuare hap fastȝ in armes take
His freshe may his *paradis* his make
He lulleth hure he kisseth hure ful oft
Wiþ þilke bristels of his beerdȝ vnsoftȝ 1824
Ylike to þe skyn of houndȝ fissh sharpe as brere
ffor he was shaue al newe in his manere
He rubbeþ hure *vpon* her *tendere* face
And seide þus alace I mote trespace 1828
To ȝou my spouse *and* ȝou gretly offende
Or tyme come þatȝ I wil doune descende
But nȝpelees considereþ þis *quod* he
þer nyȝ no werkman whatȝ so euer he be 1832
þatȝ may hope worche wel and *hastely*
his wil be done atȝ leisere *parfitely*
It is no force howe longe þatȝ we pleye
I trowe in wedloke coupled bene we tweye 1836
And blessed by the yokke þatȝ we bene Inne
ffor in our actȝs we may do no synne /
A man may do no synne wiþ his wiffȝ [Leaf 151, back]
Ne hirȝ hym self wiþ his owne knyffȝ 1840
Now han we leue to pleȝ vs by þe lawe
Thus laboureþ he til þatȝ þe day gan dawe
And þan he takeþ a soppe in fyne clerre
And vpriȝt in his bedde þan sitteþ he 1844
And aftere þatȝ he songe ful loude *and* clere
And kissed his wiffȝ and made wanton chere
He was al coltisshȝ and ful of ragerye
And ful of Girgoun as is flecked pie 1848

And þus to his *priue* frendes saide he
For goddes loue as sone as it may be
Late voyden al þis house in curteis wise sone 1815
Men dronke *and* þe trauers droue anone 1817
þe bride was brouht to bedd as stil as stone 1818
So hasted Ianuarie it most be done [*spurious*]
[And when the bedde was with the preste blessed] [Harl. 1758, leaf 91]
Owte of þe chambre hap *euery* wyght him dressed 1820
And Ianuare haþe fast in armes take
His frisshe mais his paradis his maake
He lullip hire he kisseþ hir ful oft
Wiþ þilke bristeles of his berde vnsoft 1824
ylike to þe skinne of hundefische scharpe as brere
For he was schaue al newe in his manere
He rubbeþ hir vpon hire tender face
And seid þus alas .I. must trespace 1828
To ȝowe my spowse *and* ȝowe gretely offende
Or time come þat .I. wil downe descende
Bot naþeles consideraþ þis quod he
þer nyȝ no werkman whatȝ so euere he be 1832
þat maie hope werche wele *and* hastelye
This wil be done att leyser *parfitelye*
It is no force howe lon[ge] þat we pleye
.I. troue in wedlok complete be we tueye 1836
And yblissed be þat ȝok þat we bue inne
For in oure actes we mowe do no sinne
A man maie do no sinne wiþ his wif
Ne hurt him self wiþ his owen knyf 1840
Nowe we haue leue to pley vs be þe lawe
Thus laboureþ he til þat þe daie gun dawe
And þan he takeþ a soppe in fine clarre
And vp riht in his bedde þan sitteþ he 1844
And after þat he songe ful loude *and* clere
An kessed his wif *and* maade wantoun chere
He was al coltisshe *and* ful of ragerie
And ful of Girgun as is a flecked pye 1848

460 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

The slakke skyn / aboute his nekke shaketh
Whil þat he song / so chaunteth he and craketh
But god woot what þat May thoghte in hir herte
Whan she hym saugh / vp sittynge in his sherte 1852
In his nyght cappe / and with his nekke lene
She preyseth nat his pleyyng worth a bene
Thanne seide he thus / my reste wol I take
Now day is come / I may no longer wake 1856
And doun he leyde his heed / and sleepe til pryme
And afterward / whan þat he saugh his tyme
Vp ryseth Ianuarie / but fresshe May
Heeld hire chambre / vn-to the fourthe day 1860
As vsage is / of wyues / for the beste
ffor euery labour/ som tyme moot han reste
Or elles / longe may he nat endure
This is to seyn / no lyues creature 1864
Be it of fyssh / or bryd / or beest or man
Now wol I speke / of woful Damyan
That langwissheth for loue / as ye shul heere
Therfore / I speke to hym in this manere 1868
¶ I seye / o sely Damyan allas ¶ Auctor
Andswere to my demaunde / as in this cas
How shaltow / to thy lady fresshe May
Telle thy wo / she wole alwey seye nay 1872
Eek if thou speke / she wol thy wo biwreye
God be thyn helpe / I kan no bettre seye
¶ This syke Damyan / in Venus fyr
So brenneth / that he dyeth for desyr 1876
ffor which / he putte his lyf in auenture
No lenger myghte he / in this wise endure
But priuely / a penner gan he borwe [leaf 113, back]
And in a lettre / wroot he al his sorwe 1880
In manere of a compleynt or a lay
Vn-to his faire / fresshe lady May
And in a purs of sylk/ heng on his sherte
He hath it put and leyde it at his herte 1884

ELLESMERE 294 (6-T. 40 1)

460 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

The slakke skyn / aboute his nekke shaketh
Whil þat he song/ so chaunteth he and craketh
But god woot what þat may thoghte in hir herte
Whan she hym saw / vp sittyng in his sherte 1852
In his nyght cappe / and with his nekke lene
She preiseth nat his pleyyng worth a bene
Thanne seyde he thus / my reste wol I take
Now day is come / I may no lenger wake 1856
And doun he leyde his heed / and sleepe til pryme
And afterward / whan þat he saw his tyme
Vp riseth Ianuarie / but fresshe May
Heeld hir chambre / vn to the fourthe day 1860
As vsage is of wyues / for the beste
ffor euery labour / som tyme moot han reste
Or ellis / longe may he nat endure
This is to seyn / no lyues creature 1864
Be it fissh / or bryd / or beest or man
Now wol I speke / of woful damyan
That langwissheth for loue / as ye shul heere
Ther fore / I speke to hym / in this manere 1868
¶ I seye / o sely Damyan allas Auctor
Answere to my demaunde / as in this cas
How shaltow / to thy lady fresshe May
Telle thy wo / she wol alwey sey nay 1872
Eek if thow speke / she wol thy wo biwreye
God be thyn helpe / I kan no bettre seye
This syke damyan / in Venus fyr venus . God of lone./ [in a later hand.]
So brenneth / that he dyeth for desyr 1876
ffor which / he putte his lyf in auenture
No lenger myghte he / in this wise endure
But priuely / a penner gan he borwe
And in a lettre / wroot he al his sorwe 1880
In manere of a compleynt or a lay [leaf 146]
Vn to his faire / fresshe lady May
And in a purs of sylk heng on his sherte
He hath it put and leyd it at his herte 1884

HENGWET 333 (6-T. 460)

460 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

The slakke skyn a-boute his nekke shakyth
Whil that he song so chuntyth he & crakyth
But god wot wat that May thoughte in hire herte
Whan sche hym say vp syttyn in his scherte 1852
In his nyght cappe & in his nekke lene
Sche preyseth nat his pleying worth a beene
Thanne seyde he thus myn reste wole I take
Now day is come I may no lengere wake 1856
And doun he leyde his heed & slep tyl pryme
And afturward whan that he saugh his tyme
Vp ryseth Ianuarie but frosche may
Held[1] hire chaumbere tyl the fourte day [1 d corrected] 1860
As vsage is of wyuys for the beste
ffor euery labour sumtyme mote han reste
Or ellis longe may he not endure
This is to seyne no lyuys creature 1864
Be it of fysch or bryd or beste or man
¶ Now wele I speke of woful Damian
That languyssep for loue as ze schal heere
Therfore I speke to hym in this manere 1868
I seye O saly Damyan / allas
Answere to myn demaunde as in this cas
How schalt thow to thyn lady frosche May
Telle thyn wo / sche wole alwey seye nay 1872
Ek zif thu speke sche wole thyn wo bi-wreye[2] [leaf 220] [2 y corrected]
God be thyn helpe I can no betere seye
This syke Damyan in Venus fyr
So brennyth that he deyeth for desyr 1876
ffor which he put his lyf in auenture
No lengere myghte he in this lyf endure
But pryuyly a pennere gan he borwe
And in a lettere wrot he al his sorwe 1880
In maner of a compleynt or a lay
Vn-to his fayre frosche lady May
And in a purs of silk he hyng on his scherte
He hath it put & leyd it at his herte 1884

CAMBRIDGE 105 (6-T. 460)

þe slakke skyn aboute his nekke schakeþ
Whil þat he sang so chaunteþ he and crakeþ /
But god wot what may þouȝte in hire herte /
Whan sche him saugh vp sittyng in his scherte 1852
In his night cappe and wiþ his nekke lene /
Sche preyseþ nouȝt his pleying worþ a bene
þenne seyde he þus my restyng wol I take
Now day is come I may no lenger wake 1856
And doun he leyd his hood and sleep til prime
And afterward whan þat he saugh his tyme
vp ryseþ Ianuare but/ freissche may
holt hire chambre vnto þe ferþe day 1860
As vsage is of wyues for þe beste /
for euery labour som tyme mot haue reste
Oþer elles longe may he nouȝt endure
þis is to say no lyues creature 1864
Be it of fisch or brid or best or man
Now wol I speke of wofull dauyan
þat langureþ for loue as ȝe schullen heere
þerfore I speke to him in þis manere 1868
I say O sely Damyan allas
Answere to þis demaunde as in þis cas
how schalt þou þy lady freisshe may
Telle þy wo sche wole alway say nay 1872
Eke if þou speke sche wil þy wo bewreye
God be þin helpe I can no bettre seye [leaf 131]
þis sike damyan in venus fyre
So brenneþ þat he deyeþ for desire 1876
ffor which he putte his lif/ in aduenture
No lenger miȝt he in þis wise endure
But priuyly a penner gan he borwe
And in a *lettre* wrot he alle his sorwe 1880
In maner of a complaynt oþer a lay
vnto þis fair and freissche lady may
And in a purs of silk heng on his schorte
he haþ y-put and leyd it, at his herte/ 1884

þe sclak skyn about his necke shakeþ
While þat he songe so chaunteþ he *and* crakeþ
But good woote what may þouȝt in her hert
Whan she him segh vpsitting in his shert 1852
In his nyȝt cappe and wiþ his necke lene
She ꝑeiseth nouȝt his plesinge worþ a bene
Than seide he þus my resting wil I take
Nowe day is come I may no lenger wake 1856
And doune he leide his hede *and* sclept til prime
And afterward whan þat he segh his tyme
Vp riseþ Ianuare but fresshe may
Holdeþ her chambre vnto þe ferþe day 1860
As vsage is of wives for þe best
ffor euery labours somtyme mot haue rest
Oyþer ellis longe may he nouȝt endure
þis is to saye no lyues creature 1864
Be it of fissh . or brid of beest or man
Now wil I speke of woful damyan
þat languowreþ for loue as ȝe shul here
Therfore I speke to him in þis manere 1868
I say o. sely damyan allas
Answere to þis demaunde as in þis cas
Howe shalt þou to þi lady fressh[e] May
Telle þi woo she wil alway sey nay 1872
Eke if þowe speke she wil þi woo bywreye
God bene þine helpe I can no better seye
¶ This seke Damyan in Venus fire [leaf 132]
So brenneþ þat he deyeþ for desire 1876
ffor whiche he putte his lif in auenture
No lenger myȝt he in þis wise endure
But priuely a penner gan he borowe
And in a letter wrote he al his sorowe 1880
In manere of a compleint oþer a lay
Vnto þis faire and fressh[e] lady may
And in a purs of selk hong on his shert
He haþ yputte and yleide it at his hert 1884

The slake skynne aboute his necke schakeþ
While þat he songe so chaunteþ he *and* crakeþ
Bot god woote watt male ȝoupe in hire hert [leaf 138]
Whan sché him sawhe vpsitinge in his schert 1852
In hys nyht cappe *and* wiþ his nek lene
Sche preiseþ nouht his pleyinge worþe a bene
Than saide he þus Mi ristinge wil ,I. take
Nowe daie is comme ,I. maie no lenger wake 1856
And doune he laide his hed and slept to prime
And afterward whan þat he sawhe his time
Vpriseþ Ianuer bot þe fresshe maie
Holdeþ hir chambre vnto þe ferþe daie 1860
As vsages is for wives for þe best
For *euery* loboure som time mote haue rest
Opare elles longe maie he nouht endure
This is to seie no lines creature 1864
Be it of fisshe or birde or beste or man
¶ Nowe wil ,I. speke of woful Danyan
þat longuriþ for loue as ȝe schol here
The for ,I. speke to him in þis manere 1868
,I. seye o cely Damyan alas
Answewer to þis demaunde as in þis cas
How schal tow to þi lady fresshe maie
Tel þi woo sche wil al weie seie naie 1872
Eke if þou speke sche wil þi woo be-wreye
God bu þin helpe ,I. can no better seie
This seke Damyan in venus fire
So berneþ þat he deyeþ for desire 1876
For whiche he put his lif in aduenture
Ne lenger myht he in þis wise endure
Bot priuely a pennere gan he borwe
And in a *lettre* wrote he al his sorwe 1880
In manere of a compleint *ofere* a laie
Vnto þis faire *and* fresshe lady maie
And in a purse of silke honge on his schert
He haþ it put *and* leide it att his hert 1884

461 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

The moone / that at Noon was thilke day
That Ianuarie / hath wedded fresshe May
In two of Tawr / was in to Cancre glyden
So longe hath Mayus / in hir chambre byden
As custume is / vn-to thise nobles alle
A bryde / shal nat eten in the halle
Til dayes foure / or .iij. dayes atte leeste
Ypassed been / thanne lat hire go to feeste
The fourthe day compleet fro Noon to Noon
Whan pat/ the heighe masse was ydoon
In halle / sit this Ianuarie and May
As fresshi / as is the brighte someres day
And so bifel / how that this goode man
Remembred hym / vpon this Damyan
And seyde / Seynte Marie / how may this be
That Damyan / entendeth nat to me
Is he ay syk' / or how may this bityde
Hise squieres / whiche that stooden ther bisyde
Excused hym / by cause of his siknesse
Which letted hym / to doon his busynesse
Noon oother cause / myghte make hym tarye
¶ That me forthynketh / quod this Ianuarie
He is a gentil squier / by my trouthe
If that he deyde / it were harm and routhe
He is as wys / discreet/ and as secree
As any man / I woot of his degree
And ther-to manly / and eek scruysable
And for to been a thrifty man right able
But after mete / as soone as euere I may
I wol my self visite hym and eek May
To doon hym / al the comfort that I kan
And for that word / hym blessed euery man
That of his bountee / and his gentillesse
He wolde so conforten in siknesse
His squier / for it was a gentil dede
Dame quod this Ianuarie / taak good hede

1888 1892 1896 1900 1904 1908 1912 1916 1920

461 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

¶ The moone þat at Noon / was thilke day
That Ianuarie / hath wedded fresshe May
In two of Taur / was in to Cancre glyden
So longe hath Mayus / in hir chambre abyden
As custume is / vn to thise nobles alle
A bryde / shal nat eten in the halle
Til dayes foure / or thre dayis atte leeste
Ypassed ben / thanne lat hir go to feste
¶ The fourthe day complet fro noon to noon
Whan þat the heighe masse / was y-doon
In halle / sit this Ianuarie and May
As fressh / as in the brighte Someres day
And so bifel / how that this goode man
Remembred hym / vp on this Damyan
And seyde / Seynte Marie how may it be
That Damyan / entendeth nat to me
Is he ay syk / or how may this bityde
¶ Hys Squyers / whiche þat stooden ther bisyde
Excused hym / by cause of his siknesse
Which letted hym / to doon his busynesse
Noon oother cause / myghte make hym tarye
¶ That me forthynketh / quod this Ianuarye
He is a gentil Squyer / by my trouthe
If þat he deyde / it were harm and routhe
He is as wys / discret' and cek secrue
As any man / I woot of his degree
And ther-to manly / and eek scruysable
And for to be a thrifty man / right able
But after mete / as soone as euere I may
I wol my self visite hym / and eek May
To do hym / al the confort' þat I kan
And for that word / hym blessed euery man
That of his bountee / and his gentillesse
He wolde so / comforten in siknesse
His Squyer / for it was a gentil dede
¶ Dame quod this Ianuarie / tak good hede

1888 1892 1896 1900 1904 1908 1912 1916 1920

461 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

The mone that at noon was thilke day
That Ianuarie hath weddyd frosche May
In two of Taur was in-to Cancre glydyn
So longe hath Mayus in hire chaumbre a-bedyn
As custome is vn-to these nobles alle
A bryde schal nat etyn in the halle
Til foure or thre dayis at the leste
I-passede been thanne lat hire goon to feste
The fourte day compleet from noon to noon
What that the hie masse was I-doon [f. first What]
In halle sit this Ianuarye & May
As frosche as is the bryghte somerys day
And so bi-fel how that this goode man
Remembrede hym vp-on Damyan
And seyde seyntemarye how may this be
That damyan entendith nat to me
Is he ay sik or how may it be-tyde
Hise squyeris that stodyn there by syde
Excusede hym by cause of his siknesse
Whiche lettede hym to doo his busynesse
Noon othir cause myst make hym to tarye
That me forthynkyth quod this Ianuarye
He is a gentil squyer by myn treuthe
3if that he deye it were harm & reuthe
He is as wys descreet & as secre
As ony man I wot of hys degre
And therto manly & ek scruysable
And for to been a thrifty man ryst able
But aftyr mete as sone as euere I may
I wole myn self visite hym & eek May
To don hym al the comfort þat I kan
And for that ilke word hym blyssede euery man
That of his bounte & his gentillesse
he wolde so confortyn in seknesse
his squyer for it was a gentyl dede
Dame quod this Ianuarye tak good heede

1888 1892 1896 1900 [leaf 290, back] 1904 1908 1912 1916 1920

þe more þat' at' noon was þilke day
That' Ianuare haþ wedded þat' freissche may
In tuo of' Taure was in þe Cancre Gliden
So longe haþ sche in hire chambre abyden 1888
As costume is vnto þise noblis alle
A bryde schal nouȝt' eten in þe halle
Til dayes foure oþer þre dayes atte leste
y-passed ben þen lat' hire go to feste 1892
þe ferþe day complet' froo noon to noon
Whan þat' þe hihe masse was y-doon
In halle sitt' þis Ianuare and may
As freissh as is þe brighte someres day 1896
And so bifelle how þat' þis goode man
Remembreþ him vpon þis damyan
And sayde seinte mary how may þis be
That' Damyan entendiþ nouȝt' to me 1900
Is he ay sike or how may þis betyde
his squyers whiche þat' stooden him besyde
Excusynge him be cause of' his seknesse
Which letted him to don his busynesse 1904
Non oþer cause mighte make him care
That' me forþinkeþ quod þis Ianuare
he is a gentil squyer by my trouþe /
If' þat' he deyde it were harm and rouþe 1908
he is as wys discrete and secre
As eny man I wot' of' his degre [leaf 153, back]
And þerto manly and eek' seruisable
And for to ben a þrifty man right' able 1912
But' after mete as sone as euer I may
I wole my self' visite him and eek' may
To don him al þe confort' þat' I can
And for þat' word him blessed euery man 1916
That' of' his bounte and of' his gentilnesse
He wolde so conforten him in his siknesse
His squyer for it' was a gentil dede
Dame quod he þis Ianuar take good hede 1920

þe mone þat' at' none was at' thilk day
þat' Ianuare haþ wedded þat' fressh may
yn two of taure was in þe Cancre gliden
So longe haþ she in her chambere bydeñ 1888
As custumes is vnto þese nobles alle
A bride shal not' eten in þe halle
Til daies foure eiþer thre daies at þe lest'
Ypassed bene þan lat' her goo to þe feest' 1892
þe *ferthe* [1] day complete fro none to none [1 MS iiij]
whan þat' the highe masse was ydone
In halle sitte þis Ianuare *and* may
As fresshe as is þe briȝte somers day 1896
And so bifelle howe þat' þis good man
Remembreþ hym vpon þis Damian
And seide seint' mary how may þis be
That' Damian entendeþ nouȝt to me 1900
Is he ay seke or howe may þis betide
His squyers whicħ þat' stoden hym beside
Excusinge him bycause of his siknesse
Whicħ þat' letted him to do his bysynesse 1904
None oþer cause myȝt' make hym care
þat' me forþenkeþ quod this Ianuare
He is a gentile squyer' be my trouþe
ȝif þat' he deied it' were harme *and* rouþe 1908
He is as wise discrete and secree.
As eny man I woote of his degre
And þerto manly and eke seruisable [leaf 122, back]
And for to bene a þrifty man riȝt' able 1912
But' after mete as sone as euer I may
I wil my self visite hym and eke may
To done him al þe comfort' þat' I can.
And for þat' worde hym blessed euery man 1916
þat' of his bounte *and* his gentilnesse
He wolde so conforten hym in his siknesse
His squyer for it' was a gentile dede
Dame quod he þis Ianuare take good hede 1920

The mone þat att none was þat ilke daie
þat Ianuar haþe wedded þat fressche maie
In tuo of taure was in þe Cankre gliden
So longe haþe sche in hir chambre byden 1888
As custume is vnto þis noblis all
A bride schal nouhte eten in þe hall
Til daies foure oþere þre att leste
.I.-passed buen þan late hir go to feste 1892
The fourte daie complete fro none to none [leaf 136, back]
Whan þat þe hihe messe was done
In hall sitteþ þis Ianuer *and* maie
As fresshe as is þe briht somers daie 1896
And so be-fel howe þat þis goode man
Remembreþ him vpon þis Damian
And seide seinte marie howe maie þis be
þat Damyan entendeþ nouht to me 1900
Is he aie seke or howe maie þis be-tide
His swyers whiche þat stoden him be-side
excuseinge him be cause of his sekenesse
Whiche þat letid him to done his besinesse 1904
None oþere cause myht make him care
That me for-þinkeþ *quod* þis Ianuare
He is a gentil swyer be my trouþe
If þat he deie it were harme *and* rouþe 1908
He is as wise discrete *and* secre
As any man .I. wote of his degre
And þer-to manly *and* eke seruisable
And for to be a þrifty man riht able 1912
Bot after mete as sone as euer y maie
.I. wil my self viset him *and* eke maie
To done him al þe comfort þat .I. can
And for þat worde blissed him euery man 1916
þat of his bounte and his gentilnesse
He wolde so comforten him in his sekenesse
His swyere for it was a gentil dede
Dame quod he þis Ianuare takeþ good hede 1920

At after Noon / ye *with* youre wo*m*men alle
Whan ye han been in chambre / out of this halle
That alle ye / go se this Damyan
Dooth hym disport, he is a gentil man 1924
And telleth hym / that I wol hym visite
Haue I no thyng but rested me a lite
And spede yow faste / for I wole abyde [leaf 114]
Til that ye slepe / faste by my syde 1928
And *with* that word / he gan to hym to calle
A Squier / that was Marchal of his halle
And tolde hym *cer*teyn thynges / what he wolde
¶ This fresshe May / hath streight hir wey yholde 1932
With alle hir wo*m*men / vn-to Damyan
Doun by his beddes syde / sit she than
Confortynge hym / as goodly as she may
This Damyan / whan that his tyme he say 1936
In secree wise / his purs and eek his bille
In which *þat* he / ywriten hadde his wille
Hath put in to hire hand / with-outen moore
Saue *þat* he siketh / wonder depe and soore 1940
And softely to hire / *right* thus seyde he
Mercy / and that ye nat discouere me
ffor I am deed / if that this thyng/ be kyd
This purs hath she / inwith hir bosom hyd 1944
And wente hire wey / ye gete namoore of me
But vn-to Ianuarie / ycomen is she
That on his beddes syde / sit ful softe
He taketh hire / and kisseth hire ful ofte 1948
And leyde hym doun to slepe / and that anon
She feyned hire / as that she moste gon
Ther as ye woot *þat* euery wight moot neede
And whan she of this bille / hath taken heede 1952
She rente it/ al to cloutes atte laste
And in the pryuee / softely it caste
Who studieth now / but faire fresshe May
Adoun / by olde Ianuarie she lay 1956

[At af[1]]ter mete / ye with youre wommen alle
[Wh[1]]an ye han ben in chambre / out of this halle [[1] *Rats.* if 146, back]
[T[1]]hat alle ye go / to this Damyan
Dooth hym disport he *is* a gentil man 1924
And telleth hym / *þat* I wol hym visite
Haue I no thyng but rested me a lite
And spede yow faste / for I wol abide
Til that ye slepe / faste by my syde 1928
And with that word / he gan to hym to calle
A Squier / that was Marchal of his halle
And tolde hym *cer*tein thynges / what he wolde
¶ This fresshe May / hath streight hir wey yholde 1932
With alle hir wommen / vn to Damyan
Doun by his beddes syde / sit she than
Confortyng hym / as goodly as she may
¶ This Damyan / whan *þat* his tyme he say 1936
In secree wise / his purs and eek his bille
In which / *þat* he ywriten hadde his wille
Hath put in to hir hand / with oute moore
Saue *þat* he siketh / wonder depe and soore 1940
And softely to hire / right thus seyde he
Mercy / and *þat* ye nat discouere me
ffor I am deed / if *þat* this thyng be kyd
This purs hath she / in with hir bosom hyd 1944
And wente hir wey / ye gete namoore of me
But vn to Ianuarie / ycomen is she
That on his beddes syde / sit ful softe
And taketh hire / and kisseth hire ful ofte 1948
And leyde hym doun to slepe / and that anon
She feyned hire / as *þat* she moste gon
Ther as ye woot that euery wight moot nede
And whan she of this bille / hath taken hede 1952
She rente it al to cloutes / at the laste
And in the pryuee / softely it caste
¶ Who studieth now / but faire fressne May
Adoun / by olde Ianuarie she lay 1956

At aftyr mete ȝe with ȝore women alle
Whan ȝe han been in chau*m*bere out of this halle
That alle ȝe go to se this damyan
Doth hy*m* disport he is a gentil man 1924
And tellyth hy*m* that I wele hy*m* visite
Haue I no thyng but restede me a lyte
And speede ȝow faste for I wele a-byde
Til that ȝe slepe faste by myn syde 1928
And with that word he gan to hy*m* to calle
A squyer that was marchale of his halle
And told hy*m* serteyn wordis that he wolde
This frosche May hath streyt hire woye I-holde 1932
With alle hire wemen on to Damyan
Doun by his beddis syde sit sche than
Confortyn*g*e hym as goodly as sche may
This damyan whan that his tyme he say 1936
In secre wyse his purs & ek his bille
In which that he I-wrytyn hadde[1] his wille [[1] he erased]
Hath put In-to hire hand w*ith*-outyn moore
Saue *þat* he sikyth wondyr deepe & soore 1940
And softely to hire thus seyde he
Mercy & that ȝe nat discouere me
ffor I am deed ȝif that this thyng be kyd
This purs hat[h] sche / in w*ith* hire bosu*m* hid 1944
And we*n*te hyre woy ȝe gete no more of me
But vn-to Ianuarye I-comyn is. sche
That on his. beddis. syde sat ful softe
And t[h]akyth hire & kysseth hire ful ofte 1948
And leyde hy*m* dou*n* to slepe & that a-non [leaf 270]
Sche feynede hire as that sche muste goon
There as ȝe wot that euery man *mot* neede
And whan sche of that bille hath taky*n* heede 1952
Sche rente it al to cloutis at the laste
And in the pryue softely it caste
¶ Who stodyeth now but fayre frosche May
A-doun by olde Ianuarye sche lay 1956

That[t] at[t] after mete 3e wiþ 3our wommen alle
Whan 3e han ben in chambre out[t] of þis halle
That[t] alle 3e gon to se þis Damyan
Doþ him disport[t] he is a gentil man 1924
And telleþ him þat I wil him visite
haue I no þing[g] but rested me a lite
[and spede yow faste / for I wol abide
til that ye slepe / right bi my side] [MS Arch. Seld. B. 14]
Now wiþ þat[t] worde he gan to him calle
A squyer þat[t] was marschal of his halle
And tolde him certeyn þinges what[t] he wolde
This freisshe may haþ streyt[t] hir weye holde 1932
Wiþ alle hire wommen vnto þis damyan
Doun by his beddes syde sat[t] sche þan
Confortyng[g] him as goodly as sche may
This damyan whan he his tyme say 1936
In secret[t] wise his purs and eek[k] his *bille*
In which þat[t] he writen hadde his wille
haþ putte in to hire hond wiþouten more
Saue þat[t] he siked wonder sore 1940
And softely to hire right þus sayde he
mercy and þat[t] 3e discouereþ nou3t[t] me
for I am ded if[f] þat[t] þis þing[g] be kyd
This purs haþ sche wiþinne hir bosme hid 1944
And went[t] hir way 3e gete nomore of[f] me
But[t] vnto Ianure y-comen is sche
And on his beddes syde sitte ful softe
He takeþ hire and kisseþ hire ful ofte [leaf 154] 1948
And leyde him doun to slepe and þat[t] anon
Sche feyned hire as þat[t] sche moste gon
per as 3e woot[t] þat[t] euery wight[t] mot[t] neede
And when sche of[f] þis bille haþ taken heede 1952
Sche rent[t] it al to cloutes at[t] þe laste
And in þe pryue softely sche it caste
Who studieþ now but[t] fayre freisshe may
And a doun by Ianuer sche lay 1956

That[t] at[t] aftere mete 3e wiþ 3oure wommen alle
Whan 3e han bene in chambre out[t] of þis halle
That[t] alle 3e goon to se þis damyan
Doþ him disport[t] he is a gentile man 1924
And telleþ him þat I wil him visite
Haue I no þinge but[t] rested me a lite
[And spede 3ou faste ffor I wol[l] abyde [MS Reg. 17 D 15, leaf 116; no gap in Petworth.]
Tyll[l] þat ye slepe ffaste by my syde] 1928
Now wiþ þat[t] word he gan to hym calle
A sqwier þat[t] was a marshal of his halle
And tolde him certeyn þinges what[t] he wold[l]
þis fresshe may haþ streight[t] her way yhold[l] 1932
Wiþ all[l] her wommen vnto þis Damyan
Doune by his beddes side satte she þan
Confortinge him as she goodly may
This Damyan whan he his tyme say 1936
In secrete wise his purs and eke his bille
In whiche þat[t] he writen had al his wille
Haþ putte into her honde wiþ-outen more
saue þat[t] he sikked wondere sore 1940
And softly to hure riȝt[t] þus seide he
Mercy and þat[t] 3e diskeuere nou3t[t] me
ffor I am dede if[f] þat[t] þis þinge be kidde
þis purs haþe she in her bosom hidde 1944
And went[t] her way 3e gete no more of me
But[t] vnto Ianuare ycommen is she
And on his beddys side sitte ful soft[t]
He takeþ hur[r] an kisseþ hure ful oft[t] 1948
And leide hym doune to slepe and þat[t] anõn [leaf 122]
She feyned hure as þoo she most[t] gõn
Ther as she woote þat[t] euery wiȝt[t] mote nede
And whan she of þis bille haþ taken heede 1952
She rent[t] it al to cloutes at[t] þe last[t]
And in þe prinee softly she it cast[t]
Who stodieth nowe but[t] feire fresshe may
And adoune by Iannare she lay 1956

Att þe after mete 3e wiþ 3oure wemmen all
Whan 3e haue buen in chambre oute of þis hall
þat al 3e gone to se þis Damyon
Doþe him disporte he is a gentile mon 1924
And telleþ him þat .I. wil him vesyte
Haue .I. noþinge bot rest me a lyte
[And spede you faste for y wol abide [Harl. 7335, lf 122: not in Sloane 1685, lf 98; or Harl. 175o, lf 83, &; or Sloane 1686, lf 100, &; or Reg. 18 C 2, Leaf 99; or Harl. 7333, leaf 74.]
Til that ye slepe faste be my syde] 1928
Nowe wiþ þat worde he gan to him calle
A swyer þat was marchal of his hall
And tolde him certeine þinges whatt he wolde
This frische maie haþ streiht her wcie yholde 1932
Wiþ al hire wemmen vnto þis Damyan
Doune be his bed side satt sche þan
Comforteing him as goodly as sche maie
This Damyan whan þat he his tim saie 1936
In secrete wise his purse *and* eke his bille [leaf 137]
In whiche þat he had wreten al his wille
Haþ pute in to hir honde wiþ-outen more
Saue þat he syked wonder sore 1940
And sope to hir riht þus seide he
Mercye *and* þat 3e discouereþ nouht me
For .I. am dede if þat *þis þinge* be kidde
This purs haþ sche inne withe hire bosome hidde 1944
And went hir waie 3e gette no more of me
Vn-to Ianuer Commen is sche
An on his bedde side sitte ful soft
He takeþ hir *and* kisseþ hire ful oft 1948
And leide him doune to slepe *and* þat anone
Sche feyne hir þat sche most gone
þer as 3e woto þat euery whight must nede
And whan sche of þis bill haþ taken hede 1952
Sche rent it al to cloutes atte þe last
And in þe þrive softly sche it cast
Who stodieþ nowe bot faire fresche maie
And a-doune be Ianuare sche laie 1956

That sleepe / til þat the coughe / hath hym awaked
Anon he preyde hire / strepen hire al naked
He wolde of hire he seyde / han som plesaunce
And seydu / hir clothes / dide hym encombraunce 1960
And she obeyeth / be hire lief or looth
But lest ye precious folk / be with me wrooth
How that he wroughte / I dar nat to yow telle
Or wheither / þat hire thoughte it Paradys or helle 1964
But heere I lete hem / werken in hir wyse
Til euensong rong and þat they moste aryse
Were it by destynee / or by auenture
Were it by Influence / or by nature 1968
Or constellacion / that in swich estaat
The heuene / stood that tyme fortunaat
Was for to putte a bille / of Venus werkes
ffor alle thyng hath tyme / as seyn thise clerkes 1972
To any womman / for to gete hir loue
I kan nat seye / but grete god aboue
That knoweth / that noon Act is causeles [leaf 114, back]
He deme of al / for I wole holde my pees 1976
But sooth is this / how that this fresshe May
Hath take / swich impression that day
ffor pitee / of this sike Damyan
That from hire herte / she ne dryue kan 1980
The remembrance / for to doon hym ese
Certeyn thoghte she / whom þat this thyng displese
I rekke noght / for heere I hym assure
To loue hym best of any creature 1984
Though he namoore hadde than his sherte
Lo pitee / renneth soone in gentil herte
¶ Heere may ye se / how excellent franchise
In wommen is / whan they hem narwe auyse 1988
Som tyraunt is / as ther be many oon
That hath an herte / as hard / as any stoon
Which wolde / han lat hym storuen in the place
Wel rather / than han graunted hym hire *grace* 1992

That sleepe / til þat the cogho hath hym awaked
Anon he preyde / strepen hire al naked
He wolde of hire he seyde / han som plesaunce
He seyde / hir clothes / dide hym encombrance 1960
And she obeyeth / be hir lief or looth [leaf 147]
But lest þat precious folk/ be *with* me wrooth
How þat he wroghte / I dar nat to yow telle
Or wheithir / it thoughte Paradys / or helle 1964
But heere I lete hem werken / in hir wise
Til euensong rong and *þat* they moste arise
Were it by destynee / or by auenture
Were it by Influence / or by nature 1968
Or constellacioñ / that in swich estat
The heuene stood / that tyme fortunat
As for to putte a bille / of Venus werkes
ffor alle thyng hath tyme / as seyn thise clerkes 1972
To any womman / for to gete hir loue
I kan nat seye / but grete god aboue
That knoweth / þat noon Act is causeles
He deme of al / for I wil holde myn pees 1976
¶ But sooth is this / how *þat* this fresshe May
Hath taken / swich impressioñ that day
Of pitee / on this syke Damyan
That from hir herte / she ne dryue kan 1980
The remembrance / for to doon hym ese
Certeyn thoghte she / whom þat this thyng displese
I rekke nat for here I hym assure
To loue hym best of any creature 1984
Though he namoore hadde / than his sherte
Loo / pitee renneth soone / in gentil herte
¶ Heere may ye se / how excellent franchise
In wommen is / whan they hem narwe auyse 1988
Som tirañt is / as ther be many oon
That hath an herte / as hard as is a stoon
Which wolde / han leten sterben / in the place
Wel rather / than han graunted hym hir *grace* 1992

That slepte tyl that the co'he[1] hath hym a-wakyd
A-non he preyede hire to stryppe hire al nakyd [1 *first* coghe]
He wolde of hire he seyde han sum plesaunce
And seyde hire clothis dide hym encumbraunce 1960
And sche obeyeth be hire lef or loth
But lest the precious folk be *with* me wroth
How that he wrouȝte I dar not to ȝow telle
Or whethir hire thoughte it [2]aradys or helle 1964
But heere I lete hem werke in hire wyse
Til euynsong rong & thanne they muste ryse
Were it by destany or by auenture
Were it by influence or by nature 1968
Or constellacioun / that in swich estat
The heuene stood / that tyme fortunat
ffor to putte a bille / forth of venus werkis
ffor alle thyn*ge* hath tyme / as sey these clerkys 1972
To ony woman for to geete hire loue
I can not seye but greete god a-boue
That knowith that noon act is causeles
He deeme of alle / for I wil holde myn pees 1976
But soth is this how that this frossche May
Hath take swich empresciou*n* that day
Of pite of this ilke damyan
That from hire herte sche ne *dryue* can 1980
This [2]remembraunce for to doon hy*m* ese [2 rme *altered*]
Sertayn thouȝte sche / *whom* that this thy*n*g displese
I rekke not / for here I hym assure
To loue hym best/ of ony *cr*iature 1984
Thow he namore / hadde thaz *his* scherte
Lo pete rennyth sone / in gentyl herte
Hoere may ȝe se how excellent franchise [*leaf* 57*b*, back]
In wemen is whan they hem weel *a*-vise 1988
Sum tyraunt is as theere been manyon
That hath[3] an herte as hard as is a ston [3 h *inserted*]
Which wolde a lat hym steruyn *in* the place
Wel rathere than grauntyn hy*m* hire grace 1992

That sleep til þat þe coughe him hap awaked
Anon he preyed hir to strepen hire al naked
he wolde of hire he sayde of hire haue som plesaunce
he seyde hire clopes dide him encombraunce 1960
And sche obeyep be he leef or lop
But lest þat precious folk be wip me wrop
how þat he wrouste *I* dar to 3ou nouȝt telle
Oþer whether þat he þouȝt on *paradys* oþer of helle 1964
But I lete hem worchen in here wise
Til euesonge ryngе and þat þey moste aryse /
Were it by destyne oþir by auenture
Were it by influence or by nature 1968
Oþer in constillacíon þat in such estat
The heuenȝ stood þat tyme fortunat
Was for to putte a bille of venus werkis
ffor alle þingȝ hap tyme as seyn þise clerkis 1972
To any womman for to gete hir loue
I can nouȝt say but þe grete god aboue
þat knoweþ þat non acte is causeles
he demeþ of alle for I wol holde my pes 1976
But soþ is þis how þat þis froissche may
hap take such impression þat day
On pite of þis sike Damyan
þat fro hir herte sche ne dryue can 1980
þe remembraunce for to don him ese
Certein þouȝt sche whom þat þis þingȝ displese
I rekke nouȝt for here I him assure
To loue him best of eny creature / [leaf 154, back] 1984
þough he na more nadde þan his scherte
lo pite renneþ sone in gentil herte
Her may 3e se how excellent *franchise*
In wommen is whan þey narwe hem auyse 1988
Som tyraūt þer is as þer ben many oon
þat hap an herte as hard as eny stoon
Which wolde han lete him sterue in þe place
Wel raþer þan haue *grau*nted him þat grace 1992

þat sclepte to þe Coughe hap hym a-waked.
Anon he preide hire to stripe hur naked.
He wold of hur he seide haue som plesaūce
He seide hire clopes did hym encombraūce 1960
And she obeieþ be he leef or loþ
But lest þat precious folk be wip me wrope
How þat he wrouȝt I. dar to 3owe nouȝt telle
Eiþer whedere þat he þouȝt on *paradis* or on helle 1964
But I lete hem worche in her wise
Til euensonge ringe *and* þat þei most arise
were it by destanye eiþer be auenture
were it by influence eiþer be *nature* 1968
Eiþer in *constellacion* þat in suchi estate
þe heuene stood þat tyme fortunate
was forto putte a bille of Venus werkes/
ffor al þingȝ hap tyme as seine þise clerkes 1972
To eny womman forto gete her loue
I can not seie but þe grete god aboue
Thaȝ knoweþ þat none acte is causeles
He demeþ of all for I wil holde my pes 1976
But soþ is þis howe þat þis fresshe may
Hap take such impression þat day
On pite of *þis* sike Damyan
That from her hert she ne drive can 1980
The remembraunce forto done hym ese
Certeine þouȝt she whom þat þis þingȝ displese
I rek not for here I him assure
To loue him beste of eny creature :/ 1984
Though he no more nad þan his shertȝ [leaf 123, back]
lo pite renneþ sone in gentil herte
Here may 3e se howe excellent frauchise
In *wommen* is whan þei narowe *hem* avise 1988
Somme tyraunt per is as bene many oñ
Thaȝ haþ an hertȝ as hard as eny stoñ
Whiche wold han lete him sterue *in* þe place
Wel raþer þan han graunted him þaȝ grace 1992

That slepet til þat þe couhe him haþ awaked
Anone he preide hire to stripen hire al naked
He wolde of hire he seide haue sum plesance
He seide hire clopes did him encumbrance 1960
And sche obeieþ be he leef or loþe
Bot lest þat precious folke be wiþ me wrope
How þat he wrouht .I. dar to 3owe nouht telle
Opere wheþer þat he þouht on *paradis* or of helle 1964
Bot .I. lete hem *werche* in here wise
Te euesonge ringe *and* þat þei mot arise
Were it be destany or auenture
Were it be influence or be nature 1968
Oþer in constillacione þat in suche *estate*
The heuen stoode þat time fortunate
Was for to putte a bil of venus werkes
For al þinge haþe time as seiþe þe clerkes 1972
To any womman for to gete hire loue
.I. kan not sei bot þe grete god aboue
þat knoweþ þat none acte is causeles
He deþ of al for .I. wil holde my pes 1976
Bot soþe is þis howe þat þis maie
Haþ take suche impression þat daie
On pite on þis seke Damyan [leaf 137, back]
That fro hir herte sche ne driue can 1980
The remembrance for to done him ese
Certeine þouht sche whome þat þis þinge displese
.I. rok nouȝt for here .I. him assure
To loue him beste of eny creature 1984
Thouhe he no more hadde þan his scherte
Lo pite renneþ sone in gentile herte
Here maye 3e see howe excellent fraunches
In wemmen is whan þei narwe hem avise 1988
Sum terant þere is as þere be mony one
That haþ an herte as hard as any stone
Whiche wolde haue late him sterue in þe place
Wel raþare þan haue *grau*nted him þat grace 1992

And hem reioysen / in hire cruel pryde
And rekke nat' to been an homycide
¶ This gentil May / fulfilled of pitee
Right of hire hand / a lettre made she 1996
In which she graunteth hym hire verray grace
Ther lakketh noght,' oonly / but day and place
Wher þat she myghte / vn-to his lust suffise
ffor it shal be / right as he wole deuyse 2000
And whan she saugh hir tyme vp on a day
To visite this Damyan / gooth May
And sotilly this lettre / doun she threste
Vnder his pilwe / rede it if hym leste 2004
She taketh hym by the hand / and harde hym twiste
So secrely / that no wight of it wiste
And bad hym been al hool / and forth he wente
To Ianuarie / whan þat he for hym sente 2008
Vp riseth Damyan / the nexte morwe
Al passed was / his siknesse and his sorwe
He kembeth hym / he preyneth hym and pyketh
He dooth / al that his lady lust and lyketh 2012
And eek to Ianuarie / he gooth as lowe
As euere dide / a dogge for the bowe
He is so plesant/ vn-to euery man
ffor craft is al / who so that do it kan 2016
That euery wight,' is fayn to speke hym good
And fully / in his lady grace he stood
Thus lete I Damyan / aboute his nede
And in my tale / forth I wol procede 2020
¶ Somme clerkes / holden that felicitee
Stant in delit/ and therfore certeyn he[9]
This noble Ianuarie / with al his myght' [leaf 115]
In honeste wyse / as longeth to a knyght' 2024
Shoope hym to lyue / ful deliciously
His housynge / his array / as honestly
To his degree / was maked as a kynges
Amonges othere / of hise honeste thynges 2028

And hem reioysen / in hir cruel pryde
And rekke nat' to been an homycide
¶ This gentil May / fulfilled of pitee
Right of hir hand / a lettre maked she 1996
In which she graunteth hym / hir verray grace
Ther lakketh noght oonly / but day and place
Wher that she myghte / vn to his lust suffise
ffor it shal be / right as he wol deuyse 2000
[And[1]] whan she saw hir tyme / vp on a day [[1] Eats. lf 147, bb]
[To[1]] visite this Damyan / goth May
And subtilly / this lettre doun she threste
Vnder his pilwe / rede it if hym leste 2004
She taketh hym by the hand / and harde hym twiste
So secrely / that no wight of it wiste
And bad hym be al hool / and forth she wente
To Ianuarie / whan þat he for hir sente 2008
¶ Vp riseth Damyan / the nexte morwe
Al passed was / his siknesse and his sorwe
He kembeth hym / he prayneth hym and pyketh
He dooth / al that his lady lust and lyketh 2012
And eek to Ianuarie / he goth as lowe
As euer dide / a dogge for the bowe
He is so plesant' vn to euery man
ffor craft is al / who so þat do it kan 2016
That euery wight' is fayn to speke hym good
And fully / in his ladyes grace he stood
Thus lete I Damyan / aboute his nede
And in my tale / forth I wol procede 2020
¶ Somme clerkes / holden þat felicitee
Stant in delit' and therfore certeyn he
This noble Ianuarie / with al his myght'
In honeste wise / as longeth to a knyght 2024
Shoope hym to lyue / ful deliciously
His housyng' his array / as honestly
To his degree / was maked / as a kynges
Amonges othere / of his honeste thynges 2028

And hem reioysyn in hire crewel pryde
And rekkyn nat to been An homytyde
This gentil May fulfyld of pitee
Ryȝt of hire owene hand makede sche 1996
In which sche grauntyth hym hire werra' grace
There lakkyth not but only day & space
Where that sche myȝte vn-to his lust suffyse
ffor it schal been ryȝt as ȝe wele deuyse 2000
And whan sche saugh hire tyme vp-on a day
To visite þis Damyan/ goth May
And subtyly this lettere doun sche threste
Vndyr his pilwe rede it ȝif him leste 2004
Sche takyth hym by the hand & harde[1] hym twyste [[1] Tile corrected]
So secrely that no man of it wyste
And bad hym been al hol / & forth sche wente
To Ianuarye whan that he for hire sente 2008
¶ Vp ryseth Damyan[2] the nexte morwe [[2] a corrected]
Al passede was his siknesse & his sorwe
And kymbith hym & proynyth[3] hym & pikyth [[3] a partly altered to o]
He dooth al th^at hym luste & lykyth 2012
And ek to Ianuarye he goth as lowe
As euere dede a dogge for the bowe
He is so plesaunt on to euery man
ffor craft is al / ho so do it can 2016
That euery wyȝt is fayn to don hym good
And fully in his ladyis grace he stood
Thus leete I Damyan a-boute his neede
And in myn tale forth I wele procede 2020
¶ Some clerkis seyn that felicitee
Stant in delyt / & therfore serteyn he
This noble Ianuarie with al his myȝt
In honeste wys as longith to a knyȝt 2024
Schop hym to lyue ful delyciously [leaf 271]
His housynge his a-ray as honestely
To his degre was makyd as a kyng is
A-mongis his othere honeste thyngis 2028

And hem reioysen in here cruel pryde
And recched nouȝt to ben an homicide
¶ This gentil may fulfild of alle pite
Right so of hire hond a *lettre* made sche
In which sche *graunteþ* him of hire *verray grace*
þer lakeþ nouȝt oonly but day and space
Wher þat sche mighte to his lust suffise
ffor it schal be right as he wol deuyse
And whan sche saugh hire tyme vpon a day
To visite þis damyan goþ faire may
And sutilly þis *lettre* doun sche priste
vnder his pilwe rede iff him liste
Sche takeþ him by þe hond and harde him twiste
So secrely þat no wiȝt it wiste
And bad him be al hool and forþ sche wente
To Ianuare whan þat he for hire sente
vp ryseþ Damyan þe nexte morwe
Al passed was his sikenesse and his sorwe
he kembeþ him and proyneþ him and pikeþ
he doþ al þat þis lady lust and likeþ
And eke to Ianuare he goþ as lowe
As euer did a dogge for þe bowe
he is so plesaunt vnto euery man
ffor craft is al who so þat it can
þat euery wiȝt is fayn to teche him good
And fully in his lady grace he stood
þus lete I Damyan aboute his nede
And my tale forþ I wil procede [leaf 125]
Some clerkes halden þat felicite
Stant in delite and perfore he
This noble Ianuare wiþ alle his might
In honeste wise as longeþ to a knight
Schop him to lyue ful deliciously
his housynge his array al honestely
To his degre was maked as a kinges
Among oþir of his honeste þinges

And hem reioysen in her cruel pride
And recched nouȝt to bene an homycide
This gentile may fulfilled of al pite
Riȝt so of hure honde a *lettre* made she
In whiche she *graunteþ hym* of hire *verrey grace*
Ther lakeþ nouȝt only but day *and* space
wher þat she myȝt to his lust suffice
ffor it shal be riȝt as he wil deuise
And whan she seeghe her tyme vpon a day
To visite þis Damyan goþ faire May
And subtily þis letter doune she prestt
Vnder his pilowe rede if hin lestt
She takeþ him by þe hond and hard hym twistt
So secrely þat no wiȝt it wistt
And bad him be al hole and forþ she wente
To Ianuare whan þat he for her sente
Vp riseþ Damyan the nexte morwe
Al passed was his siknesse & his sorowe
He kembeþ him and proyneþ hym *and* pykeþ
He doþ al þat his lady lustt and likeþ
And eke to Ianuare he goþ as lowe
As euere did a dogge for þe bowe
He is so pleasantt to euery man
ffor craftt is al who þatt itt can
þatt euery wightt is fayn to teche hym *good*
And fully in his lady grace he stoode
Thus lete I Damyan aboute his nede
And in my tale forþ I wil procede [leaf 126]
Somme Clerkes holden þat ffelicite
Stantt in delite and perfor he
This noble Ianuare wiþ al his myȝtt
In honestt wise as longeþ to a knyȝt
Shope him to lyve ful deliciously
His howsingt his aray al honestly
To his degree was maked as of kingges
Amonges oþere as of honestt pingges

And hem reioysen in þeire crouel pride
And recchep nouȝt to bue an homycide
This gentil maie ful filled of al pite
Riht so of hire honde a letter maade sche
In whiche sche *graunteþ* him of hire verraie grace
Thar lakeþ nouht onely bot daie *and* place
Where þat sche miht to his lust suffice
For it schal bue riht as he wil deuise
And whan sche see hire tim vpon a daie
To visite þis Damyan gope þis faire maie
And sotelly þis letter doune sche þrest
Vnder his pilowe rede if him lest
Sche takeþ him be þe hondo *and* harde him tueste
So secretely þat no whight it weste
And bad him be al hole *and* forþe sche wente
To Ianuare whan þat he for hire sente
Vp risepe Damyan þe next morwe
Al passed was his sekenes *and* his sorwe
He kembeþ him *and* proyneþ *and* pikeþ
He doþ al þat his lady luste *and* likeþ
And eke to Ianuare he gope as lowe
As euere dide a doge for þe bowe
He is so plesante to euery man.
Fro craft it is who þat it can
þat euery whight is feine to teche him goode
And fully in his ladie grace he stode
Thus lete .I. Damyan aboute his nede
And my tale forþe .I. wil procede
Somme clerkes halden þat felicite
Stant in delite *and* þarefor he
This Noble Ianuare wiþ al his myht
In honest wise as longeþ to a knyht
Schope him to leue ful deliciously
His housynge his arraie al *honestly*
To *his* degre was maked as *kynges*
Amonge oþere of his honest þinges

465 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

He made a gardyn / walled al with stoon
So fair a gardyn / woot I nowher noon
ffor out of doute / I verraily suppose
That he / þat wroot the romance of the Rose 2032
Ne koude of it / the beautee wel deuyse
Ne Priapus / ne myghte nat suffise
Though he be god of gardyns / for to telle
The beautee of the gardyn / and the welle 2036
That stood vnder a laurer / alwey grene
fful ofte tyme / he Pluto and his queene
Proserpina / and al hire fairye
Disporten hem / and maken melodye 2040
Aboute that welle / and daunced as men tolde
¶ This noble knyght this Ianuarie the olde
Swich deyntee hath / in it to walke and pleye
That he wol no wight suffren bere the keye 2044
Saue he hym self / for of the smale wyket
He baar alwey / of siluer a Clyket
With which / whan þat hym leste he it vnshette
And whan he wolde / paye his wyf hir dette 2048
In Somer seson / thider wolde he go
And May his wyf / and no wight but they two
And thynges / whiche þat were nat doon a bedde
He in the gardyn / parfourned hem and spedde 2052
And in this wyse / many a murye day
Lyued this Ianuarie / and fresshe May
But worldly Ioye / may nat alwey dure
To Ianuarie / ne to no creature 2056
O sodeyn hape / o thou fortune Instable ¶ Auctor ☙
Lyk to the Scorpion / so deceyuable
That flaterest with thyn heed / whan thou wolt synge
Thy tayl is deeth / thurgh thyn enuenymynge 2060
O brotil Ioye / o sweete venym queynte
O Monstre / that so subtilly kanst peynte
Thy yiftes / vnder hewe of stidefastnesse
That thou deceyuest bothe moore and lesse 2064

ELLESMERE 299 (6-T. 465)

465 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

He made a gardyn / walled al with stoon
So fair a gardyn / woot I nowher noon
ffor out of doute / I verraily suppose
That he / þat wroot the Romance of the Rose 2032
Ne koude of it the beautee wel deuyse
Ne Priapus / ne myghte nat suffise
Thogh he be god of gardyns / for to telle
The beautee / of the gardyn and the welle 2036
That stood vnder a laurer / alwey grene
fful ofte tyme / he Pluto and his queene
Proserpina / and al hir ffairye
Disporten hem / and maken melodye 2040
Aboute that welle / and daunced as men tolde [leaf 146]
This noble knyght this Ianuarie the olde
Swich deyntee hath / in it to walke and pleye
That he wol no wight suffre bere the keye 2044
Saue he hym self for of the smal wyket
He bar alwey / of siluer a Clyket
With which / whan þat hym leste / he it vnshette
And whan he wolde / paye his wyf hir dette 2048
In somer seson / thider wolde he go
And May his wyf / and no wight but they two
And thynges / whiche þat were nat doon abedde
He in the gardyn / parfourned hem and spedde 2052
And in this wise / many a murye day
Lyued this Ianuarie / and fresshe May
But worldly ioye / may nat alwey dure
To Ianuarie / ne to no creature 2056
¶ O. sodeyn hape / o. thow ffortune vnstable Auctor.
Lyk to the Scorpion / so deceyuable
That flaterest with thyn heed / whan thow wolt stynge
Thy tayl is deeth / thurgh thyn enuenymynge 2060
O. brotil ioye / o. swete venym queynte
O. Monstre / that so subtilly kanst peynte
Thy yiftes / vnder hewe of stedefastnesse
That thow deceyuest bothe moore and lesse 2064

HENGWRT 338 (6-T. 465)

465 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

He made a gardyn wallede al wyth stoon
So fayr a gardyn woot I nowher noon
ffor out of doute I verrayly suppose
That he that wrot the romauns of the rose 2032
Ne coude of it the beute weel deuyse
Ne priapus ne myȝte nat suffyse
Thow he be god of gardynys for to telle
The beaute of the gardyn & the welle 2036
That stood vndyr a laurer al wey grene
fful ofte tyme he pluto & his queene
Proserpen & al hire fayrye
Disportyn hem & makyn melodye 2040
A-boute that welle & dauncedyn as men tolde
This noble knyght this Ianuarye the olde
Swich deynte hath[1] // in it to walke & pleye [1 h in ext d: 1 uttered]
That he wele no wyȝt suffere to bere þe keye 2044
But he hym self / for of the smale wiket
He bar alwey of syluyr a Clyket
Of which whan that hym lykith he it on-schette
And whan he wolde paye his wyf hire dette 2048
In somyr sesoun thidyr wolde he go
And May his wyf & no wyȝt but they two
And thyng that were nat doon a bedde
He in the gardyn parfornede hem & spedde 2052
And in this wyse manye a merye day
Lyuede this Ianuarye & frossche May
But wordely ioye may non alwey dure
To Ianuarie ne to non creature 2056
¶ O sodeyn hap o fortune onstable
Lyk to the scorpioun so deceyuable
That flateris wythyn hed whan þou wolt stynge
Thyn tayl is deeth thourgh thyn enuenymynge 2060
O bretil Ioye o sweete venym queynte
O Monstre that so subtyly canst peynte
Tynne ȝiftys vndyr colour of stedefastnesse [leaf 271, back]
That thow disseuyst bothe moore & lesse 2064

CAMBRIDGE 297 (6-T. 465)

he hadde a gardyn walled al wiþ stoon	
So fair a gardyn wot' I nowher noon	
ffor out' of' doute I verrayly suppose	
þat' he þat' wroot' þe romance of' þe rose	2032
Ne coupe of' it þe beaute wel deuyse	
ne pryapus ne mighte nat' suffise	
þouz he be god of' gardyns for to telle	
The beaute of' þe gardyn and of' þe welle	2036
þat' stood vnder a laurer alway greene	
fful often tyme king' Pluto and his queene	
Preserpyna and alle hire fayerie	
Disporten hem and maken melodye	2040
aboute þat' welle and daunced as men tolde	
þis noble knight' þis Ianuare þe olde	
Suche deynte haþ in it' to walken and to pleye	
þat' he wol suffre no wight' to bere þe keye	2044
Saue he himself' or of' þe smale wiket'	
he bar alwey of' siluer a clyket'	
Wiþ þe whiche whan þat' him lust' vnschette	
And whan þat' he wolde paye his wijf' his dette	2048
In somer seson þider wolde he go	
And may his wijf' and no wight' but' þay two	
A þinges whiche þat' were nouzt' don a bedde	
þey in þe gardyn performed han and spedde	2052
And in þis wise many a mery day	
lyuede þis Ianuare and freissche may	
But' worldly ioye may nouzt' alwey endure	
To Ianuare ne to no worldly creature [leaf 155, back]	2056
O sodeyn happ O þou fortune vnstable /	
I-like to þe scorpioñ vnstable /	
That' flaterest' wiþ þin heed whan þou wolt' stynge	
Thyn tayl is deþ þoruz þin enuenemynge	2060
O brutel ioye O swete poyson queynte	
O mustier þat' sotilly canst' peynte	
þine ziftes vnder þe hewe of' stedefastnesse	
þat' þou discoynedest' boþe more and lesse	2064

He had a gardyn walled al wiþ stoñ	
So faire a gardyne wote I nowhere noon	
ffor out' of doute I verrely suppose	
þat' he þat' wrote þe romance of þe rose	2032
Ne coupe of hit' þe bewte wel deuise	
Ne priapus ne myzt' not' suffice	
þough he be god of gardynes forto telle	
The bewte of þe gardyne and of þe welle	2036
That' stood vndere a laurere alway grene	
fful ofte tyme king' Pluto *and* his quene	
Preserpyna and al her fairye	
Disporten hem and maken melodye	2040
Abouten þat' welle and daunceden as men told'	
This noble knyght' þis Ianuare þe olde	
Such deynte haþ in it' to walken and to pley	
þat' he wil suffre no wight' to bere þe key	2044
ssaue he him self' for of þe smal wikett	
He bare alway of siluere a cliket'	
Wiþ þe which whan þat' hym lust vnshette	
And whan þat' he wold' pay his wiff his dette	2048
In somer seson þidere wold' he goo	
And may his wiff' and no wizt' but' þei twoo	
And þinges which þat' were not' doñ abedde	
þei in þe gardyn performed han and spedde	2052
And in þis wise mony a mery day	
Lyued þis Ianuare and fresshe may	
But' worldly Ioye may not' alway endure	
To Ianuare ne to no worldely creature	2056
O sodeyn happe . o þou fortune vnstable [leaf 124, back]	
ylike to þe scorpion uariable	
þat' flaterest' wiþ þine heued whan þou wilt stinge ?	
Thy tale is deþ by þine enuenemyng'	2060
O brutel ioye o swete poyson queynt'	
O mystery þat' subtilly canst' peynt'	
Thyne ziftes vndere þe hwe of stidfastnesse	
þat' þou descoynedest' boþ more and lesse .	2064

He had a grardyne al walled wiþ stone	
So faire a gardyne wote .I. ney where none	
For oute of doute .I. verrailly suppose	
þat he þat wrote þe romans of þe rose	2032
Ne coupe of it þe bewte wele deuise	
Ne Priapus ne miht not suffise	
þouhe he be god of Gardyns for to telle	
The beute of þe gardyn *and* of þe welle	2036
That vnder a laurer alwaie grene	
Ful oft time kinge Pluto *and* his queene	
Preserpina . *and* alł hire fairce	
Disporten hem *and* maken melodee	2040
Abouten þat wel *and* daunced as men tolde	
This noble knyht þis Ianuare þe olde	
Suche deinte haþ in hit to walken *and* to pleie	
That he wil suffur no wyht to be þe kaie	2044
Saue he him self for of þe smale wiket	
He bare alwaie of siluer a kleket	
Wiþ þe whiche whan þat him vnschette	
And whan he walde paie his wif hire dette	2048
In somer seson þeder woldo he goo	
And maie his wiff *and no* whiht bot þei tuoo	
An þinges whiche þat were nouht done abedde	
þei in þe Gardeine *performed* haue *and* spadde	2052
And in þis wise mony a mery daie	
Leued þis Ianuare *and* fressche maie	
Bott werldly Ioy mai nouht alweie endure	
To Ianuare ne to no werldly creture	2056
O sodeine happe o þou fortune vnstable	
.L-lyke to þe . þe scorpion vnstable	
þat flaterst wiþ þin hede whan þou wilt stinge	
Thi taile . is deþ *þorahe þine eanenymynge*	2060
O brutel ioye O swete poyson queynte	
O mynester þat solely can peinte	
Thin ȝeftes vnder þe hewe of stedfastnesse [leaf 138, back]	
þat þou decoynedest boþe more *and* lesse	2064

Why hastow Januarie / thus deceyued
That haddest hym / for thy ful freend receyued
And now thou hast biraft hym bothe hise eyen
ffor sorwe of which / desireth he to dyen 2068
¶ Allas / this noble Januarie free
Amydde his lust and his prosperitee
Is woxen blynd / and that al sodeynly [leaf 118, back]
He wepeth and he wayleth pitously 2072
And ther with al / the fyr of Ialousie
Lest þat his wyf / sholde falle in swich folye
So brente his herte / that he wolde fayn
That som man / bothe hym *and* hire had slayn 2076
ffor neither after his deeth / nor in his lyf
Ne wolde he / þat she were loue ne wyf
But euere lyue as wydwe in clothes blake
Soul as the turtle / þat lost hath hire make 2080
But atte laste / after a Monthe or tweye
His sorwe gan aswage / sooth to seye
ffor whan he wiste / it may noon oother be
He paciently / took his Aduersitee 2084
Saue out of doute / he may nat forgoon
That he nas Ialous / euermoore in oon
Which Ialousye / it was so outrageous
That neither in halle / nyn noon oother hous 2088
Nyn noon oother place / neuerthemo
He nolde suffre hire / for to ryde or go
But if þat he / had hond on hire alway
ffor which ful ofte / wepeth fresshe May 2092
That loueth Damyan / so benygnely
That she moot outher dyen sodeynly
Or elles / she moot han hym as hir leste
She wayteth / whan hir herte wolde breste 2096
¶ Vp on that oother syde Damyan
Bicomen is / the sorwefulleste man
That euere was / for neither nyght ne day
Ne myghte he speke a word to fresshe May 2100

Why hastow Januarie / thus deceyued
That haddest hym / for thy fulle freend receyued
And now thow hast biraft hym / bothe his eyen
ffor sorwe of which / desireth he to dyen 2068
Allas / this noble Januarie free
Amydde his lust and his prosperitee
Is woxen blynd / and that al sodeynly
He wepeth / and he waileth pitously 2072
And ther with al / the fyr of Ialousye
Lest that his wyf / sholde falle in som folye
So brente his herte / þat he wolde fayn
That som man / bothe hire and hym had slayn 2076
ffor neither after his deth / ne in his lyf
Ne wolde he / þat she were loue ne wyf
But euere lyue as wydwe / in clothes blake
Soul as the turtle / that lost hath hir make 2080
[Bu[1]]t atte laste / after a Monthe or tweye [2 syll., leaf 126, bk]
[H[1]]is sorwe gan aswage / sooth to seye
ffor whan he wiste / it may noon oother be
He paciently / took his Aduersitee 2084
Saue out of doute / he may nat forgoon
That he nas Ialous / euere moore in oon
Which Ialousye / it was so outrageous
That neither in halle / ne in noon oother hous 2088
Ne in noon oother place / neuer the mo
He nolde suffre hire / for to ryde or go
But if þat he / hadde hond on hir alway
ffor which ful ofte / wepeth fresshe May 2092
That loueth Damyan / so benygnely
That she moot outher dyen sodeynly
Or ellis / she moot han hym as hir leste
She wayteth / whan hir herte wolde breste 2096
¶ Vp on that oother syde / Damyan
Bicomen is / the sorwefulleste man
That euere was / for neither nyght ne day
Ne myghte he speke a word to fresshe May 2100

Whhy hast thow Ianuaria thus dissey uyd
That haddyst hym for thyn fulle frend receyuyd
And now thow hast by-raft hym bothe his Iyen
ffor sorwe of which desyryth he to deyen 2068
Allas this noble Ianuarye free
A-mydde his lust & his prosperitee
Is woxen blynd / & that al sodeynly
He wepith & he wayleth pitously[1] [1 pitously corrected] 2072
And therwithal the fyr of Ielusye
Lest that his wif schulde falle in sum folye
So brente his herte that he wolde fayn
That sum man bothe hym & hire hadde slayn 2076
ffor neythir aftyr his deth ne his lyf
Ne wolde he that sche weere loue ne wyf
But euere lyue as widewe in clothis blake
Soul as the turtle that hat lost hire make 2080
But at the laste aftyr a monyth or tweye
His sorwe gan a-swage soth to seye
ffor whan he wiste / he may noon oþer bee
He paciently takith his aduersite 2084
Saue out of doute he may not for-goon
That he was Ielous euermor in oon
Whiche Ielusye it was so outrageous
That neythir in halle ne in noon othir hous 2088
Ne in non othir place neuere the mo
He nolde suffere hire neythir to ryde or go
But ȝif that he hadde hand on hire alwey
ffor which ful ofte wepith fresche May 2092
That louyth Damyan so benygnely
That sche mot othir deye sodeynly
Or ellys sche mote han hym as hire leste
Sche wayth whan hire herte wolde breste 2096
¶ Vp-on that othir syde ek damyan
By-comyn is the sorwefuleste man
That euere was for neythyr nyȝt ne day
Ne myȝte he speke a worde with frosche May 2100

Why hast þou Ianuare þus deceyued
And haddist him for þi fulle frend receyued
And now þou hast byraft him boþe his eyen
ffor sorwe of which desireþ he to deyen 2068
Alias þis noble Ianuare þat is so fre
Amydde his lust and his *prosperite*
Is woxen blynde and al sodeynly
his deþ þerfore desireþ he outrely 2072
And þer wiþ al þe fyr of Ielousye
leste þat his wijf schulde falle in som folye
So brent his herte þat he wolde fayn
That som man boþe hire and him hadde slayn 2076
ffor neuer [after] his deþ ne in his lyf
Ne wolde he þat scho were loue ne wyf
But euere lyue as a wydewe in clopes blake
Soule as þe turtil doþ þat haþ lost hire make / 2080
But at þe laste after a monþe or tweye
his sorwe gan to swage soþ to seye
ffor when he wiste it, may non oþer be
he paciently took his aduersite 2084
Saf out of doute may he nouȝt forgon
þat he nas Ielous euermore in oon
Which Ielousie it was so outrageous
þat neiþer in halle ne in non oþer hous 2088
he nolde suffre hire for to ryde ne go
Ne in non oþer place neuer þe mo
But if þat he hadde hond on hire alway
ffor which ful ofte wepeþ freisshe may [leaf 126] 2092
That louеþ Damyan so benignely
þat sche moot eyþer deye sodeinly
Or elles sche mote han him at hire leste
sche wayteþ whan hir herte wolde toberste 2096
vpon þat oþer syde Damyan
Bycomen is þe sorwfulleste man
þat euere was for neiþer night nor day
Ne might he speke a word to freisshe may 2100

Why haste þou Ianuare þus deceyued.
And haddest hym for þi ful frende receyued.
And now þou haste byraft hym boþ his eyen
ffor sorowe of whiche desireth he to dyen 2068
¶ Allas þe noble Ianuare þat is so fre
Amydde his lust and his prosperite
Is wexen blynde and al sodeynly
His deep þerfore desireþ he vtterly 2072
And þer-wiþ-al þe fuyre of Ielosie
Leste þat his wif schuld falle in some foly
So brent in his hert þat he wold fayn
That *somme* man boþe hur and hym had slayn 2076
ffor neuere aftere his deþe ne in his liff
Ne wolde he þat she were loue ne wiff
But euere lyue as a widowe in clopes blake
Scol as þe turtel doþ þat haþ lost her make 2080
But at þe last after a monþe or tweye
His sorowe gan to swage soþ to seye
ffor whan he wist it may noon oþer be
He paciently tok his aduersite 2084
Sauf out of doute may he not forgoñ
þat he nas Ialouse euermore in coñ
Which Ialousie was so outrageous
That neiþer in halle ne in noon oþer hous / 2088
He nolde suffre hure forto ride ne goo
Ne in noon oþer place neuer þe moo
But ȝif þat he [had] haade on hir alway
ffor which ful ofte wepeþ freeche may 2092
Thal louеþ Damyan so benygnely:
That she mote eiþer dey sodeynly
Or ellis she mote han him at her list [leaf 125]
She waiteþ whan [her] hert wold al to-brest 2096
Vpon þat oþer side DAmyan
Bycommen is þe sorowfullest man/
þat euer was for neiþere nyȝt no day
Ne myght he speke a word to fresshe may 2100

Whi hast þou Ianuer þus decayued
And haddest him for þi ful freude receyued
And now þou hast be-raft him boþ his eyen
For sorwe of whiche desireþ he to deiȝen 2068
Alas þis noble Ianuare þat is so fre
Amydde his luste *and* his prosperite
Is waxon blinde *and* al sodanly
His deþ þere-for desireþ he vtterly 2072
And þere-wiþ-al þe fire of Ielousye
Lest þat his [wif] schold falle in eum folye
So bernt his hert þat wolde faine
That*s summe* man boþe hir *and* him had sleine 2076
For neuer after his deþ ne in his lif
Ne wolde he þat sche were loue ne wif
Bot euer leue as a wedew in clopes blake
Soule as a tortle doþe þat haþ lost hir make 2080
Bot att þe last after a Moneþ or tuey
His sorwhe gan to swage soþe to sey
For whan he wiste it mai none oþer be
He paciently tok his aduersite 2084
Saf oute of doute maie he noȝt for-gone
þat he nas Ielous euer more in one
Whiche Ielouse it was so outrageous
þat neiþere in hal ne in none oþere hous 2088
Ne in none oþere place neuer þe mo
He nold suffre hir neyþer ride nor go
Bot if þat he hande on hire alweie
For whiche ful of wepeþ frische maye 2092
þat louеþ Damyan so benyngly
þat sche mote eiþer deie sodanly
Or elles sche most han him att hire lust
Sche waiteþ whan hire hert wald birst 2096
Vppon þat oþer side Damyan
Becommen is þe sorwfulhest man
þat euer was for neiþer niht ne daie
Ne myht he speke a worde to fresche maie 2100

As to his purpos / of no swich mateere
But if that Ianuarie / moste *it* heere
That hadde an hand / vp on hire ouereme
But natheles / by writyng to and fro 2104
And *prive* signes / wiste he what she mente
And she knew eek / the fyn of his entente
O Ianuarie / what myghte it thee auaille ¶ Auctor
Thogh thou myghtest se / as fer as shippes saille
ffor as good is / blynd deceyued be 2109
As to be deceyued / whan a man may se
¶ Lo Argus / which þat hadde / an hondred eyen
ffor al þat euere / he koude poure or pryen 2112
Yet was he blent/ and god woot so been mo
That wenen wisly / that it be nat so
Passe ouer is an ese / I sey namoure
¶ This fresshe May / þat I spak of so yoore 2116
In warm wex / hath emprented the clyket
That Ianuarie bar / of the smale wyket
By which / in to his gardyn ofte he wente [fol 116]
And Damyan / that knew al hire entente 2120
The cliket countrefeted pryuely
Ther nys namoore to seye / but hastily
Som wonder / by this clyket shal bityde
Which ye shul heeren / if ye wole abyde 2124
¶ O noble Ouyde / ful sooth seystou god woot ¶ Auctor
What sleighte is it/ thogh it be long and hoot
That he nyl fynde it out / in som manere
By Piramus / and Tesbee / may men leere 2128
Thogh they were kept ful longe streite oneral
They been accorded / rownynge thurgh a wal
Ther no wight / koude han founde out swich a sleighte
¶ But now to purpos / er þat dayes eighte 2132
Were passed / er the Monthe of Iuyl bifille
That Ianuarie / hath caught so greet a wille
Thurgh eggyng of his wyf/ hym for to pleye
In his gardyn / and no wight but they tweye 2136

As to his purpos / of no swich matere
But if þat Ianuarie / moste it heere
That hadde an hand / vp on hire euere mo
But natheles / by writyng to and fro 2104
And pryue signes / wiste he what she mente
And she knew eek / the fyn of his entente
¶ O· Ianuaire / what myghte it thee auaille
Thow myghtest se / as fer as Shippes saille 2108
ffor as good / is blynd deceyued be
As to be deceyued / whan a man may se
Lo Argus / which þat hadde an hundred eyen
ffor al that euere / he koude poure or pryen 2112
Yet was he blent and god woot so been mo
That weneth wisly / that it be nat so
Passe ouer is an ese / and sey namoore
¶ This fresshe May / that I spak of so yoore 2116
In warm wex / hath *printed* the Clyket
That Ianuarie bar / of that smale wyket
By which / in to his gardyn / ofte he wente
And Damyan / that knew al his entente 2120
The Clyket countrefeted pryuely [fol 146]
Ther nys namoore to seye / but hastily
Som wonder / by this Cliket shal bityde
Which ye shal heren / if ye wol abyde 2124
¶ O noble Ouyde / wel sooth seistow god woot
What sleighte is it/ thogh it be long and hoot
That he nel fynde it out/ in som manere
By Pyramus and Theabe / may men lere 2128
Thogh they were kept ful longe / streyte ouer al
They been acorded / rownyng thurgh a wal
Ther no wight koude / han founde out swich a sleighte
But now to purpos / er that dayes eighte 2132
Were passed / er the Monthe of Iuyl bifille
That Ianuarie / hath caught so greet a wille
Thurgh eggyng of his wyf/ hym for to pleye
In his gardyn / and no wight but they tweye 2136

As to his purpos of no swich mateere [leaf 278]
But If that Ianuarie moste it heere
That hadde an hand vp-on hire euere mo
But natheles by wrytyng too & froo 2104
And *prive* sygnys wiste he what sche mente
And sche knew ek the fyn of his entente
O Ianuarye what myȝte it the a-vayle Auctor//
Thow myȝtist se as fer as schepis sayle 2108
ffor also good is blynd disseyuyd bee
As to be disseyuyd whan a man may see
Lo Argus which that hadde an hunderede eyen
ffor al that he coude poure or pryen 2112
ȝit was he blynd as god wot so been mo
That wenyn wisely that it be nat so
Passe ouyr is an ese I seye namoore
This frosche May that I spak of so ȝore 2116
In warm wex hath enpryntit the klyket
That Ianuarye[1] bar of that smale wiket [1 first Ianuarye]
By which in to his gardyn ofte he wente
And Damyan that knew al his entente 2120
The klyket ouantirfetid *priuyly*
There nys no more to seye but hastily
Sum wondyr bi this cliket schal by-tyde
Which ȝe schul here ȝif ȝe wele on byde 2124
O noble ouyde ful soth is seyd god wot Auctor
What sleyȝte is it thow it be longe & hoot
That he nyle it *fynde* out in *sum* manere
By Piramus & Tisbee / may men leere 2128
Thow they were kept ful longe streyt ouyral
They been a-cordit rounynge thorw a wal
Ther^ no with koude a *founde* swich a slyghte
But now to purpos er than dayis eyghte 2132
Were passed er the monyth of Iuil[2] be-fel [2 vii corrected]
That Ianuarie hath caust so greet a wyl
Thour eggyng of his wif hym for to pleye[3] [3 ye corrected]
In his gardyn & no wight but thy tweye 2136

As to his purpos of no such matiere /
But if þat Ianuarie most it here /
þat hadde oon hond on hir euer mo
And napeles by wrytyng to and fro 2104
And pryue signes wist he what sche ment/
And sche knew of þe signe of his entent
O Ianuarie what nighte þe affayle /
þou mightest see as fer as schippes sayle 2108
ffor a[s] good is a blynd disceyued be
As to be deceyued whan a man may se
Lo argus which þat hadde an C. eyen
ffor al þat euer he coupe poure or prien 2112
3it was he blent and god wot so ben mo
þat wenyn wisly þat it nys nat so
Passe ouer is an ese and say nomore
This freissche may of which I spak of yore 2116
In warm wax hap emprynted þis cliket
þat Ianuarye bar of þis smale wyket
By which vnto his gardyn ofte he wente
And Damyan þat knew hire entente 2120
þe clyket countrefeted priuily
Ther nys no more to say but hastyly
Som wonder by his cliket schal betyde /
Which ȝe schullen heere if ȝe woln abyde 2124
O noble Ovyde soþ saist þou god wot
What sleight is it þough it be long and hoot
That he nyl fynde it out in som manere
By Pyramus and Thysbe may men leere [leaf 156, back]
þough þey were kepte ful longe streiȝt ouer al
þey ben acorded rownynge þurgh a wal
þer is no wight couþe han founde out such a sleiȝte
But now to purpos er þat dayes eyȝte 2132
Were passed or þe monþe of Iuyl byfille
þat Ianuarye hap caught so gret a wille
þurgh eggyng of his wijf him for to pleye
In his gardya and no wight but þey tweye 2136

As to his *purpos* of no suche matere
But ȝif þat Ianuare most it here
þat had oon honde vpon hir *euere* moo .
And napeloes by writing to and froo 2104
And priveys signes wist he what she ment
And she knewo of þe eygnes of his entent
¶ O Ianuare what myst þe availe
Thowe myȝtest se as ferre as shippes saile 2108
ffor as good is a blynde desceyued be
As to be disceyued whan a man may se
Loo Arguys whiche þat had an C. eyen
ffor al þat euere he coupe powre eyþere prien 2112
ȝit was he blent and god woot so bene moo /
That wenen wisly þat it nys nat soo
Passo ouer is an ese & say no more
þis fresshe May of which I speke of ȝore 2116
In warme wexe haþ enprinted þis cliketh
þat Ianuare bere of þat smal wiketh
By which vnto his gardyne of[t] he went
And Damyan þat knewe her entent 2120
þe Cliket countrefeted prively
þer nys no more to say but hastely
Somme wondere by þis cliket shal betide
Which ye shal here if ȝe wil abide 2124
O noble Ovide soþe seist þou god wote
What sleyth is it þouhe it be longe & hote
þat he nyl fynde it out in somme maners
By Piramus and Tisbe may men lere 2128
þough þei were kepte ful longe streit ouerall
þei ben acorded rownyng þurgh a wall
Ther nys no wiȝt couþe han founde out such a sleiȝt [leaf 128, bk]
But nowe to purpoos er þat daies viij. 2132
were passed er the monþe of Iuyl byfille
That Ianuare haþ caught so grete a wille
þorowe eggyngs of his wiff him forto pley
In his gardyne and no þing but þei tweye 2136

As to his purpos of no suche matier
Bot *if* þat Ianuare most it here
þat had on honde vpon hire *euermoo*
And neuer les be writeinge *to and* fro 2104
An *priue* signes wist he what sche ment [leaf 139]
And sche knewo of þe syne of his entent
O Ianuare what myht þe *availe*
þouhe þou myht see as fer as schippes saile 2108
For also good is a blynde deceyued be
As to be deceiued whan a man may se
Lo Argus whiche þat hadd . an .C. yene
For all þat euere he coupe poure oþir *prine* 2112
Ȝit was he blent *and* god wote so be moo
That wenene wisly þat it is nouht soo
Passe ouer is an ese *and* seie no more
This fresche maie of whiche .I. spak of ȝore 2116
In warme wax haþe emprintid þis cliket
þat Ianuare bare of þat *smale* wiket
Be whiche *into his* gardine *oft* he went
And Damyan þat knewe hire entent 2120
The cleket *counterfetid priuely*
There is no more to seie bot hastely
Some wonder be his cleket scha[l] be-tide
Whiche ȝe schollen here if ȝe *wollen* abide 2124
O noble Ouide soþe seist þou god wote
What sleyht is it þouhe it be *longe and* hote
That he nil finde it oute in *somme* manere
By Pyramus *and* thesbe maie men lere . 2128
Thouhe þei were kepped ful *longe* streite *ouer* al
Thei biene acorded rowneinge þorughe a wal
There is no whight couþe han founde oute suche a sleihte
Bot nowe to purpos ar þat daies eyhte 2132
Were passe or þe Moneþ of Iuyl befyll
þat Ianuare haþ cauht so *grete* a wil*l*
Thorughe engine of his wife him for to pleie
In his Gardine *and* no whiht bot þei tweie 2136

That in a morwe / vn-to this May seith he
Rys vp my wyf, my loue / my lady free
The turtle voys is herd / my dowue sweete
The wynter is goon / with his[1] reynes weete [[1] his interlined in a later hand]
Com forth now / with thyne eyen columbyn 2141
How fairer been thy brestes / than is wyn
The gardyn / is enclosed al aboute
Com forth my white spouse / out of doute 2144
Thou hast me wounded / in myn herte / o wyf
No spot of thee / ne knew I al my lyf
Come forth / and lat vs taken som disport
I chees thee / for my wyf and my confort 2148
¶ Swiche olde lewed wordes vsed he
On Damyan / a signe made she
That he sholde go biforn / with his cliket
This Damyan thanne / hath opened the wyket 2152
And In he stirte / and that in swich manere
That no wight myghte it se / neither yheere
And stille he sit/ vnder a bussh anon
¶ This Ianuarie / as blynd as is a stoon 2156
With Mayus in his hand / and no wight mo
In to his fresshe gardyn is ago
And clapte to / the wyket sodeynly
¶ Now wyf quod he / heere nys but thou and I 2160
That art the creature / that I best loue
ffor by that lord / þat sit in heuene aboue
Leuere ich hadde / to dyen on a knyf
Than thee offende / trewe deere wyf 2164
ffor goddes sake / thenk how I thee chees
Noght for no coueitise doutelees
But oonly / for the loue / I had to thee [leaf 116, back]
And though þat I be oold / and may nat see 2168
Beth to me trewe / and I shal telle yow why
Thre thynges / certes / shal ye wynne ther by
ffirst loue of Crist/ and to youre self honour
And al myn heritage / toun and tour 2172

That in a morwe / vn to his May seith he
Rys vp my wyf/ my loue / my lady free
The Turtles voys is herd / my dowue swete
The wynter is goon / with reynes wete 2140
Com forth now / with thyne eyen Columbyn
How fairer been thy brestes / than is wyn
The gardyn / is enclosed al aboute
Com forth my white spouse / out of doute 2144
Thow hast me wounded in myn herte / O wyf
No spot of thee / ne knew I al my lyf
Com forth / and lat vs taken oure desport
I chees thee / for my wyf/ and my confort 2148
¶ Swiche olde lewed wordes / vsed he
On Damyan / a signe made she
That he sholde go biforn / with his Clyket
This Damyan thanne / hath opned the wyket 2152
And in he stirte / and that in swich manere
That no wight myghte it se / neither yheere
And stille he sit / vnder a bussh anon
¶ This Ianuarie / as blynd as is a stoon 2156
With Mayus in his hand / and no wight mo
In to his fresshe gardyn / is ago
And clapte to / the wyket sodeynly
Now wyf quod he / here nys but thow and .I. 2160
[Th[1]]at art the creature / that I best loue [[1] Rate. leaf 149, bk]
ffor by that lord / that sit in heuene aboue
Leuere ich hadde / to dyen on a knyf
Than thee offende / trewe deere wyf 2164
ffor goddes sake / thenk how I thee chees
Noght for no coueitise doutelees
But oonly / for the loue I hadde to thee
And thogh þat I be old / and may nat see 2168
Beth to me trewe / and I wol telle yow why
Thre thynges certes / shal ye wynne ther by
¶ ffirst loue of Crist and to your self honour
And al myn heritage / toun and tour 2172

That in a morwe vn-to this May sente heo
Rys vp myn wyf myn loue myn lady free
The turtell voys is herd myn douwe sweete [leaf 272, back]
The wyntir is goon with hise reynys weete[1] [[1] first sweete]
Come forth with thynne eyne columbyn 2141
Hou fayrere been thynne brestis than is wyn
The gardyn is enclosede al a-boute
Come forth myn leue spouse out of doute 2144
Thow hast me wounded in myn herte o wyf
No spot of the ne knowe I al myn lyf
Come forth & lat vs takyn oure disport
I cheese the for Myn wif & myn confort 2148
Sweche olde lowede wordys vsede he
On Damyan a signe made sche
That he schulde go bi-forn with his Cliket
Damyan hath thanne openid the weket 2152
And in he sterte & that in swich manere
That no wyght myghte it wetyn nothir I-here
And stylle he sit vndyr a busch a-noon
This Ianuarie as blynd as is a ston 2156
With Mayus in his hand no wyȝt mo
In to his frosche gardyn is go
And clapte to the weket sodeynly
Now wyf he seyde heere nys but thow & .I. 2160
That art the creatour that I best loue
ffor by that lord that sit in heuene a-boue
Leuere I hadde to deyin on a knyf
Than ȝow offendyn trewe deere wyf 2164
ffor godys sake thynk how I the chees
Nought for no coueytyse doutcles
But only for the loue I hadde to the
And thow that I be old & may not se 2168
Beth to me trewe & I telle ȝow whi
Thre thyngis certis schul ȝe wynne þer-by
ffyrst loue of crist & to ȝoure self honour
And al myn eritage toun & tour 2172

That in a morwe vnto his may sayde he
Rise vp my wijf/ my loue my lady fre
þe turtlis voys is herd my doufe sweete
The wynter is gon with alle his reynes weete 2140
Com forþ now wiþ þin eyen columbyne
how fairer ben þy brestes þan is wyne
þe gardyn is enclosed al aboute
Come forþ my white spouse out of doute 2144
þou hast me wounded in myn herte O wyf
No spotte in þe nas in al þy lyf
Com forþ and let vs taker oure disport
I chees þe for my wyff and my confort 2148
Suche olde lowde wordes vsed he
On damyan a signe made sche
That he schulde go biforn wiþ his clyket
þis damyan haþ opened þe wyket 2152
And in he sterte and þat in such manere
þat no wight might it se ne here
And stille he sitt vnder a bussch anon
This Ianuare so blynd as is a stoon 2156
Wiþ maynus in his hond and no wight mo
In to his freisshe gardyn is he go
And clapte to þe wyket sodeynly
Now wiff quod he her nys but þou and I 2160
þat art þe creature þat I best loue
ffor by þat lord þat sitt vs alle aboue
I hadde leuer deyen on a knyf
Than þe offenden deere trewe wyf [leaf 127] 2164
ffor goddes sake þenk how I þe chees
Nought for no couoytise doutelees /
But oonly for þe loue I hadde to þe
And þough þat I be olde and may nought se 2168
Be to me trewe and I wol telle þou why
Certes þre þinges scholden þe wynne þerby
ffirst loue of crist and to your self honour
And al myn heritage toun and tour 2172

þat in a morwe vnto his may seide he
Rise vp my wif my loue my lady free
The turtels vois is herd my douve swete
The wynter is goon with al his reynes wete 2140
Come forþ nowe with þine eyen columbyne
How feirer bene þi brestes þan bene wyne
The gardyne is enclosed al aboute
Come forþ my white spouse out of doute 2144
þow hast me wownded in myn hert o wiff
No spotte in þe nas in al þi liff
Come forþ and lat vs take our disport
I Cheese þe for my wiff and my comfort 2148
Suche olde loude wordes vsed he
On damyan a signe made shee
That he shulde goo byforn wiþ his cliketh
This damyan haþ opned þe wiketh 2152
And in he sterte and þat in such maners
That no wiȝt myȝt it se ne here
And stille he sitte vnder a bussh anoñ
This Ianuare so blynde as is a stoñ 2156
Wiþ Mains in his honde *and* no wiȝt moo
Into his fresshe gardyne is he goo
And crapte to þe wiket sodeynly
Now wif quod he here nys but þou *and* I 2160
That arte þe creature þat I best loue
ffor by þat lorde þat sitte vs al aboue
I had leuere dyen on a knyff
þan ȝe offended dere trewe wiff 2164
ffor goddes sake þenk how I þe chees
Nouȝt for no couoitȝse doutelees /
But only for þe loue I had to þe [leaf 126]
And þough þat I be olde and may not see 2168
Be to me trewe and I wil telle ȝou why
Certes iij. þinges shul ȝe wynnen þerby
firste loue of Crist and to ȝoure self honour
And al myne heritage tounne *and* toure 2172

That in a mor vn-to his may seide he
Rise vp my wife my loue my lady fre
The turtlys voice is herde my doufe swete
The winter is gone wiþ al Reynes wete 2140
Com forþe nowe wiþ þin eyȝen Columbyne
Howe feirer buen þi brestes þan is wyne
The gardine es enclosed al aboute
Com forþe my white spouse oute of doute 2144
þou hast me wounded in myn hert o wif
No spotte in þe was in al my lif
Com forþ *and* lat vs take oure disporte [leaf 130, back]
.I. chese þe for my wif *and* my comforte 2148
Suche olde lewde wordes vsed he
On Damya[n] a signe Maade sche
þat he scholde go be-forne wiþ his cleket
þis Damyan haþe openede þe weket 2152
And in he sterte *and* þat in suche manere
þat no wight myhte it se ne here
And stiłł he sit vnder a busche anone
This Ianuare so blinde as is a stone 2156
Wiþ Mayns in his honde *and* no whight mo
In to his frische gardein is he goo
And clapped to þe weket sodanlye
Nowe wif *quod* he here nys bot þou *and* .I. 2160
þat art the creature þat .I. best loue
For be þat lorde þat sitteþ vs al aboue
.I. had leuer deyȝen on a knyf
Than þe offenden my dere treue wif 2164
For goddes sake þinke howe .I. þe ches
Nouht for no Couoites doteles
Bott onely for þe loue .I. had to þe
And þouht þat .I. be olde *and* maye nouht see 2168
Be to me trewe *and* .I. wil tel ȝowe whie
Certes þrei þinges schal ȝe winne þere bie
Firste loue of Cristo *and* to ȝowre self honour
And al myne Heritage tonne *and* toure 2172

469 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

I yeue it yow / maketh chartres as yow leste
This shal be doon tomorwe er sonne reste
So wisly / god my soule brynge in blisse
I prey yow first, in couenat ye me kisse 2176
And though þat I be Iulous wyte me noght
Ye been so depe / enprented in my thoght
That whan I considere youre beautee
And ther with al / the vnlikly elde of me 2180
I may nat certes / though I sholde dye
fforbere / to been out of youre compaignye
ffor verray loue / this is with outen doute
Now kys me wyf/ and lat vs rome aboute 2184
¶ This fresshe May / whan she thise wordes herde
Benyngnely / to Ianuarie answerde
But first and forward / she bigan to wepe
I haue quod she / a soule for to kepe 2188
As wel as ye / and also myn honour
And of my wyfhod / thilke tendre flour
Which þat I haue / assured in youre hond
Whan þat the preest to yow my body bond 2192
Wherfore / I wole answere / in this manere
By the leue of yow / my lord so deere
I prey to god / þat neuere dawe the day
That I ne sterue / as foule as wo*m*man may 2196
If euere I do / vn to my kyn that shame
Or elles / I empeyre so my name
That I be fals / and if I do that lakke
Do strepe me / and put me in a sakke 2200
And in the nexte ryuer / do me drenche
I am a gentil wo*m*man and no wenche
Why speke ye thus / ſ but men been eu*er*e vntrewe
And wo*m*men / haue repreue of yow ay newe 2204
Ye han noon oother contenance I leeue
But speke to vs / of vntrust and repreeue
¶ And with that word / she saugh wher Damyan
Sat in the bussh / and coughen she bigan 2208

ELLESMERE 303 (6-T. 469)

469 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

I yeue it yow / maketh chartres as ye leste
This shal be doon to morwe / er sonne reste
So wisly / god my soule / brynge in blisse
I pray yow first in couenant ye me kisse 2176
And thogh þat I be Ialous / wyt me noght
Ye been so depe / emp*r*inted in my thoght
That whan þat I / considere youre beautee
And ther with al / the vnlikly elde of me 2180
I may noght c*er*tes / thogh I sholde dye
fforbere / to been out of youre compaignye
ffor verray loue / this is with outen doute
Now kys me wyf and lat vs rome aboute 2184
¶ This fresshe May / whan she thise wordes herde
Benygnely / to Ianuarie answerde
But first and forward / she bigan to wepe
I haue quod she / a soule for to kepe 2188
As wel as ye / and also myn honour
And of my wifhod / thilke tendre flour
Which þat I haue / assured in youre hond
Whan þat the preest to yow my body bond 2192
Wher fore / I wol answere in this manere
By the leue of yow / my lord so deere
I pray to god / þat neu*er*e dawe the day
That I ne sterue / as foule as womman may 2196
If euere I do / vn to my kyn that shame
Or ellis / I empeyre so my name
That I be fals / and if I do that lakke
Do strepe me / and put me in a sakke 2200
And in the nexte Ryuer / do me drenche [leaf 150]
I am a gentil womman / and no wenche
Why speke ye thus / but men been eu*er*e vntrewe
And wommen haue reproue / of yow ay newe 2204
Ye han / noon oother contenance I leue
But speke to vs / of vntrust and repreue
¶ And with that word / she saw wher Damyan
Sat in the bussh / and coghen she bigan 2208

HENGWRT 342 (6-T. 469)

469 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

I ȝeue it ȝow makyth charteris as ȝow leste
This schal been don to morwe er sunne reste
So wysely myn soule good brynge to blysse
I prey ȝow fyrst in couenau[n]t ȝe me kysse 2176
And thow that I be Ialous wite me noght [leaf 273]
Ȝe been so deepe enpryntid in myn thought
That wha*n* that I considere ȝoure beute
And therwithal the onlikely elde of me 2180
I may not certis thow I schulde deye
fforbeere to been out of ȝoure cu*m*paynye
ffor verray loue this is with-outyn doute
Now kys me wif & lat vs rome a-boute 2184
This frosche may whan sche these wordys herde
Benyngnely to Ianuarye answerde
But fyrst & forward sche be-gan to wepe
I haue quod sche a soule for to kepe 2188
As wel as ȝe & also my honour
And of myn wyfhod [1] theilke tendir flo*ur* [1 h altered]
Whiche that I haue assurede in ȝou*r*e hond
Whan that the prest to ȝow the body bond 2192
Wherfore I wele answere in this manere
By the leue of ȝow myn lord so deere
I preye to god that neuere dauwe þ^e day
That I ne sterve as foule as woman may 2196
Ȝif euere I do on to myn kyn that schame
Oþ*er* ellys I enpeyre so myn name
That I be fals / & if I do that lak
Do strepe me & putte me in a sak 2200
And in the nexte ryuer do me drenche
I am a gentil woman & no wenche
Whi speke ȝe thus but men been euere vntrewe
And women haue repref of ȝow ay newe 2204
ȝe can noon othir cuntenau*n*s I leue
But speke to vs of onthrift & repreue
And with that word sche saw where Damyan
Sat in the busch & coghe sche be-gan 2208

CAMBRIDGE 301 (6-T. 469)

I ȝiue it' ȝow makeþ Chartres as ȝou leste
This schal be do to morwe er sonnes reste
So wisly god my soule bringe in blisse
And preye ȝou on couenaunt þat' ȝe me kisse 2176
And þough þat' I be Ielous wyte me nouȝt
ȝe ben so deepe enprynted in my þouȝt'
þat' whan þat' I considere ȝour beaute
And þer wiþ al þe vnlikly elde of' me 2180
I may nouȝt' certes þough I schulde deye
ffor-bere to ben out' of' ȝour companye
ffor verray loue þis is wiþouten doute
Now kisse me wijf' and let' vs rome aboute 2184
¶ This freissche may whan sche þis wordes herde /
Benignely to Ianuarye answerde
But' first' and forward sche bygan to weepe
I haue quod sche a soule for to keepe 2188
As wel as ȝe and also myn honour
And of' my wifhede þilke tendre flour
Which þat' I haue asseured in ȝour hand
Whan þat' þe prest' to yow my body band 2192
Wher-fore I wol answere in þis manere
Wiþ þe leue of' ȝou my lord so deere
I pray god þat' neuer dawe þat' day
þat' I ne sterue as foule as womman may 2196
If' euer I do vnto my kynne þat' schame /
Oþer elles I empeyre so my name
þat' y be fals and if' I do þat' lak'
To strype me and putte me in a sakk' [leaf 157, back] 2200
And in þe nexte ryuer do me drenche
I am a gentil womman and no wenche
Why speke ȝe þus but' men ben euer vntrewe
And wommen han reproef' of' ȝou ay newe 2204
ȝe can non oþer contynaunce I leeue
But' speke to vs as vntriste and in repreue
And wiþ þat' word sche saugh wher damyan
Sat in þe bussh and knelen he bigan 2208

I ȝeue it' ȝou makeþ Cher[tr]es as ȝou lest'
This shal be doo to morowe er sonne[1] rest' [1 first sonnesse]
So wisly god my soule bringe in blisse
I prey ȝou in couenant' þat' ȝe me kisse 2176
And þouȝe þat' I be Ialous wite me nouȝt'
ȝe ben so depe enprented in my þouȝt'
That' whan I considere ȝoure bewte
And þerwiþal þe vnlikly elde of me 2180
I may not' certes þouȝe I shulde deie
fforbere to bene out' of ȝour' companye
ffor verrey loue þis is wiþ-oute doute
Now kisse me wiff and lat' vs rome aboute 2184
¶ This freesshe may whan she þise wordes herd'
Benignely to Ianuare she answerd'
But' first' and formest' she bygan to wepe
I haue quod she a soule to kepe 2188
As wel as she and also myn honoure
And of my wifhede þilke tendere floure
whiche I haue assured in ȝoure hand'
whan þat' þe preest' to ȝou my body band' 2192
wherfore I wil answere in þis manere
with þe leue of ȝou my lord' so dere
I prey god þat' neuere dawe þat' day
þat' I ne sterue as foule as womman may 2196
If euer I do vnto my kynne þat' shame
Eiþer ellis I enpeire so my name
þat' I be fals And if I do þat' lakke
To stripe me and putte me in a sakke 2200
And in þe next' ryuere do me drenche
I am a gentil womman and no wenche.
whi speke ȝe þus but' men bene euere vntrewe [leaf 126, back]
And wommen ha repreef of ȝou ay newe 2204
ȝe can noon oþer countynancē I leue
But' speke to vs as vntrest' and in repreue
And wiþ þat' worde she segh wher damyan
Satte in þe busshe and knele he bygan 2208

.I. ȝeue it ȝowe make charters as ȝowe liste
þis schal be do to morwe ar sonne ariste
So wissely god my soule bringe in blisse
And pray ȝowe on Couenant þat ȝe me kesse 2176
And þouhe þat .I. be Ielouse wite me nowht
ȝe buen so depe enprinted in myne þouht
þat whan þat .I. considere ȝoure beute
And þere-wiþ-al þe vnlikly elde of me 2180
.I. maie nouht sertes þouhe .I. schold deie
For-bere to be oute ȝoure compaigne
For verrei loue þis is wiþ-outen doute
Nowe kisse me wif and lat vs rome aboute 2184
¶ This frisshe maye whan sche þis wordes herde
Benigly to Ianuare ansewerd
Bot first & forwarde sche began to wepe
.I. haue quod sche a soule for to kepe 2188
As wele as ȝe and also myne honour [leaf 149]
And of my wifhede þilke tender floure
Whiche þat .I. haue assured in ȝoure honde
Whan þat þe preste to ȝowe my body bonde 2192
Wharfor .I. wil ansewer in þis manere
Wiþ loue of ȝoue my lorde so dere
.I. praie god þat neuer dawe þat day.
þat .I. ne sterue as foule as womman maye 2196
ȝif euer y do vnto my kynne þat schame
Or elles .I. enpeire so my name
þat .I. be ffalse and if .I. do þat lake
To stripe me and putte me in a sake 2200
And in þe next Riuere do me drenche
.I. am a gentil womman and no wenche
Whi speke ȝe þus but men ben euyre vntrewe
And wemmen haue repreef of ȝowe ay newe 2204
ȝe can noon oþere continaunce yleue
Bot speke to us as vntreste and in repreue
And wiþ þat worde sche sauhe wher Damyane
Satt in þe busche and knele he beganne 2208

And with hir fynger / signes made she
That Damyan / sholde clymbe vp on a tree
That charged was with fruyt' and vp he wente
ffor verraily / he knew al hire entente 2212
And euery signe / þat she koude make
Wel bet than Ianuarie / hir owene make
ffor in a lettre / she hadde toold hym al [leaf 117]
Of this matere / how he werchen shal 2216
And thus I lete hym sitte / vp on the pyrie
And Ianuarie and May romynge myrie
Bright' was the day / and blew the firmament'
Phebus hath of gold / hise stremes doun ysent' 2220
To gladen euery flour with his warmnesse
He was that tyme / in Geminis as I gesse
But litel / fro his declynacion
Of Cancer / Iouis exaltacion 2224
And so bifel / that brighte morwe tyde
That in that gardyn / in the ferther syde
Pluto / that' is kyng of ffairye
And many a lady / in his compaignye 2228
ffolwynge his wyf / the queene Proserpyne
Ech after oother / right as a lyne
Whil þat she gadered / floures in the mede
In Claudyan / ye may the stories rede 2232
And in his grisely Carte / he hire sette
This kyng of ffairye / thanne adoun hym sette
Vp on a bench of turues / fressh and grene
And right anon / thus seyde he to his queene 2236
¶ My wyf quod he / ther may no wight seye nay
Thexperience / so preueth euery day
The tresons / whiche þat wommen doon to man
Ten hondred thousand / tellen I kan 2240
Notable / of youre vntrouthe and brotilnesse
O Salomon / wys / and richest of richesse
ffulfild of sapience / and of worldly glorie
fful worthy been thy wordes to memorie 2244

ELLESMERE 304 (6-T. 470)

And with hir fynger / signes made she
That Damyan / sholde clymbe vp on a tree
That charged was with fruyt' and vp he wente
ffor verraily / he knew al hir entente 2212
And euery signe / þat she koude make
Wel bet than Ianuarie / hir owene make
ffor in a lettre / she hadde told hym al
Of this matere / how he werken shal 2216
And thus I lete hym sitte / vp on the purye
And Ianuarie and May / romynge murye
¶ Bright was the day / and blew the firmament'
Phebus hath of gold / his stremys doun ysent' 2220
To gladen euery flour / with his warmnesse
He was that tyme / in Geminis as I gesse
But litil / fro his declynacion
Of Cancer / Iouis exaltacion 2224
And so bifel / that brighte morwe tyde
That in that gardyn / in the ferther syde
Pluto / that is the[1] kyng' of ffairye [[1] the later]
And many a lady / in his compaignye 2228
ffolwynge his wyf / the queene Proserpyne
[2]Whos answere hath doon many a man pyne[2] [[2]—[2] in a later hand]
¶ Whil that she gadrede / floures in the mede
In Claudyan / ye may the stories rede 2232
How in his grysly Carte / he hir sette
This kyng of ffairye / thanne adown hym sette
Vp on a bench of turues / fressh and grene
And right anon / thus seyde he to his queene 2236
¶ My wyf quod he / ther may no wight sey nay
Thexperience / so proueth euery day
The treson / which þat womman dooth to man
Ten hundred thousand / tellen I kan 2240
[N[3]]otable / of youre vntrouthe and brotelnesse [[3] Rats. lf 156, bk]
O Salomon wys / and richest of richesse
ffulfild of Sapience / and of worldly glorie
fful worthy been thy wordes / to memorie 2244

HENGWRT 343 (6-T. 470)

And with hire fyngir signis made sche
That Damyan schulde clymbe vp on a tre
That chargede was with freut & vp he wente
ffor verrayly he knew al hire entente 2212
And euery signe that sche coude make
Wel bet than Ianuarye hire owene make
ffor in a lettere sche hadde tolde hym al [leaf 273, back]
Of this matire how he werchin schal 2216
And thus I leete hym sitte vp on the pyrye
And Ianuarye & May romynge merie
¶ Bryȝt was the day & blev the fyrmament
Phebus hath of gold hise stremys doun sent 2220
To gladyn euery flour with his gladnesse
He was that tyme in gemynys as I gesse
But lytyl from his declinacioun /
Of Cancer Iouis exaltacioun 2224
And so byfel that bryȝte morwe tyde
That in that gardyn · in the ferthere syde
Pluto that is kyng of fayrye
And manye a lady in his cumpainygnye[1] [[1] nyg corrected]
ffolwynge his wyf the queen Proserpyne
Eche aftyr othir right as ony lyne
Whil that sche gaderede flourys in the mede
In Claudian ȝe may the storijs rede 2232
How in his gr'sely carte he hire sette
This kyng of fayrye thanne a-doun hym sette
Vp-on a benche of turuys frosche & greene
And ryght a-non thus seyde he to his queene 2236
¶ Myn wyf quod he there may no man sey nay
Thexperience so preuyth euery day
The tresoun / which that wemen doon to man
Ten hunderede thousent tellyn I can 2240
Notable of ȝoure ontrouthe & brotilnesse
O salamon[2] wys & rycheste of rychesse [[2] ? salomon]
fful fyld of sapience & of wordely glorye
fful worthi been thynne wordis to memorie 2244

CAMBRIDGE 302 (6-T. 470)

And wiþ hire fynger signes made sche
þat' Damyan schulde clymbe vpon a tree
þat' charged was wiþ fruyt' and vp he wente
ffor verrayly he knew al hire entente 2212
And euery signe þat' sche couþe make
Wel bet' þan Ianuarye hir owne make
ffor in a *lettre* sche hadde told him al
Of' þis matiere how he worche schal 2216
And þus I lete him sitte in þe Pyry
And Ianuarye and mayus rownynge myry
¶ Bright' was þe day and blew þe firmament
Phebus of' gold doun haþ his stremes sent 2220
To gladen euery flour wiþ his warmnesse
he was þat' tyme in Gemynys as I gesse
But' litel fro his declynacioñ
Of' Cancer Iouys exaltacioñ 2224
And so bifelle þat' in a bright' morwetyde
þat' in þe gardyn on þat' ferþer syde /
Pluto þat' is þe king' of' fayerye
And many a lady in his companye 2228
ffolwyng' his wyf' þe queene proserpyna
Which þat' he rauyssched out' of' Proserpyna
Whiles þat' sche gaderede floures in a mede
In Claudian ȝe may þe storyes rede 2232
how in his grysly carte he hire fette
This kyng' of' fayerie a doun him sette
vpon a benche of/ toruys freissch and grene
And right' anon seyde he þus to his quene [leaf 156] 2236
My wijf' quod he þat' may no wight' seye nay
þe experiens proueþ it' euery day
þe tresoun which þat' womman doþ to man
Ten hundred þousand tellen I can / 2240
Notable of ȝour vntrouþe and brytilnes
O Salamon richest' of' alle richesse
ffulfild of' sapience and of worldly glorie
fful worþy ben þyne wordes to memorie 2244

And wiþ her fynger signes made she
þat' Damyan shuld clymbe vpon a tree
þat charged was wiþ frwte and vp he went'
For verreily he knewe al her entent' 2212
And euery signe þat' she couþe make
wel bette þan Ianuare her owne make
ffor in a *lettre* she had tolde him all
Of þis matere howe he worchen shall 2216
And þus I lat' hym sitte in þe pirry
& Ianuare and Mayus regnyng' ful mery
¶ Briȝt' was þe day *and* blewe þe firmament'
Phebus of gold' doune haþ his stremes sent' 2220
To gladen euery floure wiþ his warmnesse
He was þat' tyme in Gemynys as I gesse
But' litel fro his declinacioñ
Of Canser, Iouis exaltacioñ 2224
And so bifelle þat' in a briȝt' morowtide
þat' in þe Gardyne on þat' ferþer side
Pluto þat' is þe kyng' of ffairye
And mony a lady in his companye 2228
ffolowinge his wiff þe qwene proserpina
Whiche þat' he rauyssshed out' of proserpina
whilis þat' she gadered floures in a mede
In Claudyan ȝe may þe stories rede 2232
How in his Grisly carte he her fette
This kinge of fairye adoune hym sette
Vpon a benche of Turves fressh *and* grene
And riȝt' anon seide he þus to his quene 2236
My wif' quod he þat' may no wiȝt' say nay
The experience proueth it' euery day
The treson which þat' womman doþ to man [leaf 127]
x° thousand telle I can 2240
Notable of ȝoure vntrouþe *and* britelnesse
O salamon richest' of alle rychesse
ffulfilled of sapience and of worldely glorie
fful worþi bene þi wordes to memorie 2244

And wiþ hire fingers signes maade sche
þat Damyan scholde climbe vpon þe tre
þat chargede was wiþ fruyte a[n]d vpe he wente
For verraily he knewe al hir entent 2212
And euery signe þat sche couþe make
Wele bett þan Ianuare hire owen make
For in a *lettre* sche had told him al
Of þis matiere houe he werche schal 2216
And þus I lete sette in þe pire
And Ianuare *and* Mayus rouneinge ful merie
Briht was þe daie *and* bleue þe firmament
Phebus of golde doune haþ his stremes sent 2220
To gladen euery floure wiþ his warmenesse
He was þat time in geminis as .I. gesse
Bot litul fro his declinacioun
Of Cancer Iouys exaltacioun 2224
¶ And so be-fel in a briht morwe tide
þat in þe gardine on þat ferþire side
Pluto þat is þe kinge of faire
And mony a ladi in his companye 2228
Folowinge his wif þe queene Proserpina
Whiche þat he rauesched oute of proserpina.
Whiles þat sche gaderd floures in a mede [leaf 140, back]
In claudian ȝe maie þe storis rede 2232
How in his grisly carte he hire fette
This kinge of ffaire a-doune him sette
Vppon a benche of torues frische *and* grene
And riht anone seide he þus vnto his qwene 2236
My wif quod he þat maie not seie naie
The experiens proueth it euery daie
The treson whiche þat womman doþ to man
Ten hundreþ þousand tell .I. can 2240
Notable of ȝoure vntrouþe *and* brutelnes
Of Salomon rychest of al riches
Ful filled of Sapiens *and* of werly glorie
Ful worþi bien þi wordes to memorie 2244

To euery wight' þat wit and reson kan
Thus preiseth he yet' the bountee of man
¶ Amonges a thousand men / yet fownd I oon
But of wommen alle / fownd I noon 2248
¶ Thus seith the kyng' þat knoweth youre wikkednesse
And Iheesus filius Syrak' as I gesse
Ne speketh of yow / but selde reuerence
A wylde fyr / and corrupt pestilence 2252
So falle vp on youre bodyes yet to nyght'
Ne se ye nat' this honurable knyght'
By cause allas / that he is blynd and old'
His owene man / shal make hym Cokewold' 2256
Lo heere he sit' the lechour in the tree
Now wol I graunten / of my magestee
Vn-to this olde blynde worthy knyght'
That he shal haue ayeyn hise eyen syght' 2260
Whan þat his wyf' wold doon hym vileynye
Thanne shal he knowen / al hire harlotrye
Bothe in repreue of hire / and othere mo [leaf 131, back]
¶ Ye shal quod Proserpyne / wol ye so ? 2264
Now by my moodres sires soule I swere
That I shal yeuen hire suffisant answere
And alle wommen after / for his sake
That though they be / in any gilt ytake 2268
With face bold / they shulle hem self excuse
And bere hem doun / that wolden hem accuse
ffor lakke of answere / noon of hem shal dyen
Al hadde man seyn a thyng' with bothe hise eyen 2272
Yit shul we wommen / visage it hardily
And wepe / and swere / and visage it subtilly
So þat ye men / shul been / as lewed as gees
What rekketh me / of youre Auctoritees 2276
¶ I woot wel / that this Iew / this Salomon
ffond of vs wommen / fooles many oon
But though þat he ne fond / no good wommaN
Yet hath ther founde / many another man 2280

ELLESMERE 305 (6-T. 471)

To euery wight' that wit and reson kan
Thus preyseth he yet' the bontee of man
¶ Amonges a thousand men / yet foond I oon
But of wommen alle / foond I noon 2248
¶ Thus seith the kyng' þat knoweth youre wikkednesse
And Iheesus filius Syrak' as I gesse
Ne speketh of yow / but selde reuerence
A wilde fyr / and corrupt pestilence 2252
So falle vp on youre bodyes / yet to nyght'
Ne se ye noght' this honurable knyght'
By cause allas / þat he is blynd and old
His owene man / shal make hym Cokewold 2256
Lo where he sit' the lechour in the tree
Now wol I graunten / of my magestee
Vn to this olde / blynde worthy knyght'
That he shal haue ayein / his eyen syght' 2260
Whan þat his wyf' wolde doon hym vileynye
Thanne shal he knowen / al hir harlotrye
Bothe in repreue of hirs / and othere mo
¶ Ye shal quod Proserpyne / wol ye so 2264
Now by my modres sires soule / I swere
That I shal yeuen hirs / suffisant answere
And alle wommen after / for hir sake
That thogh they be / in any gilt ytake 2268
With face bold / they shul hem self excuse
And bere hem doun / that wolde hem accuse
ffor lakke of answere / noon of hem shal dyen
Al hadde man seyn a thyng' with bothe his eyen 2272
Yet shal we wommen / visagen it hardily
And wepe and swere / and chide subtilly
So that ye men / shul been as lewed as gees
What rekketh me / of youre auctoritees 2276
¶ I woot wel / þat this Iew / this Salomon
ffand of vs wommen / folyes many oon
But thogh þat he / ne fand no good womman
Yet hath ther founde / many another man 2280

HENGWRT 344 (6-T. 471)

To euery witht that wit & resoun can
Thus preyseþ he ȝit the bounte of man
A-mongis a thousent men ȝit fond I oon
But of wemen alle fond I noon 2248
Thus seyde þ' kyng þat knowith ȝoure wikkedenesse
And Iheesus[1] filyus Syrac as I gesse [[1] MS IIe]
Ne speketh of ȝou but selde reuerence
A wylde fyr & corupt pestylence 2252
So falle vp-on ȝoure bodyis ȝit tonyght [leaf 374]
Ne se ȝe nat this honurable knyght
By cause allas that he is blynd & old
His owene man schal make him Cokewold 2256
Lo heere he sit the lecchour in the tree
Now wele I graunt̃yn of myn mageste
On-to this olde blynde worthi knyght
That he schal han a-ȝyn hie eyen sight 2260
Whan that his wyf wolde don hym vilenye
Thanne schal he knowe al hire harlotrye
Bothe in repref of hire & of othere mo
ȝe shal / quod Proserpyne wol ȝe so 2264
Now by myn moderys syris soule I swere
That I schal ȝeue hire sufficiaun[t] answere
And alle women aftyr for hire sake
That thow they ben in ony gilt I-take 2268
With face bold they schuln hem self excuse
And bere hem doun that wolde hem accuse
ffor lak of answere non of hem schal deye
Al hadde men seyn a thyng with bothe hise eyen 2272
ȝit schul we wemen visage it hardely
And weepe & swere & chyde subtyly
So þat ȝe men schul been as lewede as gees
What rekkith me of ȝoure autoriteis 2276
I wot wel that this Iew this Salamon[2] [[2] altered to Salomon]
ffond of vs wemen folis many on
But thow he ne fond no good woman
ȝit hath there foundyn manye a nothir man 2280

CAMBRIDGE 303 (6-T. 471)

To euery wight þat wit and reson can
þus preiseþ he ȝit þe bounte of man
Among a þousand men ȝit fond I on
But of alle wommen fond he neuer noon 2248
þus seiþ þe king þat knoweþ ȝoure wickednes /
And Iheſus filius Cyrak as I ges /
Ne spekeþ of ȝou but seldyn reuerens
A wilde fuyre a corumpte pestilens 2252
So falle vpon ȝour bodyes ȝit to nyght
Ne se ȝe nought þis bonurable knight
By cause alas þat he is blynd and old
his owne man schal make him kokewold 2256
Lo wher he sitte þe lecchour in þe tree
Now wol I graunte of myn mageste
vnto þis olde blynde worþy knight
þat he schal han agein his eyȝen sight 2260
Whan þat his wiif wolde don him vylenye
þan schal he knowe al hire harlottrie
Boþe in repreef of hire and oþer mo
ȝe schal quod Proserpyn and wol ȝe so 2264
Now by mo moodres ayres soule I swere
þat I schal ȝeuyn hire suffisaunt answere
And alle wommen after for ȝour sake /
þat pough þey ben in eny gilt y-take 2268
Wiþ face bold þei schullen hemself excuse
And bere hem doun þat wolden hem accuse /
ffor lakke of answere non of hem scholde deyen
Al hadde ȝe seye a þing wiþ boþe ȝour eyȝen [leaf 128, back]
ȝit schullen we so visagen it hardyly
And weepe and swere and chide subtyly
þat ȝe schuln ben as lewed as here gees
What rekkeþ me of ȝour auctoritees 2276
I wot wel þis Iewe þis Salamon
ffand of vs wommen fooles many oon
But pough þat he ne fond no good wommman
þer haþ I-founde many anoþer man 2280

To euery wight þat witte and reson can/
Thus preiseþ he ȝit þe bounte of man
Among a M̃ men ȝit fonde I oñ
But of alle wommen fonde I neuere noon 2248
Thus seiþ þis knyght þat knoweþ ȝoure wickednesse
And Iheſus filius C[i]rak as I gesse
Ne spekeþ of ȝou but seelden reuerence
A wilde fuyr a corrupte pestilence 2252
So falle vpon ȝoure bodies ȝit to nyȝt
Ne Se ȝe not þis honurable knyght
By cause alas þat he is blynde *and* olde
His owne man shal make him kokewold 2256
Lo where he sitte þe leccheour in þe tree
Nowe wil I graunte of my maieste
Vnto þis olde blynde worþi knyȝt
That he shal han agein his eyen siȝt 2260
whan þat his wiff wold do him vilanye
þan shal he knowe al her harlotrie
Booþ in repreef of hure and oþer moo/
¶ ȝe Sire quod proserpyne and wil ȝe soo 2264
Nowe by my moders sire soule I swere
þat I shal ȝeuen hire suffisant answere
And alle wommen aftere for ȝoure sake
That pouze þei bene in eny gilt ytake 2268
Wiþ face bolde þei shullen hem self excuse
And beren hem doune þat wolden hem accuse
ffor lacke of answer noon of hem shul dyen
Al hadde ȝe seie a þinge wiþ boþ ȝoure yen 2272
ȝit shullen we so visage it hardely
And wepe and swere and chide subtilly
þat ȝe shullen bene as lewde as bene gees [leaf 127, back]
what recketh me of such autoritees/ 2276
I wote wel þis Iwe this salomon
ffoonde of vs wymmen foles mony oñ
But pouze þat he ne fonde no good womman
þer haþ yfounde mony anoþer man 2280

To euery wiht þat witte *and* reson can
þus preiseþ he ȝitte þe bounte of man
Amonge a .M. men ȝit fonde .I. one
Bot of al wemmen fonde .I. neuer none 2248
þus seiþe þe kinge þat knoweþ ȝoure wikkednesse
And iheſus filius Syrak as .I. gesse
Ne spekeþ of ȝowe but seldyn reuerence
A wilde fire a corrupt pestilence 2252
So fal vpon ȝoure bodies ȝit to nyht
Ne see nouht þis honurable knyht
Because alas þat he is blinde *and* olde
His owen man schal make him cokewolde 2256
Loo where he sitte þe lichoure in þe tree
Nowe wil .I. graunte of my Maiestee
Vnto þis olde blinde worþi knyht
þat he schal haue ageine his eyȝen siht 2260
Whan þat his wif wold done him velanye
Than schal he knowe al her harlotrye
Boþe in repreue of hire *and* oþere mo
ȝe schal quod Procerpine *and* wil ȝe soo 2264
Nowe be my Moders sire soule .I. swere
þat .I. schal ȝeue hire sufficeant answere
And alle wemmen after for ȝoure sake
þat þouhe þei buen in any gilte ytake 2268
Wiþ face bolde þei schollen hem self excuse
And bere hem doune þat wolde hem accuse
For lakke of answere noon of hem schollen deyen
Al had ȝe seihe a þinge wiþ boþ ȝoure eyȝen. 2272
ȝit schollon we so visage it hir hardelye [leaf 141]
And wepe *and* swere *and* chide subtellye
þat ȝe schol buen as lewde as arne gese
What rekkeþ me of ȝoure auctoritees 2276
.I. wote wele þis Iewe þis Salomone
Fande of vs wemmen fules many one
Bot þouhe þat he fonde no goode womman
There haþe he founde mony anoþere man 2280

Wommen ful trewe / ful goode / and vertuous
Witnesse on hem / þat dwelle in Cristes hous
With martirdom / they preued hire constance
The Romayn geestes / eek maken remembrance 2284
Of many a verray / trewe wyf also
But sire ne be nat wrooth / al be it so
Though þat he seyde / he foond no good wommaan
I prey yow / take the sentence of the man 2288
He mente thus / that in soothfastnesse
Nis noon / but god þat sit in Trinitee
¶ Ey for verray god / that nys but oon
What make ye / so muche of Salomon 2292
What though he made a temple goddes hous
What though he were / riche and glorious
So made he eek / a temple of false goddis
How myghte he do a thyng þat moore forbode is 2296
Pardee / as faire / as ye his name emplastre
He was a lecchour / and an ydolastre
And in his elde / he verray god forsook
And if god ne hadde / as seith the book 2300
Ypared for his fadres sake / he sholde
Haue lost his regne / rather than he wolde
I sette right noght of al the vileynye
That ye of wommen write / a Boterflye 2304
I am a woman / nedes moot I speke
Or elles swelle / til myn herte breke
ffor sithen he seyde / that we been Iangleresses
As euere hool / I moote brouke my tresses 2308
I shal nat spare / for no curteisye
To speke hym harm / þat wolde vs vileynye
Dame quod this Pluto / be no lenger wrooth [leaf 118]
I yeue it vp / but sith I swoor myn ooth 2312
That I wolde / graunten hym his sighte ageyn
My word shal stonde / I warne yow certeyn
I am a kyng it sit me noght to lye
¶ And I quod she / a Queene of ffairye 2316

Wommen ful trewe / ful goode and vertuous [leaf 121]
Witnesse on hem / that dwelle in Cristes hous
With martirdom / they proued hir constaunce
The Romayn geestes / eek maken remembraunce 2284
Of many a verray / trewe wyf also
But sire ne be nat wrooth / al be it so
Thogh þat he seyde / he foond no good wommaan
I pray yow / task the sentence of the man 2288
He mente thus / þat in soothfastnesse
Nys noon but god / but neither he ne she
¶ Ey for verray god / that nys but oon
What make ye / so muche of Salomon 2292
What though / he made a temple goddes hous
What though he were riche and glorious
So made he eek / a temple / of false goddys
How myghte he do a thyng þat moore forbode is 2296
Pardee / as faire / as ye his name emplastre
He was a lechour / and an ydolastre
And in his elde / he verray god forsook
And if god ne hadde / as seith the book 2300
Ypared hym / for his fadres sake / he sholde
Haue lost his regne / rather than he wolde
I sette right noght of al the vileynye
That ye of wommen write / a Boterflye 2304
I am a woman / nedes moot I speke
Or ellis swelle / til myn herte breke
ffor sithen he seyde / þat we been Iangleresses
As euere hool / I moote brouke my tresses 2308
I shal nat spare / for no curteisye
To speke hym harm / þat wolde vs vileynye
¶ Dame quod this Pluto / be no lenger wrooth
I yeue it vp / but sith I swoor myn ooth 2312
That I wolde graunten hym / his sighte eyein
My word shal stonde / I warne yow certeyn
I am a kyng it sit me noght to lye
¶ And I quod she / a quesne of ffairye 2316

wemen ful trewe ful goode & vertetuous
witnesse that dwelle in crystis house
with martyrdom thy preuyn here constau[n]ce
The romayn geestis ek makyn remembraunce 2284
Of manye a verray trewe wyf also
But sire be nat wroth / al be it so
Thow that he seye he fond no good woman
I prey yow takyth the sentense of the man 2288
He mente thus that in souereyn bountee
Nis noon but god that sit in trynitee
¶ Ey for verray god that is but on [leaf 274, back]
What make ye so meche of salamon 2292
What thow he made a temple godys hous
What thow he weere ryche & gloryous
So maade he ek a temple of false goddis
How myȝte he don a thyng that moore forbodyn is 2296
Pardo as fayre as ye his name enplaystre
He was a lechour & an ydolastere
And in his elde he verray god forsok
And ȝif god ne hadde as seyth the bood 2300
I-spared for his faderis sake he schulde
Haue lost his regne rathere than he wolde
I sette ryght noght of[1] al the vilanye [1 ? for ek]
That ȝe of wemen wryte a Botyrflye 2304
I am a woman nedis muste I speke
Or ellis swelle tyl myn herte breke
ffor sithyn he seyde we been Iangleressis
As euerre mote I brouke mynne tressis 2308
I schal nat spare for non curteysye
To speke hym harm that wolde hym vilanye
Dame quod this pluto be no lengere wroth
I ȝeue it vp but sithe I swor myn oth 2312
That I wolde graunte hym his syghte ageyn
Mya word schal stonde I werne ȝow certeyn
I am a kyng it sit me not to lye
And I quod sche a quen of fayrye 2316

Wommen ful trewe ful good ful vertuous
Witnesse on hem þat' dwellen in cristes hous
Wiþ martirdom þey prouyd hir[1] constance [[1] MS ħ]
þe Romayne Iestes maken remembrance 2284
Of' many a verray trewe wijf' also
but' sire ne beþ nouȝt' wroþ as be it' so
þouȝ þat' he seyde he fond no good womman
I pray ȝou take þe sentence of' þe man 2288
he mente þus þat' in souerayne bounte
Nis non but god but' neyþer he ne sche
Ey for verray god þat' nys but oon
What' make ȝe so moche of' Salamon 2292
What' þougħ he made a temple goddes hous
What' þougħ he were riche and glorious
So made he a temple of' false godis
Who mighte do a þing' þat' more forbode is 2296
Parde as fayr as he his name in-plastre
he was a lecchour and an ydolastre
And in his eelde he verry god forsook'
And if' þat' god ne hadde as seiþ þe book' 2300
y-spared him for his fadres sake he scholde
haue lost' his regne sonner þan he wolde
I sette nouȝt' of' alle þe vylenye
þat' ȝe of' wommen wite a bottirflye 2304
I am a womman needes moot' I speke
Oþer elles swelle til myn herte breke
ffor siþenes he seyde þat' we ben Iangeleresses
As euer mote I brouke boþe my tresses [leaf 150] 2308
I schal not' spare for no curtesye
To speke him harm þat' wolde vs vilanye
Dame quod þis pluto be no lengere wroþ
I ȝiue it' vp but' seþens I swor myn oþ 2312
þat' I wolde graunten him his sight' aȝein
My word schal stonde þat' warne I þe certayn
I am a king' it' sitt' me nouȝt' to lye
And I quod sche a queen of' fayerye 2316

wommen ful trewe ful good ful vertuous
witnesse of hem þat' dwellen in cristes hous
wiþ martierdome þei proued her constance
þe Romayn geestes maken remembraunce 2284
Of mony a verrey trewe wif also /
But' sir ne be not' wroþ as be it' soo /
þougħ þat' he seide he foonde no good womman
I prei ȝou take þe sentence of þe man 2288
He ment' þus þat' in souereyn bounte
Nis noon but' god but' neiþere he ne she
Eye for verrey god þat' nys but' ooñ
what' make ȝe so moche of Salomoñ 2292
what' þouȝe he made a temple goddys hous
what' þouȝe he were riche and glorious
So made he a temple of fals goddes ./
Who myȝt' do a þinge þat' more forbode es 2296
Parde as faire as ȝe his name enplastere
He was a lecchoure and an ydolastre
And in his elde he verrey god forsoke
And ȝif þat' god nad as seiþ þe booke 2300
yspared him for his faders sake he sholde
haue lost' his regne souner þan he wolde
I sette nouȝt' of alle þe vyleynye
þat' ȝe of wommen write a botterflie 2304
I am a womman nede mote I speke
Eiþer ellis swelle to myñ hert' breke
ffor siþen he seide þat' we bene Iangler[ess]es
As euer mote I brouke boþ my tresses 2308
I shal not' spare for no curtesye
To speke him harme þat' wold' vs vilanye
Dame quod þis Pluto be no lenger wroþe [leaf 128]
I ȝeue it' vp but' siþens I swore myn oþe 2312
þat' I wolde graunten him his siȝt' aȝeyñ
My word' shal stonde þat' warne I þe certeyñ
I am a kinge it' sitte me not' to lye
And I quod she a quene of fairye 2316

[Wommen ful trew ful good ful vertuous [Reg. 18 C ii, lf 103, back; not in Harl. 1758, leaf 87; or Harl. 7335, leaf 127; or Sloane 1686, leaf 192, back; but in Addit. 5140, leaf 166, bk; 17 D xv, leaf 121, bk; Sloane 1685, leaf 101; the sheet out of Harl. 7333 (lf 72-73).]
Witnes on hem þat dwellen in cristes hous
Wiþ martirdom þey prouyd hir[1] constance
The romaygne Iestis maken remembrānce
Of many a verry trewe wyff also
But sire ne be nouȝt wroth as be it soo [[1] MS ħ]
þouȝ þat he seide he fond no good womman
I praye ȝow take þe sentence of þe man] 2288
He ment þus þat in souereigne bounte
Nys none bot god neyþere he ne sche
Ey for verrey god þat nys bot one
What make ȝe so muche of Salomone 2292
What þouhe he maad a temple goddes hous
What þouhe he were riche *and* glorious
So maade he a temple of fals goddes
Who myht do a þinge þat more for-bode is 2296
Parde als faire as ȝe his name implastre
He was a lichoure *and* a ydolastre
And in his elde he verrei god for-soke
And ȝif þat god na hadde as seiþe þe boke 2300
yspared him for his fader saake he scholde
Haue lost his reigne sauner þat he wolde
.I. sett nouht of al þe velany
þat ȝe of wemmen write a botterflie 2304
.I. am a womman nedes most .I. speke
Or elles swel til myn hert breke
For þeþins he seide þat we be Iangelers
As euer mote .I. brouke boþe my tresses 2308
I schal spare for no curtesie
to spek him harme þat wolde vs velanye
Dame quod þis pluto be no longer wroþe
.I. ȝeue it vp bot seþen .I. swore myn oþe 2312
þat [I] wolde graunt him his siht aȝeine
My worde schal stande þat warne .I. þe certeine
.I. am a kinge it sitte me nouht to lye
And .I. quod sche a queene of fayre 2316

473 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

Hir answere shal she haue I vndertake
Lat vs namoore wordes heer-of make
ffor sothe / I wol no lenger/ yow contrarie
¶ Now lat vs / turne agayn to Ianuarie 2320
That in the gardyn / with his faire May
Syngeth ful murier / than the Papeiay
Yow loue I best' and shal and oother noon
So longe / aboute the Aleyes is he goon 2324
Til he was come / agayns thilke pyrie
Where as this Damyan / sitteth ful myrie
Anheigh / among' the fresshe leues grene
¶ This fresshe May / that is so bright and sheene 2328
Gan for to syke / and seyde / allas my syde
Now sire quod she / for aught þat may bityde
I moste han / of the peres that I see
Or I moot dye / so soore longeth me 2332
To eten / of the smale peres grene
Help for hir loue / þat is of heuene queene
I telle yow wel / a womman in my plit'
May han to fruyt' so greet an Appetit' 2336
That she may dyen / but she of it haue
¶ Allas quod he / þat I ne had heer a knaue
That koude clymbe / allas allas quod he
That I am blynd' / ye sire no fors quod she 2340
¶ But wolde ye vouche sauf' for goddes sake
The pyrie / inwith youre armes for to take
ffor wel I woot/ that ye mystruste me
Thanne sholde I clymbe / wel ynogh quod she 2344
So I my foot' myghte sette vpon youre bak/
¶ Certes quod he / ther-on shal be no lak'
Mighte I yow helpen / with myn herte blood
He stoupeth doun / and on his bak she stood 2348
And caughte hire by a twiste / and vp she gooth
Ladyes / I prey yow / þat ye be nat wrooth
I kan nat glose / I am a rude man
And sodeynly / anon this Damyan 2352

ELLESMERE 307 (6-T. 473)

473 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

Hir answere shal she haue / I vndertake
Lat vs namoore wordes / her of make
ffor sothe / I wol no lenger yow contrarie
¶ Now lat vs / turne agayn to Ianuarie 2320
[Th[1]]at in the gardyn / with his faire May [1 Rats. lf 151, bk]
Syngeth ful murier / than the Papeiay
Yow loue I best' and shal and oother noon
So longe / aboute the Aleyes is he goon 2324
Til he was come / agayns thilke pirye
Wher as this Damyan / sitteth ful myrye
An heigh / among the fresshe leues grene
¶ This fresshe May / that is so bright and shene 2328
Gan for to syke / and seyde allas my syde
Now sire quod she / for aught þat may bityde
I moste han / of the perys þat I se
Or I moot dye / so sore longeth me 2332
To eten / of the smale perys grene
Help for hir loue / þat is of heuene queene
I telle yow wel / a womman in my plit
May han to fruyt/ so gret an appetit 2336
That she may dyen / but she of it haue
¶ Allas quod he / þat I ne hadde here a knaue
That koude clymbe / allas allas quod he
ffor I am blynd / ye sire no fors quod she 2340
¶ But wolde ye / vouche sauf / for goddes sake
The pirye inwith youre armes / for to take
ffor wel I woot' þat ye mystruste me
Thanne sholde I clymbe / wel ynow quod she 2344
So I my foot' myghte sette vp on youre bak
¶ Certes quod he / ther on shal be no lak'
Mighte I yow helpen / with myn herte blood
He stoupeth doun / and on his bak she stood 2348
And caughte hir by a twiste / and vp she goth
Ladys I pray yow / þat ye be nat wroth
I kan nat glose / I a rude man
And sodeynly / anon this Damyan 2352

HENGWRT 346 (6-T. 473)

473 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

Hire answere schal sche han I vndyr-take
Lat vs no moore wordis hereof make
ffor sothe I wele no lengere ȝow contrarye
¶ Now lat vs turne a-geyn to Ianuarye 2320
That in the gardyn with his fayre May
Syngith ful muriere than the popyniay
Ȝow loue I best & schal & othir noon
So longe a-boute the aleyis is he goon 2324
Til he was comyn a-geyn thilke pirie
Where as this Damyan sittyth ful merye
And hye a-mong the frossche leuys grene
This frosche may that is so bryȝt & schene 2328
Gan for to sike & seyde allas myn syde [leaf 275]
Now sire quod sche for ough that may be-tyde
I muste han of the perys that I se
Or I mot deye so sore longith me 2332
To etyn of the smale perys grene
Help for hire loue that is / of heuene queene
I telle ȝow weel a woman In myn plyt
May han to freut so greet an apetyt 2336
That sche may deyen but sche of it haue
Allas quod he that I ne hadde here a knaue
That coude clymbe allas allas quod he
That I am blynd ȝa sere no fors quod sche 2340
But wolde ȝe vouche saf for godis sake
The pirie inwith ȝoure armys for to take
ffor weel I wot that ȝe mystroste me
Thanne schulde I klymbe wel I-nough quod sche 2344
So I myn foot myȝte sette vp-on ȝoure bak
Certys quod he ther-on schal been no lak
Myghte I ȝow helpyn with myn herte blod
He stoupede doun & on his bak sche stod 2348
And caughte hire by a twyste & vp sche goth
Ladyis I preye ȝow þat ȝe been nat wroth
I can nat glose I am a rude man
And sodeynly a-noon this Damyan 2352

CAMBRIDGE 305 (6-T. 473)

hire answere sche schal haue I vndertake
Lat vs no more wordes make [end: next MS lines begins Prouffite's Preamble]
[for soth I wol no lenger yow contrarie [MS Arch. Seld. B. 14, leaf 130]
now let vs turne ageyne to Ianuarie 2320
that in the gardeyne / with his fresshe May
syngeth ful meryere / than the popyngay
¶ yow loue I beste / *and* shal *and* other noon
so longe aboute the aleyis / is he goon 2324
til he was comyn / ageyns the Perye
where as this Damyan / sitteth ful merye
an high amonge the fresshe leuis grene
this fresshe May / that is so bright *and* shene 2328
gan for to sike / *and* seide allas my side
now sir quod she / for aught that may bitide
I moste haue of the perya / that I se
or I mot dye / so sore longeth me 2332
to eten of the smale peris grene
helpe for hir loue / that is of heuen quene
I telle yow wel / a woman in my plighte
may haue to fruyte / so grete an appetite 2336
that she may dye / but she hit haue
allas quod he / that I nad here a knaue
that coude clymbe / allas allas quod he
that I am blynde / ye sir no fors *quod* she 2340
but wolde ye vouchesauf / for godis sake
the pery with-inne youre armes to take
for wel I woot / that ye mystrute me
than shulde I clymbe / wel I-now quod she 2344
so I my fote myght sette / vppon youre bak
for soth quod he / in me shal be no lak
myght I yow helpen / with myn herte bloode
he stoupith down / *and* on his bak she stoode 2348
and caughte hir bi a twiste / *and* vp she goothe
ladyes I pray yow / be ye not wroothe
I can not glose / I am a rude man [leaf 130, back]
and sodeynly / anoon this Damyan 2352

Her Answere she shal haue I vndertake
Lat⁹ vs no moo wordes make
¶ ifforsoþ I wil no lenger ȝou contrarie
Now lat⁹ vs turne ayein to Ianuarye 2320
That⁹ in þis Gardyn wiþ þis faire Maye
Syngeþ wel merier þan þe popeniay
ȝou loue I best⁹ and shal and oþer moñ
So longe aboute þe alaies is he goñ 2324
TiH he was come ayeinst⁹ þilk⁹ piry
where as þis damyan sitteþ ful mery
On hegh amonge þe fresshe leues grene
This fresshe May þat⁹ is so bright⁹ au shene 2328
Gan forto sigh and seide alas my side
Now sire quod she for ouȝte þat⁹ may bytide
I *moost⁹* haue of þe peeres þat I see
Or I mote dye so soore *longeþ me* 2332
To eten of þe smale peres grene
Helpe for her loue þat⁹ is of heuene quene
I telle ȝou wel a *wo*mman in my plite
May haue to fruete so grete an appetite 2336
þat⁹ she may dyen but⁹ she it haue
Allas quod he þat⁹ I nad here a knaue
That coupe clymbe alas alas quod he
ffor I am blinde ȝe sire no fors quod she 2340
But⁹ wold⁹ ȝe vouchesauf for goddis sake
þe piry in wiþ ȝoure armes forto take
ffor wel I wote þat⁹ ȝe mystrest me
Ellis shuld I clymbe wel ynowe quod she 2344
So I my fote myȝt⁹ sette vpon ȝoure bak⁹
ffor soþe seide he in me shal be no lak⁹
Might⁹ I ȝou *helpe* wiþ myn herte blood [leaf 129, back]
He stoupeþ doune and on his bak⁹ she stood 2348
And cauȝt⁹ hure by a twist⁹ and vp she gooþ
Ladyes I preie ȝou þat⁹ ye be nat⁹ wrooþ
I can not⁹ glose I am a rude man
And sodeynly anoon þis damyan 2352

Hire answar sche schal haue .I. vnder-take
Lat us no mo wordes nowe make. Explicit fabula Mercatoris. (sic in Mssne here).
[ffor sothe I woll no lengir/ you contrarie. [Harl. 1758, f. 87, bk]
Now late vs turne a-geyne to Ianuarye. 2320
That in this gardyn with this faire Maye.
Syngeth full merier/ than the Popyniaye.
You loue I best/ *and* schall *and* other/ non.
So longe a-boute the aleis is he gon. 2324
TiH he was come ageyns thilke piryе.
Wher/ as this Damyan sitteth full merye.
On high among the fresche leues grene.
This frosche May that is so bright *and* schene. 2328
Gan for to sike *and* seide allas my side.
Now sir/ *quod* sche for ought that may be-tide.
I moste haue of the peris that I se.
Or I mote dye so sore *longeth* me. 2332
To etyn of the smale peris grene.
Help for hir/ loue that is of heuene quene.
I telle you well a woman in my plight.
May haue to fruyt/ so gret an appetight 2336
That sche may dyen but/ sche it haue.
Allas *quod* he that I ne had here a knaue.
That couthe clymbe allas allas *quod* he.
ffor I am blynde ye sir/ no fors *quod* sche. 2340
But wolde ye vouche saf/ for goddis sake.
The piry in with your/ armes take.
ffor well I wot that ye mestruste me. [leaf 88]
Than schulde I clymbe well y-now3 *quod* sche. 2344
So I my foot myght set/ vpon your/ bak.
ffor sothe seide he in me schall be no lak.
Might I you helpe with myn herte blood.
He stoupith doun *and* on his bak sche stood. 2348
And caught hir/ bi a twiste *and* vp sche goth.
Ladies I pray you that ye be not wroth.
I can not glose I am a rude man.
And sodenly a-non this Damyan. 2352

Gan pullen vp the smok / and In he throng
¶ And whan þat Pluto / saugh this grete wrong
To Ianuarie / he gaf agayn his sighte
And made hym se / as wel as euere he myghte 2356
And whan þat he / hadde caught his sighte agayn
Ne was ther neuere / man of thyng so fayn
But on his wyf/ his thoght was euere mo [leaf 118, back]
Vp to the tree / he caste hise eyen two 2360
And saugh þat Damyan / his wyf had dressed
In swich manere / it may nat been expressed
But if I wolde / speke vncurteisly
And vp he yaf / a roryng and a cry 2364
As doth the moodor / whan the child shal dye
Out helpe / allas / harrow he gan to crye
O stronge lady stoore / what dostow?
¶ And she answerde / sire what eyleth yow? 2368
Haue pacience / and resoũ in youre mynde
I haue yow holpe / on bothe youre eyen blynde
Vp peril of my soule / I shal nat lyen
As me was taught / to heele with youre eyen 2372
Was no thyng bet/ to make yow to see
Than strugle with a man / vp on a tree
God woot/ I dide it / in ful good entente
¶ Strugle quod he ? ye algate In it wente 2376
God yeue yow bothe / on shames deth to dyen
He swyued thee / I saugh it . with myne eyen
And elles / be I hanged by the hals
¶ Thanne is quod she / my medicyne fals 2380
ffor certeinly / if that ye myghte se
Ye wolde nat seyn / thise wordes vn to me
Ye han som glymsyng and no perfit sighte
¶ I se quod he / as wel as euere I myghte 2384
Thonked be god / with bothe myne eyen two
And by my trouthe / me thoughte he dide thee so
¶ Ye maze / maze / goode sire quod she
This thank haue I / for I haue maad yow see 2388

Gan pullen vp the smok / and in he throng
¶ And whan þat Pluto / saugh this grete wrong
To Ianuarie / he yaf agayn his sighte
And made hym see / as wel as euere he myghte 2356
And whan that he / hadde caught his sighte agayn
Ne was ther neuere man / of thyng so fayn
But on his wyf/ his thoght was euere mo
Vn to the tree / he caste his eyen two 2360
And say þat Damyan / his wyf had dressed [leaf 155]
In swich manere / it may nat ben expressed
But if I wolde speken / vncurteisly
And vp he yaf/ a roryng and a cry 2364
As doth the moder / whan the child shal dye
Out help / allas / harrow / he gan to crye
O. stronge lady stoore / what dostow
¶ And she answerde / sire what eyleth yow 2368
Haue pacience and resoun / in youre mynde
I haue yow holpe / on bothe youre eyen blynde
Vp peril of my soule / . I shal nat lyen
As me was taught/ to heele with youre eyen 2372
Was no thyng bet/ to make yow to se
Than strugle with a man / vp on a tree
God woot/ I dide it in ful good entente
¶ Strugled quod he / ye algate In it wente 2376
God yeue yow bothe / on shames deth to dyen
He swyued thee / I saw it with myne eyen
And ellis / be I hanged by the hals
¶ Thanne is quod she / my medicyne al fals 2380
ffor certeinly / if þat ye myghte se
Ye wolde nat seyn / thise wordes vn to me
Ye han som glymsynge / and no perfit sighte
¶ I se quod he / as wel as euere I myghte 2384
Thonked be god / with bothe myne eyen two
And by my trouthe / me thoughte he dide thee so
¶ Ye maze maze / goode Sire quod she
This thank haue I / for I haue maad yow se 2388

Gan pullyn vp the smok & in he throng
And whan that pluto saw this greete wrong
To Ianuarye he ȝaf a-geyn his syght
And maade hym se as wel as euere he myght 2356
And whan that he hadde caught his siȝt a-geyn
Ne was there neuere man of thyng so fayn
But on his wyf his thouȝt was euere mo
Vp to the tre he caste his eyen two 2360
And saw that Damyan his wyf hadde dressed
In swich maner it may not been expressed
But ȝif I wolde speke vncurteysly
And vp he ȝaf a roryng & a cry 2364
As doth the modyr whan the schild schal deye
Out help allas / harrow he gan to crye
O stronge lady stoore what dost thow [leaf 275, back]
And sche answerde sire what eylyth ȝow 2368
Hauyth pacience & resoun in ȝoure mynde
I haue ȝow holpyn on bothe ȝoure eyen blynde
Vp peril of myn soule I schal not lyen
As me was taust to hele with ȝoure eyen 2372
Was no thyng bet to makyn ȝow to see
Than strogele[1] with a man vp on a tree [1 first struggle]
God wot I dede it with ful good entente
Strogele quod he / ȝa algate in it wente 2376
God ȝeue ȝow bothe on schamys deth to deyen
He swyuede the I say it with myne eyȝen
And ellis be I hangid bi the hals
Thane is quod sche myn medeeyn al fals 2380
ffor certeynly ȝif that ȝe myȝte see
ȝe wolde nat seyn these wordys vn-to me
ȝe han sum glemesyng & no parfyt syght
I se quod he as weel as euere I myȝt 2384
Thankyd be god with bothe myne eyen two
And bi myn treuthe me thynkyth he dede þ* soo
ȝa maȝe maȝe good sere quod sche
This thank haue I for I maade ȝow to se 2388

gan pulle vp the smok / *and* in he thronge [MS Arch. Seld. B. 14]
and whan that Pluto saw / that grete wronge
to Ianuarie he gaff ageyne / his sight
and made him se / as wel as euer he myght 2356
and whan that he / had his sight agayne
ther was neuer man of thing / so fayne
but on his wiff / his thought was euermo
vp to the tre / he caste his eyghen two 2360
and saw how Damyan / his wiff had dressed
in suche manere / hit may not ben expressed
but if I wolde speke / vncurteysly
and vp he gaff / a roryng *and* a cry 2364
as doth the moder / whan the childe shal dye
oowte helpe allas / harrow he gan crye.
o stronge lady stoure / what doist thow
and she answerde / sir what eylith yow 2368
haue pacience *and* resoun / in youre mynde
I haue yow holpen / on bothe youre eyghen blynde
vp perel of my soule / I shal not lyen
as me was tawght / to hele with youre eyghen 2372
was nothing bot / to make yow so
than strogle with a man / vppon a tre
god woot I did hit / in ful good entente
stride quod he / ye algate in hit wente 2376
god yeve yow both / on shames deth to dien
he did the so / I sigh it with myn eyghen
and ellis be I honged / by the hals
than is quod she / my medicyne al fals 2380
for certeynly if that ye myghten see
ye wolde not seye / tho wordis vn-to me
ye han som glymsyng / *and* no parfite sight
I se quod he as wel / as euer I myght 2384
thonked be god / with both myn eyghen two
and bi my trouthe me thoughte he did the so
ye mase mase goode sir / quod she [leaf 131]
this thanke haue I / for I haue made yow so 2388

Gan pullen vp þe smokke and in he þronge
And whan þat Pluto segh þis grete wronge
To Ianuarie he ȝaue his sigt ageyn
[And made him se / as wel as evir he myht [Addit. 5140, leaf 147, col. 2, leaf 108. In Rec. 17 D xv. ff 125, col. 1; 126, col. 1, not in Rec. 19 C 2, leaf 104.]
And whan he hadde / cauht his syht ageyn]
ne was þer neuer man of þinge so feyn
But on his wiff his þouȝt was euermoo
Vp to þe tree he cast his eyen twoo / * 2360
And segh þat Damyan his wif had dressed.
In which manere it may not be expressed
But [if] I wolde speke vncurteysly
And vp he ȝaue a roringe *and* a crye 2364
As dope þe modere whan þe childe shal dye
outo helpe alas harowe I gan to crye
O stronge lady stoor what doostowe
And she answerȝ siro what eileth ȝowe 2368
Haue pacience and reson in ȝoure mynde
I haue ȝou holpen of boþ ȝoure eyen blynde
Vp perile of my soule I shal not lyen
As me was tauȝte to hele wiþ ȝoure eien 2372
Was no þinge bette forto make ȝou see
Than strogle wiþ a man vpon a tree
God wote I did it in ful good entent
Stroggel *quod* he. ȝe algate in it went 2376
God ȝeue ȝou boþe a shames deþ to dyen
He swyued þe I segh it wiþ myne eyen
And ellis be I honged by þe hals
Than is quod she þe medeeyne fals 2380
ffor certeynly if ȝe myȝten see
Ȝe wold not saye no wordes vnto me
Ȝe han some glymȝaing *and* no parfit siȝt
I see quod he as wel as euere I myȝt 2384
Thonked be god wiþ boþ myn eyen twoo [Bat 129]
And by my troupe me þought he did þe soo
Ȝe mase mase good sir quod she
This þonk I haue for I haue made you soo 2388

Gan pullen vp the smok/ *and* yn he throng,[1] [Harl. 1758] [1 *Four spurious lines after l.* 2353 *see end of p.* 476.]
And whan that Pluto saugh this gret wrong,
To Ianuarye he yaf his sight a-geyne.
[And made hym seen as wel as euere he myghte
And whan he thus had caght his sighte agayn] [Harl. 7333, leaf 126]
Ne was ther/ neuyr/ man of thyng so fayne.
But on his wife his thought was euyr/ mo.
Vp to the tre he kest his yȝen two. 2360
And sigh that Damyan his wife had dressed.
In whiche maner/ it may not ben expressed.
But if I wolde speke vncurteisly.
And vp he yaf a roryng/ *and* a *cry*. 2364
As doth the modir/ when the childe schaH dye.
Out help allas harrow he gan crye.[2]
O strong/ lady stoure what dost thou.
And sche answerith sir/ what eileth you. 2368
Haue paciens *and* reson in your/ mynde.
I haue you holpen on bothe your/ yȝen blynde.
Vp perilf of my soule I schaH not lyen.
As me was taught to hele with your yȝen. 2372
Was no thyng/ bet/ for to make you se.
Than strougle with a man vp on a tre.
God woot I dide it in fulf good entente.
Strogle *quod* he ye algate yn it wente.[3] 2376
God yeue you bothe on schames deth to dien.
He swyued the I saugh it with myn yen.
And ellis be I hangid bi the hals.
Than is *quod* sche the medicyn fals./ 2380
ffor certeynly if that ye myghtyn se.
Ye wolde not say tho wordis. vn-to me.
Ye han som glymsyng/ *and* no perfit/ sight.
I se *quod* he as welt as euyr/ I myght/. 2384
Thanked be god with bothe myn yȝen two.
And be my trouthe me thought/ he dide the so.
Ye mase mase good sir / quod sche.
this thank / haue I for I haue made you se. 2388

[1 *Four spurious lines after l.* 2352.] [Ne] elf/ and mannis ay ony welle. [Of] alle creaturis that ben in this worlde. The smok on his/ bak/ has to seche. And nowe no wondir he purveid is/ for purpe. Thei. his/ wif was/ ay vnkynd to hym/ Brechs.

[2 *Four spurious lines after l.* 2376.] [Ah] sir/ and maistir my wife. Ne wole nat do so. Ne I nyl nat suffre. ¶ For I wole telle. Al the vilanye that she hath do. Bifore alle men. Thanne shal I be holde a fool. And lese my grace. Wherfore I wole be ruled. By my frendis. Counsaile.

475 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Ellesmere MS.**

Allas quod she / that euere I was so kynde
¶ Now dame quod he / lat al passe out of mynde
Com doun my lief and if I haue myssayd
God helpe me so / as I am yuele apayd 2392
But by my fader soule / I wende han seyn
How that this Damyan / hadde by thee leyn
And þat thy smok hadde leyn vp on his brest
¶ Ye sire quod she / ye may wene as yow lest 2396
But sire / a man / þat waketh out of his sleepe
He may nat sodeynly / wel taken keepe
Vp on a thyng ne seen it parfitly
Til þat he be / adawed verraily 2400
¶ Right so a man / þat longe hath blynd ybe
Ne may nat sodeynly / so wel yse
ffirst whan his sighte / is newe come ageyn
As he þat hath / a day or two yseyn 2404
Til that youre sighte / ysatled be a while
Ther may / ful many a sighte yow bigile
Beth war I prey yow / for by heuene kyng [leaf 119]
fful many a man / weneth to seen a thyng 2408
And it is / al another / than it semeth
He þat mysconceyueth / he mysdemeth
And with that word / she leepe doun fro the tree
¶ This Ianuarie / who is glad but he 2412
He kisseth hire / and clippeth hire ful ofte
And on hire wombe / he stroketh hire ful softe
And to his palays / hoom he hath hire lad
Now goode men / I pray yow be glad 2416
Thus endeth heere / my tale of Ianuarie
God blesse vs / and his mooder Seinte Marie 2418

¶ Heere is ended / the Marchantes tale of Ianuarie

ELLESMERE 309 (6-T. 475)

475 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Hengwrt MS.**

Allas quod she / þat euere I was so kynde
Now dame quod he / lat al passe out of mynd
Com doun my lief/ and if I haue myssayd
God help me so / as I am yuele apayd 2392
But by my fadres soule / I wende haue seyn
How þat this Damyan / hadde by thee leyn
And þat thy Smok / hadde leyn vp on his bryst
¶ Ye sire quod she / ye may wene as yow lyst 2396
But sire / a man that waketh out of his sleepe
He may nat sodeynly / wel taken keepe
Vp on a thyng ne seen it parfitly
Til that he be / adawed verraily 2400
[¹Rig]ht so a man / that longe hath blynd ybe [¹ Rats, leaf 152, back]
[¹N]e may nat sodeynly / so wel yse
ffirst whan his sighte / is newe come ageyn
As he þat hath / a day or two yseyn 2404
Til þat youre sighte / ysatled be a while
Ther may ful many a sighte yow bigile
Beth war I pray yow / for by heuene kyng
fful many a man / weneth to se a thyng 2408
And it is al another / than it semeth
He þat mysconceyueth / he mysdemeth
And with that word / she lepte doun fro the tree
¶ This Ianuarie / who is glad but he 2412
He kisseth hire / and clippeth hire ful ofte
And on hir wombe / he stroketh hire ful softe
And to his Palays / hom he hath hire lad
Now goode men / I pray yow to be glad 2416
Thus endeth here / my tale of Ianuarie
God blesse vs / and his moder Seinte Marie . Amen . 2418

¶ Here is ended the Marchantes tale / of Ianuarie

["*the wordes of the worthy Hoost/ to the ffrankeleyn*" *follow in the MS.*]

HENGWRT 348 (6-T. 475)

475 SIX-TEXT
GROUP E. § 4. MERCHANT'S TALE. **Cambridge MS.**

Allas quod sche that euere I was so kynde
Now dame quod he lat al passe out of mynde
Come doun myn lyf & If I haue myssayd
God helpe me so as I am euele a-payid 2392
But by myn fadyr soule I wende haue seyn
How that this Damyen hadde by the leyn
And that thyn smok hadde leyn vp-on his brest
ȝa sere quod sche ȝe may wene¹ as ȝow lyst [¹ no altered]
But sere a man that wakyth out of slep
He may not sodeynly takyn kep
Vp-on a thyng ne seen it parfytly
Til that he be a-dawed verrayly 2400
Rygh so a man that longe hath blynd ybe
Ne may not sodeynly so weel I-see
ffyrst whan his syȝte is come newe ageyn
As he that hath a day or too I-seyn [1 leaf out of Camb. MS]
[Tylle þat youre siȝt y-stabled by a while [Sloane 1685, leaf 102, back]
þere may fulle many a siȝt you be-gyle
By ware I prey you for by heuen kynge
Fulle many a man weneth to see a thynge 2408
And hit ys all an oþere þan hit semyth
he mysse conceyueth mysse demeth
And with þat worde she lepe doun of þat tre
Thys Ianuarye who was glade but she 2412
he kyssith and clypythe hir fulle ofte
And on hir wombe he strokethe hir fulle softe
And to hys palys home he hathe hir ladde
Nowe gode men I prey you to be glad 2416
Thus endethe here my tale of Ianuarye
God blesse vs and his modir/ Seynt Mary Amen] [Sloane 1685 extract ends]

CAMBRIDGE 307 (6-T. 475)

allas *quod* she / that euer I was so kynde [MS Arch. Seld. B. 14]
now dame quod he / lete al passe out of mynde
com down my lef / *and* if I haue mysaside
god helpe me so / as I am euel apaide 2392
but bi my fader soule / I wende haue seyne
how that this Damyan / had bi the leyne
and that thi smok / had leyne vppon thi brest
ye sir *quod* she / ye may wene as yow lest 2396
but sir a man / that wakith out of his slepe
he may not sodeynly / ne wel taken kepe
vppon a thing / ne sen hit *parfitly*
til that he ben a-dawed / verrily 2400
right so a man / that longe hath blynde I-be
ne may not sodeynly / so wel I-se
first whan his sight / is newe com ageyne
as he that hath / a day or two I-seyne 2404
til that youre sight / I-stabled be a while
ther may ful many a sight / yow bigile
beth war I pray yow / for bi heuen kyng
ful many a man wenyth / to se a thing 2408
and hit *is* al another / than hit semeth
he that mysconceiuith / mys demeth
and with that worde / she lepe doun fro the tre
this Ianuarie / who is glad but he 2412
he kissith his / *and* clippith his / ful ofte
and on his wombe / he stroketh his ful softe
and to his paleys hoom / he hath his lad
now goode men I pray yow / to be glad 2416
thus endith here my tale / of Ianuarie
god blesse vs / *and* his moder seynt Marie. Amen. 2418
Here endith the Marchauntis tale of Ianuarie and May.]
[MS Arch. Seld. B. 14 *extract ends*]

Allas quod she þat euere I was so kinde
Now dame quod he lat al passe out of mynde
Come doune my leef *and* if I haue mysayd
God helpe me so as I am euel apayd 2392
But by my faders soule I wend haue seyn
How þat þis Damyan had by þe leyn
And þat þi smok had leye vpon þi brest
3e sir quod she 3e may wene as 3ou lest 2396
But sir a man þat wake out of sclepe
He may not sodeynly wel take kepe
Vpon a þinge ne seen it parfitely
To þat he be adawed verrely 2400
Riȝt so a man þat long hab blynde ybe
Ne may not sodeynly so wel yse
firste whan þ sigt is newe commen ageyn
As he þat hab a day or tweyen seyn 2404
Til þat 3oure sigt ystabled be a while
Ther may ful mony a sigt 3ou begile
Beþ ware I preye 3ou for by heuene kinge
ful mony a man weneþ forto se a þinge 2408
And it is al anoþer þan it semeþ
He þat mysconceyueþ mysdemeþ
And wiþ þat word she lepe doun fro þe tre
This Ianuarie who is glad but he 2412
He clippeþ hire and kisseþ hure ful oft
And on hire wombe he strokeþ hure ful soft
And to his Palays home he haþ hire lad
Nowe good men I prey 3ou to be glad 2416
Thus endeþ here my tale of Ianuarie
God blesse vs and his modere seynt Marie. 2418

¶ Here endeþ þe tale of þe marchaunt

["þ prologe of þ wif of Bathe" follows in the MS.]

Allas *quod* sche that euyr / I was so kynde. [Harl. 7334]
Now dame *quod* he let all passe out/ of mynde.
Come doun my leef/ *and* if I haue mysaside.
God helpe me so as I am euyll apaide. [*leaf* 98, *back*] 2392
But be my fadir/ soule I wende haue seyne.
How that this Damyan had bi the leyne.
And that thi smok/ had leyne vp on thi brest.
Ye sir/ *quod* sche ye may wene as you lest. 2396
But sir/ a man that waketh out/ of his slepe.
He may not sodenly well take kepe.
Vp on a thyng/ ne seen it *parfitly*.
Till that he be a dawe verrailly. 2400
Right so a man that long/ hath blynde be
Ne may not sodenly so well se.
ffirst whan the sight is newe comen a-geyne.
As he that hath a day or two seyne. 2404
Till that your/ sight stablid be a while
Ther/ may full many a sight/ you be-gile.
Beth ware I pray you for bi heuen kyng
ffull many a man weneth for to se a thyng. 2408
And it/ is all another/ than it semeth.
He that mys conceyueth mys demeth.
And with that word sche leep doun fro the tre.
This Ianuarye who is glad but he. 2412
He kisseth his/ *and* clippeth hir/ full ofte.
And on hir/ wombe he strokith hir/ full softe.
And to his paleis hoom he hath hir/ lad.
Now good men I pray you to be glad. 2416
Thus endith here my tale of Ianuarye.
God blisse vs *and* his modir/ seynt Marye. AmeN./ 2418
Here endith the Marchauntis Tale.] [Harl. 7334 *extract ends*]

8 *spurious lines in Harl. MS* 7334, *after l.* 2353.

¶ A gret tente he bresȝ yn *and* a long',
Scho seide it was be moreist ffil'.
Thes' cuyr in his' lyus scho was al' yll'.
Mi lordis tente scho seide seruep me now þus.
He foldith twifolde bi swete thesus.
He nuse not' swyue worth a leke.
And yet' he is/ full' gentill' *and* full' meke.
This/ is leuyr to me than Rumseng'.

¶ The Prologe of the Squieres tale [on leaf 132]

Ey goddes mercy / seyde oure Hoost tho
Now swich a wyf/ I pray god kepe me fro 2420
Lo whiche sleightes / and subtiltees
In wommen been / for ay as bisy as bees
Been they / vs sely men for to deceyue
And from a sooth / euere wol they weyue 2424
By this Marchaun*tes* tale / it preueth weel
But doutelees / as trewe as any steel
I haue a wyf/ though þat she poure be
But of hir tonge / a labbyng*e* shrewe is she 2428
And yet she hath / an heepe of vices mo
Ther-of no fors / lat alle swiche thynges go
But wyte ye what in conseil be it seyd
Me reweth soore / I am vn-to hire teyd 2432
ffor and I sholde / rekenen euery vice
Which þat she hath / ywis I were to nyce
And cause why / it sholde reported be
And toold to hire / of somme of this meynee 2436
Of whom / it nedeth nat for to declare
Syn wommen / konnen outen swich chaffare
And eek my wit/ suffiseth nat ther to
To tellen al / wherfore my tale is do 2440

[*No break in the MS.*]

¶ Here folwen the Wordes of the Worthy Hoost to the ffrankeleyn. [leaf 153]

[*Blank of ten lines in the MS.*]

Ey goddes mercy / seyde oure Hoost tho
Now swich a wyf / I prey god kepe me fro 2420
Lo whiche sleightes / and subtiltees
In wommen ben / for ay as bisy as bees
Ben they / vs sely men for to deceyue
And from a sooth / euere wol they weyue 2424
By this Marchantes tale / it preueth weel
But doutelees / as trewe as any steel
I haue a wyf / thogh þat she poore be
But of hir tonge / a labbyng shrewe is she 2428
And yit she hath / an heep of vices mo
Ther-of no fors / lat alle swiche thynges go
But wite ye what in conseil be it seyd
Me reweth soore / I am vn to hire teyd 2432
ffor and I sholde / rekenen euery vice
Which þat she hath / ywis I were to nyce
And cause why / it sholde reported be
And toold to hire / of somme of this meynee 2436
Of whom / it nedeth nat for to declare
Syn wommen / konnen oute swich chaffare
And eek my wit/ suffiseth nat ther to
To tellen al / wher-fore my tale is do 2440

[*No break in the MS.*]

[*Harl. MS 7335, on leaf 129.*]

[b y goddes mercy seide oure ost tho
Now swich a wif y preye god kepe me fro 2420
lo swiche sleighthes and subtilites
In wommen ben for ay as besy as bees
Ben they vs sely men for to deseyue
And from a sothe euere wil they weyue 2424
Bi this marchauntis tale hit preueth wel
And natheles as trewe as ony steel
I haue a wif thogh that she poore be
But of hir tonge a labbyng shrewe is she 2428
And yit she hath an heepe of vices moo
Ther-of no fors let al swiche thynges goo
But wite ye what in counseil be it seide
Me reweth sore y am vn to here teyed [leaf 129, back] 2432
ffor and y shulde rekene euery vice
which that she hath y-wis y were to nyse
And cause whi it shulde reported be
And told to here of sume of this compaignie 2436
Of whom it nedith nat for to declare
Syn wommen konnen oute swiche chaffare
And ek my wit sufficeth not ther too
To tellen al wherfore my tale is do] 2440

[*Arch. Seld. MS B* 14, *on leaf* 131.]

[and bigynneth the Squyers prologe

By godis mercy / seide oure oste tho
now such a wiff / I prey god kepe vs fro 2420
lo whiche slighthis / & sotilteis [leaf 131, back]
in women ben / for thei be busy as beis
to vs sely men / for to disceive
and fro a soth / euer wol thei weive 2424
bi this marchauntis tale / hit preuith wele
but douteles as trewe as any stele
I haue a wiff / though she pore be
but of hir tonge / a labbyng shrewe is she 2428
and yit she hath an hepe / of vices mo
therof no force / lete al such thingis go
but woot ye what / in counsail be hit seide
me rewith sore / I am to hir I-teyde 2432
for & I shulde reken / euery mancre vise
whiche that she hath / I-wis I were to nyse
and cause whi / hit sholde reported be
and tolde to hir / bi some of this meyne 2436
bi whom it nedith not / to declare
syn women conne outere suche cheffare
and eke my witt / suffisith not ther-to
to tellen al / ther-fore my tale is do] 2440

[*The 1st Squire's Prologue of the Petworth MS on the Man-of-Law-Shipman Link.*]

¶ The prologe of þe ffraynkeleyn. [*headline of leaf 126, front*]

HY goddis mercy seide oure hoost þoo /
Alle euel wynes god kepe vs fro 2420
ffor mony sclaiþes and snil[t]lilties
Bene in wommen þat bene euere biey as bees
Vs foly men forto deseeyue
ffor from þe soþ euere wil þei weive 2424
By mony ensamples it prouep well
But douteles as trewe as eny stele
I haue a wiff þough she poor be
But of her tunge a labbyng shrew is she 2428
And she haþ an hepe of vices moo
þerof no force lat al such þingge goo
But wete ye what in counsaile be it saide
Me rewep sore þat I am to her teide 2432
ffor and I shuld rekne eue[r]y vice
Which þat she haþ ywis I were not wis
And cause whi for it shuld reported be
And tolde to hure of somse of þis mayne 2436
Of whom it nedep not to declare
Siþ wommen kon outr such chaffare
And eke my witte suffisep not perto
To telle alle þerfore my tale is doo 2440

[*No break in the MS.*]

[*Brit. Mus. Addit. MS* 5140, *on leaf* 169.]

[¶ Incipit prologus Armigeri

Ey. goddis Mercy / said our oste tho.
Newe suche a wyf / y prey god kepe me fro 2420
leo suche sleyhtis / and sotiltees
In wommen bene / for ay as besy as bees
Ben they / vs seely men to disceyve
And from the soth / evir wol they weyve 2424
By this Marchauntis tale / it peyveth weell
But doutles / as true as any steel
I haue a wyf / though. she pore be
But of hir tong / a labbyng shrewe is she 2428
And yit she hath / an heepe of vices mo
Therof no fors / lat alle such thing*is* go.
But wot ye what / in counsail be it said
Me reweth soore / that y am to hir teyde 2432
ffor and y shulde rekne / euery vice
Which that she hath / y-wys y were nyce
And cause why / it sholde reported be
And telde to hir / of som of this menie¹ [¹ MS meone] 2436
Of hom it nedith nat / for to declare [leaf 169, back]
Syn wommen / can vttir suche chaffare
And eek my wyt / suffiseth nat therto
To tellyn all / wherfor my tale is do] 2440

SIDE-NOTES TO THE MERCHANT'S TALE, ELLESMERE MS.

[*As there is no room in this print for the Latin notes in the margin of the MS, they are put here, with the numbers of the lines (and pages of the Six-Text) to which they refer.*]

p. 445, l. 1311. ¶ Vxor est diligenda *quia* donus dei est ‖ Thesa filius sirae/ donec & diuicie dantur a parentibus / a domino autem proprie vxor bona vel prudens. [MS, leaf 107, back.]

p. 445, l. 1327. ¶ diaciamsa ei adiutorium & extracta costa de corpore Ade fecit Euam & dixit / propter hec/ relinquet homo patrem & matrem & adherebit *&cetera* et erunt duo in carne vna. [MS, leaf 107, back.]

p. 446, l. 1362. Iacob ‖ *per* consilium matris sue Rebecce *&cetera*. [MS, leaf 108.]

p. 446, l. 1366. Iudith / de manibus Oloferni & *cetera*. [MS, leaf 108.]

p. 446, l. 1369. Abigayl / per suum bonum consilium virum suum Nabal ab ira dauid liberauit. [MS, leaf 108.]

p. 446, l. 1371. Ester & *cetera* Iudeos per bonum consilium simul cum Mardocheo in regno Assueri. [MS, leaf 108.]

p. 446, l. 1375. ¶ Seneca / sicut nichil est benigna coniuge/ ita nichil crudelius est infesta mulliere. [MS, leaf 108.]

p. 446, l. 1377. ¶ Cato / vxoris linguam si frugi est/ ferre memento. [MS, leaf 108.]

p. 446, l. 1380. ¶ Bona mulier fidelis custos est/ & bona donus. [MS, leaf 108.]

p. 447, l. 1385. ¶ Apostolus Paulus ad Ephesianos / diligite vxores vestras sicut *christus* dilexit ecclesiam & *cetera*. [MS, leaf 108.]

p. 447, l. 1385. ¶ *Apostolus*. ita viri debent diligere vxores suas vt corpora sua / quia qui suam vxorem diligit/ seipsum diligit/ nemo vnquam carnem suam odio habuit/ set nutrit & fouet eam /. et postea / vnusquisque suam vxorem sicut ipsam diligat. [MS, leaf 108.]

SIDE-NOTES TO THE MERCHANT'S TALE, HENGWRT MS.

[*As there is no room in this print for the Latin notes in the margin of the MS, they are put here, with the numbers of the lines (and pages of the Six-Text) to which they refer.*]

p. 445, l. 1311. ¶ vxor est diligenda / quia donus dei est Thesa filius Syrac / donec & diuicie dantur a parentibus / a domino autem proprie / vxor bona vel prudens. [MS, leaf 138, back.]

p. 445, l. 1327. ¶ fiaciamsa ei adiutorem / & ex[tracta costa de] corpore Ade fecit Euam / & dix[it pro vxore] relinquet homo patrem & matrem & [adherebit &c.] et erunt duo / in carne vna. [MS, leaf 139.]

p. 445, l. 1355. Vna caro vnum Animum in omni Aduersitate cogitat/. [MS, leaf 139, *in a later hand.*]

p. 446, l. 1362. ¶ Iacob enim per consilium matris sue Rebecce *&cetera*. [MS, leaf 139, back.]

p. 446, l. 1366. Iudith *&cetera* / de manibus Oloferni. [MS, leaf 139, back.]

p. 446, l. 1369. ¶ Et Abigail per suum bonum consilium / virum suum Nabal / ab ira dauid liberauit/. [MS, leaf 139, back.]

p. 446, l. 1371. ¶ Ester *&cetera* Iudeos per bonum consilium simul cum Mardocheo in regno Assueri *&cetera*. [MS, leaf 139, back.]

p. 446, l. 1376. ¶ Seneca / sicut nichil est *superius* benigna coniuge / ita nichil est crudelius infesta mulliere. [MS, leaf 139, back.]

p. 446, l. 1378. ¶ Cato // vxoris linguam / si frugi est/ ferre memento/ [MS, leaf 139, back.]

p. 447, l. 1383. ¶ Apostolus Paulus Ad. Ephesianos // Diligite vxores vestras sicut *christus* dilexit ecclesiam *&cetera*. [MS, leaf 139, back.]

p. 447, l. 1384. *Apostolus* // Ita viri debent diligere vxores suas vt corpora sua / quia qui suam vxorem diligit se ipsum diligit/ nemo vnquam carnem suam odio habuit/ set nutrit & fouet eam / et ¶ postea / vnusquisque suam vxorem sicut ¶ se ipsum diligat. [MS, leaf 139, back.]

p. 458, l. 1795. [Ar]ke diurna . quidem circuius [. . .] . . meto vocatur Zodiacus [. . .] . . sol octidie cressit. [MS, leaf 145, back, *in a later hand and faint ink.*]

APPENDIX TO GROUP E, § 2. (CLERK'S END-LINK.)

ORIGINAL CLERK'S END-LINK. Ellesmere MS.

[*† Original, but rejected, End-Link to the Clerk's Tale, perhaps following l.* 1162, *with which the paraphrase of Petrarch's Latin ends, or l.* 1169.]

¶ Bihoold the murye wordes of the Hoost ☞

THis worthy clerk whan ended was his tale
Oure hoost seyde / and sworn by goddes bones
Me were leuere / than a barel ale
My wyf at hoom / had herd this legende ones
This is a gentil tale / for the nones
As to my purpos / wiste ye my wille
But thyng þat wol nat be / lat it be stille ☞

¶ Heere endeth the tale / of the Clerk of Oxenford

ELLESMERE 275ᵃ (6-T. 477)

ORIGINAL CLERK'S END-LINK. Hengwrt MS.

[*† Original, but rejected, End-Link to the Clerk's Tale, perhaps following l.* 1162, *with which the paraphrase of Petrarch's Latin ends, or l.* 1169.]

¶ This worthy Clerk whan ended was his tale [*two lines wide*]
Oure hoost seyde / and sworn by goddes bones
Me were leuere / than a barel ale
My wyf at hom / had herd this legende ones
This is / a gentil tale for the nones
As to my purpos / wiste ye my wille
But thyng that wol nat be / lat it be stille

[*"the Phisiciens tale" follows in the MS, leaf* 191, *back.*]

HENGWRT 439 (6-T. 477)

ORIGINAL CLERK'S END-LINK. Cambridge MS.

[*† Original, but rejected, End-Link to the Clerk's Tale, perhaps following l.* 1162, *with which the paraphrase of Petrarch's Latin ends, or l.* 1169.]

This worthi clerk whan endede was his tale
Oure ost seyde & swor by godys bonys
Me were leuere than a barel ale
Myn wif at hom hadde herd this legende onys
This was a gentil tale for the nonys
As to myn purpos woste ye myn wille
But thyng that wil nat be lat it be stille

CAMBRIDGE 273ᵃ (6-T. 477)

A SIX-TEXT PRINT OF

Chaucer's Canterbury Tales

IN PARALLEL COLUMNS

FROM THE FOLLOWING MSS:

1 The Ellesmere.
2 The Hengwrt 154.
3 The Cambridge Univ. Libr. Gg. 4. 27.
4 The Corpus Christi Coll., Oxford.
5 The Petworth.
6 The Lansdowne 851.

GROUP F. FRAGMENT VII.

THE SQUIRE'S HEAD-LINK (§ 1), AND TALE (§ 2). THE SQUIRE-FRANKLIN LINK (§ 3). THE FRANKLIN'S TALE (§ 4).

GROUP F. FRAGMENT VII.

§ 1. THE SQUIRE'S HEAD-LINK.

ELLESMERE MS.

¶ Squier come neer / if it youre wille be [on leaf 112]
And sey somwhat of loue / for cortes ye ?
Konnen ther on / as muche as any man
¶ Nay sire quod he / but I wol seye as I kan 4
With hertly wyl / for I wol nat rebelle
Agayn youre lust? a tale wol I telle
Haue me excused / if I speke amys [leaf 113, back]
My wyl is good / and lo my tale is this 8

GROUP F. FRAGMENT VII.

§ 1. THE SQUIRE'S HEAD-LINK.

HENGWRT MS

¶ Sire frankeleyn / com neer/ if it youre wille be [on leaf 153]
And sey vs a tale / for cortes ye
konnen ther on / as muche as any man
¶ Nay sire quod he / but I wol seye as I kan 4
[1 W]ith hertly wyl / for I wol nat rebelle [1 Note. leaf 153, back]
Agayns youre wyl / a tale wol I telle
Haue me excused / if þat I speke amys
My wyl is good / and lo my tale is this ☙ 8

¶ Explicit ☙

["*the frankeleyns tale*" *follows in the MS, on leaf* 153, *back, &c.*]

GROUP F. FRAGMENT VII.

§ 1. THE SQUIRE'S HEAD-LINK.

CAMBRIDGE MS.

[*Harl. MS* 7335, *on leaf* 129, *back.*]

[Squyer come ner if it youre wille be
And sey sumwhat of loue for certes ye
Konnen ther on as moche as ony man
Nay sere quod he but swyche thyng as y can 4
With hertly wille for y wil not rebelle
Ageyn youre lust a tale wol y telle
haue me excusid if y speke a mys
Mi wille is good and lo my tale is this] 8

GROUP F. FRAGMENT VII.

§ 1. THE SQUIRE'S HEAD-LINK.

CORPUS MS.

[*Arch. Seld. MS B.* 14, *on leaf* 131; *back.*]

[Squyer com nere / if that youre wille be
and sey somwhat of loue / for certis ye
konne theron / as moch as any man
nay sir quod he / but I wol sey as I can
with herty wil / for I wol not rebelle
ageyne youre lust / a tale wol I telle
haue me excused / if that I speke a-mys
my wil is good / & lo my tale is this

Here endith the Squyers prolog]

GROUP F. FRAGMENT VII.

§ 1. THE SQUIRE'S HEAD-LINK.

PETWORTH MS.

Sir' ffrannkeleyne come ner if it' ȝour wille be [*on leaf* 178]
And say vs a tale for sertys ȝe
Can þeron as moch as eny man
Nay sir' quod he I wil say as I can
With hertely wille for I nyl be rebelle
Aȝeinst' ȝoure wille . a tale nowe wil I telle
HAue me excused ȝif I sey amys .
My wille is good *and* loo my tale is þis ·/

¶ Here endeþ þe prologe of þe ffrannkeleyn

[*"þe frankeleyns tale" follows in the MS, on leaf* 178.]

GROUP F. FRAGMENT VII.

§ 1. THE SQUIRE'S HEAD-LINK.

LANSDOWNE MS.

[*Brit. Mus. Additional MS* 5140, *on leaf* 169, *back.*]

[Squyer come neer / yf it your wil be
And sey somwhat of love / for certis ye
Konne theron / as moche as any man
Nay sir *quod* he / but suche thing as y can
wyth herty wyH / for y wiH nat be rebelle
Ageyn your lust / a tale y wol you telle
Haue me excused / yf y speke amys
My wyH is good / and loo my tale is this /]

[Palatine of the Squire on Horseback]

¶ Heere bigynneth / the Squieres tale [ea leaf 113, back]

AT Sarray / in the land of Tartarye
Ther dwelte a kyng that werreyed Russye
Thurgh which ther dyde / many a doughty man
This noble kyng was cleped Cambynskan[1]
Which in his tyme / was of so greet renoun
That ther was / no wher in no Regioun
So excellent a lord / in alle thyng
Hym lakked noght that longeth to a kyng
And of the secte / of which pat he was born
He kepte his lay / to which pat he was sworn
And ther to / he was hardy / wys and riche
And pitous and Iust alwey yliche
Sooth of his word / benigne and honurable
Of his corage / as any Centre stable ¶ Centrum circuli
Yong fresh / strong and in Armes desirous
As any Bacheler / of al his hous
A fair persone he was / and fortunat
And kepte alwey / so wel roial estat
That ther was nowher / swich another man
¶ This noble kyng this Tartre Cambynskan
Hadde two sones / on Elpheta his wyf
Of whiche / the eldeste highte Algarsyf
That oother sone / was cleped Cambalo
A doghter hadde / this worthy kyng also
That yongest was / and highte Canacee
But for to telle yow / al hir beautee
It lyth nat in my tonge / nyn my konnyng
I dar nat vndertake / so heigh a thyng

[1] MS more like Cambynskan wil thrwgh

¶ Here bigynneth / the Squiers tale [leaf 199]

AT Sarray / in the land of Tartarye
Ther dwelte a kyng that werreyed Russye
Thurgh which / ther deyde many a doghty man
This noble kyng was clepid kambynskan[1] [? MS kambynskan]
Which in his tyme / was of so greet renoun
That ther nas nowher in no Regioun
So excellent a lord / in alle thyng
Hym lakked noght pat longed to a kyng
As of the secte / of which pat he was born
He kepte his lay / to which pat he was sworn
And ther to / he was hardy / wys / and riche
Pietous and Iust and euere moore yliche
Sooth of his word / benigne and honurable
Of his corage / as any Centre stable ¶ Centrum circuli
Yong fressh / and strong in armes desirous
As any Bachiler / of al his hous
A fair persone he was / and fortunat
And kepte alwey / so wel Roial estat
That ther nas no wher / swich another man
¶ This noble kyng / this Tartre Cambynskan
Hadde two sones / on Elfeta his wyf
Of whiche / the eldeste highte Algarsyf
That oother sone / was clepid Cambalo
A doghter hadde / this worthy kyng also
That yongest was / and highte Canacee
But for to telle yow / al hir beautee
It lyth nat in my tonge / nyu my konnyng
I dar nat vndertake / so heigh a thyng

[Here bygynneth þe tale. [Kk.vi.26, leaf 78.]

[AT Sarray in þe londe of Sarcarye [leaf 78, back]
There dwelt / a kynge þat weryd Russye
Thouȝe whiche þere dyede many a dusty man
Thys noble kynge was clepyd Kambynskan
whiche in his tyme was of so grete renoun
That þer was nouthir/ in regioun
So excellent a lord / in alle þinge
Hym lakkith nouȝt þat longith to a kynge
As of þe Cite whiche he was borne
he kepte hys lawe to whiche þat he was sworne
And þerto he was hardy wyse & ryche
And pitouse & Iuste alle wey yliche
Sothe of/ hys worde benygne & honorable
Of/ his corage as eney centre stable]
[1 Camb. MS, leaf 171; part of leaf torn off; S Infin here from Kk. 1.6.]
Ȝon[ge fresshe stronge in armes desyrous]
As on[y bachelere of alle hys hous]
A fayr per[son he was & fortunat]
And kepte a[lle wey so wele ryalle estate]
That there na[s nouthir suche a nopere man]
This noble kyng [of Tartre þis Kambynskan] 28
Hadde two sonys on [Eltheta his wif]
Of whiche the eldeste [hiȝt Algarsife]
That oþer sone was clepid [Camballo]
A doughtyr hadde this worth[y kynge also] 32
That[1] ȝyngeste was & hyghte Canace [1 Kk.i.6 corrected]
But for to telle ȝow al hire beautee
It lyth not in myn tunge nyn myn kunnyng
I dar nat vndyrtake so high a thyng 36

AT Sarray in þe land of Tartarye [leaf 96, back]
Ther dwelt a king þat werreyed Russye
Thurgh which þer deyed many a doughty man
This noble king was cleped kambynskan 12
Which in his tyme was of so grei renoun
That þer nas nowher in no region
So excellent a lord in alle þing
him lacked nought þat longed to a kyng 16
As of þe secte of which þat he was born
he kepte his lay to which þat he was sworn
And þerto he was hardy wys and riche
And pitous and Iust alwey y-liche 20
Soþ of his word benigne and honorable
Of his corage as eny centre stable centrum circuli
yong freisch and strong in armes desirous
As eny bacheler of alle his hous 24
A fair persone he was and fortunat
And kepte alway so wel real astat
That þer nas no wher swich anoþer man
This noble king this Tartre Kambynskan 28
hadde two sones in Eltheta his wyf
Of which þe eldest highte Algarsyf
That oþer was y-cleped Camballo
A doughter hadde þis worþy king also 32
That yongest was and highte Canace
But for to telle you al hire beaute
It lyþ nought in my tonge ne in my konnyng
I dar not vndertake so heigh a þing 36

¶ The Sqwiers Tale. [headline] [leaf 195, back]

And here by-
gynneþ þe Sqwiers tale.

AT Sarray in þe land of Tartarye ¶ ffabula Armigeri
Per dwelt a kyng þat werried Russye
þorgh which þer deyed mony a dughty man
þis noble king was cleped Cambynskan 12
Which in his tyme was of so grete renoun
þat þer nas nowhere in no regioun
So Excellent a lord in al þinge
Hym lacked nouȝt þat longed to a kynge 16
As of þe secte of which þat he was born
He kepte his lay to which þat he was sworn
And þerto he was hardy wise *and* riche
And pitous *and* Iuste alwaie ylych 20
Soþe of his worde benigne *and* honurable
Of his corage as any centre stable ¶ centrum circuli
ȝonge fresshe and stronge in Armes desirous
As eny bachilere in al his hous 24
A faire persone he was and fortunat
And kepte alwaie so wel rial astat
þat þer nas nawhere such a noþer man
This noble kinge þis tartre Cambynskan 28
had two sones on Eltheta his wiff
Of which þe eldest hight Algarsiff
þat oþer was cleped Camballo
A doughtere had þis worþi kinge also 32
þat ȝongest was and hight Canace
But forto telle ȝou al her beute
It liþe not in my tunge ne in my connynge
I dar not vndertake so hye a þinge 36

Incipit fabula. [on leaf 79]

AT Sarray in þe londe o Tartary.
Ther dwelled a kinge þat werred Russy
þoruhe whiche þere deyed many a douhti man.
þis nobil kinge was cleped Kambynskan 12
Whiche of his time whas of so grete renone
That þere nas nouhewere in no Regione
So excellent a lorde in al þinge
Him lakked nouh þat longed to a kenge 16
As of þe secte of whiche þat he was borne [leaf 79, back]
He kepped his laye to whiche þat he was sworne
And þer-to he was harde wise *and* riche
And pytous *and* Iuste alwaie ylyche 20
Soþe of his worde benigne *and* honurable
Of his corage as any Centre stable .I. centrum celi.
[or circuli.]
ȝonge frossche *and* stronge in armes desirous
As any bachillier of al his house 24
A faire person he was *and* fortunate
And kepped alwaie so wele roisale astate
þat þer nas nouhewhere suche a man
þis noble kinge þis tartaryn Cambynskan 28
Had two sonnes on Eltheta his wif
Of whiche þe eldest hiht Algarsif
The toþer was cleped Camballo
A douhte had þis worþi kinge also 32
þat ȝongest was *and* hiht Canace
Bot for to tell ȝowe al hir beaute
It liþe nouht in my tunge ne in myne sowneinge
.I. dar nouht vnder-tak so hihe a þinge 36

GROUP F. § 2. SQUIRE'S TALE. **Ellesmere MS.**

Myn englissh eek is insufficient
I moste been / a Rethor excellent
That koude hise colours / longynge for that Art
If he / sholde hire discryuen euery part 40
I am noon swich / I moot speke as I kan
¶ And so bifel / that whan this Cambynskan
Hath twenty wynter / born his diademe
As he was wont fro yeer to yeer I deme 44
He leet the feeste / of his Natiuitee
Doon cryen / thurgh Sarray his Citee
The last Idus of March / after the yeer
Phebus the sonne / ful iolyf was and cleer 48
ffor he was / neigh his exaltacion
In Martes face / and in his mansion
In Aries / the colerik/ hoote signe [leaf 129]
fful lusty was / the weder and benigne 52
ffor which the fowles / agayn the sonne sheene
What for the season / and the yonge grene
fful loude / songen hire affeccions
Hem semed / han geten hem proteccions 56
Agayn the swerd of wynter/ keene and cold
¶ This Cambynskan / of which I haue yow told
In roial vestiment sit on his deys
With diademe / ful heighe in his paleys 60
And halt his feeste so solempne / and so ryche
That in this world / was ther noon it lyche
Of which / if I shal tellen al tharray
Thanne wolde it occupie a somers day 64
And eek/ it nedeth nat/ for to deuyse
At euery cours / the ordre of hire seruyse
I wol nat tellen / of hir strange sewes
Ne of her swannes / nor of hire heronsewes 68
Eek/ in that lond / as tellen knyghtes olde
Ther is som mete / þat is ful deynte holde
That in this lond / men recche of it but smal
Ther nys no man / that may reporten al 72

GROUP F. § 2. SQUIRE'S TALE. **Hengwrt MS.**

Myn englyssh eek / is insufficient
It moste been / a Rethor excellent
That koude his colours / longyng for that Art
If he sholde hire / discryuen euery part 40
I am noon swich / I moot speke as I kan
And so bifel / that whan this kambynskan
Hath .xx. wynter / born his dyademe
As he was wont fro yeer to yeer I deme 44
[He leet[1]] the feste / of his Natiuitee [1 Ends. leaf 120, back]
[2]Do]n cryen / thurgh out Sarray his Citee
The laste Idus of March / after the yeer
Phebus the sonne / ful iolyf was and cleer 48
ffor he was ny his exaltacion
In Martes face / and his mansion
In Aries / the Coleryk hote signe
ffil lusty was the weder / and benygne 52
ffor which the fowles / agayn the sonne shene
What for the seson / and the yonge grene
fful loude songen / hir affeccions
Hem semed / han geten hem proteccions 56
Agayn the swerd of wynter / kene and cold
¶ This Cambynskan / of which I haue yow told
In Roial vestyment sit on his deys
With dyademe / ful hye in his paleys 60
And halt his feste / solempne and so riche
That in this world / ne was ther noon it liche
Of which / if I shal tellen al tharray
Thanne wolde it ocupie / a somers day 64
And eek/ it nedeth nat/ for to deuyse
At euery cours / the ordre of hir seruyse
I wol nat tellen / of hir straunge sewes
Ne of her swannes / ne of hir heron sewes 68
Eek in that land / as tellen knyghtes olde
Ther is som mete / þat is ful deyntes holde
That in this land / men recche of it but smal
Ther nys no man / þat may reporten al 72

GROUP F. § 2. SQUIRE'S TALE. **Cambridge MS.**

Myn engelysch is ek insufficient
It muste be a Rethor excellent
That coude hise colouris / longynge for that art
3if he schulde discryuya euery part 40
I am non schiech I moot speke as I can
And so by-fil that this Cambynskan
Hath twenty wyntyr borys his diademe
As he was wone ffrom 3er to 3eer I deme 44
He let the feste of his natyuitee
Doon cryen thour Sarray his Citee
[The last Idus of Marche aftir þe yere [Sloane 1686, leaf 77v]
Phebus þe Sonne fulle Iolyf was & clere 48
ffor he was nyh · his exaltacion
In martes face and his mancion
In aries þe Coloryk þe hoot signe
fful lusty was þe weder & benygne 52
ffor whiche þe foules syeyn þe son shene
what for þe seson and þe yonge grene
fful lowde songe hir affeccionus
hem semyd þei hade goten hem proteccionus 56
A-geyne þe swerde of wynter kene & Colde
This Kambynskan of whiche I haue you tolde
In riall vestement syt on hys deys
with a Dyademe full hije in his paleys 60
And holte his feste sollempne & so riche
þat in þis worlde ne was þere none hit lyche
Of whiche yf I · shalle telle alle þe array
That wolde hit occupie a somers day 64
And eke hit nedyth not to devise
At euery cours þe ordre of h[e]re seruyse [Cambr. 368, if 277, bk.]
[I wolle not telle of her straun]ge sewys
[Ne of here swannes ne of [1]] here heiroun sewis [1 This line written in M. 180, leaf is so cut that from Hart. 7334, leaf 68, back.]
[Eke in þat londe as tel]lyn knyȝtis olde
[There ys some mete þat ys falle] deynte holde
[That in þis l]ond men reche of it but smal
[There ys] no man that may reportyn al 72

Myn englissch eke is insufficient
It moste ben a Rethor excellent
That coupe his colours longyng for pat art
If he schulde hir discryue in any part
I am non swich I moot speke as I can
And so befelle that whan þis Cambynskan
hab twenty wynter born his Diademe
As he was wonte fro yeer to yeer I deeme
he leet þe feste of his natiuite [leaf 91]
Don cryen þurgh Sarray his Cite
The laste Idus of March after þe yeer
Phebus þe sonne Iolif was and cleer
ffor he was neigh his exaltacion
In martes face and his mansion
In aries þe Colerik þe hote signe
fful lusty was þe weder and benigne
ffor which þe foules agein þe sonne sshene
What for þe sesoñ and þe yonge grene
fful loude songe hire affections
hem semed han geten hem protections
Agein þe swerd of wynter keene and cold
This Kambynskan of which I haue ȝou told
In Real vestiment sitt on his deys
With dyademe ful heigh in his paleys
And halt his feste solempne and so riche
That in þis world ne was þer non it liche
Of which if I schal telle al þe array
Than wold it occupye a someres day
And eek it needeþ nat to deuyse
At euery cours þe ordre of here seruise
I wol not tellen of here strange sewes
Ne of here swannes ne of here heroñ-sewes
Eke in pat lond as tellen knightes olde
Ther is som mete pat is ful deynte holde
That in þis lond men recche but smal
Ther nys no man pat may reporten al

Myn engelissh eke is insufficient
It most bene a rithter excellent
þat koupe his colours longynge for þat arte
If he shuld here discryue eny part
I am noon suche I most speke as I can
And so byfelle þat þis Cambynskan
Hath xx^ti wyntere born his diademe [leaf 104]
As he was wonte fro ȝere to ȝere I deme
He lete þe feest of his natiuite
Done Crien þorgh Sarray his Cite
þe last Idus of March after þe ȝere
Phebus þe sonne ful Iolyf was *and* clere
ffor he was nye his exaltacion
In Martes face and in his mancion
In Aries þe Colerik þe hote signe
fful lusty was þe weder *and* benigne
ffor which þe fowles ageinst þe sonne shene
What for the seson and þe ȝonge grene
fful loude songe hir affeccions
Hem semed han geten hem protecciõs
Ageinst þe swerd of wynter kene and cold
This Cambynskan of which I haue ȝou told
In Rial vestement sitte vpon his des
Wiþ dia[de]me ful high in his paleys
And halt his feest so solempne *and* so riche
þat in þis world ne was þer non it liche
Of which if I sal telle al þe araye
Than wold it occupie a somers daye
And eke it nedeþ nat to devise
And euery cours þe order of her seruise
I wil not telle of her strange sewes
Ne of her swannes ne her heron-sewes
Eke in pat londe as tellen knyȝtes olde
There is som mete pat is for deynte holde
That in þis londe men recche but smaH
þer nys no man pat may reporten aH

Myn ynglisse eke is insufficient
It most bene a Rector excellent
That coupe vse colours longeinge for pat art
ȝif he schold hire discryue any *part*
I am none suche I most speke as I can
And so be-fel whan þat þis Cambynskan
Hape tuenty wynter borne his Diademe
As he was wonte fro ȝere to ȝere [I deme]
He lete þe feste of his Natiuite
Done crien þorohe Sarray his Cite
þe last Idus of Mars after þe ȝere
Phebus þe sonne ful Ioly was *and* clere
For he was nyhe his exaltacion
In Martes face *and* his mansion
In Aries þe Colerik þe hote signe
Ful lusty was þe weder *and* benygne
For whiche þe foules a-ȝein þe sone schene
What for þe seson *and* þe ȝonge grene
Ful loude songe hire affections
Hem semed han geten hem protections
Ageine þe swerde of wynter kene *and* colde
This Kambynskan of whiche I haue ȝow tolde
In Roial vestment sitte on his dese [leaf 98]
Wiþ Dyademe ful hihe in his paleyce
And halt his feste solempne *and* so riche
þat in þis werld ne was þer none it lyche
Of whiche if I schal tel al þe arraye
þan wolde it Occupie a somers daie
And eke it nedeþ nouht to deuise
Of euery cours þe order of hir seruise
I wil nouht tel of hir strange sewese
Ne of hir swannes ne of hire heronsewese
Eke in þat londe as tellen knygtes olde
þer is sum mete þat is ful deynte holde
þat in þis lande men reche bot smal
þere is no man þat maie reporten al

¶ I wol nat taryen yow / for it is pryme
And for it is no fruyt but los of tyme
Vn to my firste / I wole haue my recours
¶ And so bifel / that after the thridde cours
Whil þat this kyng sit thus in his nobleye
Herknynge hise Mynstrals / hir thynges pleye
Biforn hym at the bord / deliciously
In at the halle dore / al sodeynly
Ther cam a knyght vp on a steede of bras
And in his hand / a brood Mirour of glas
Vpon his thombe / he hadde of gold a ryng /
And by his syde / a naked sword hangyng
And vp he rideth / to the heighe bord
In al the halle / ne was ther spoken a word
ffor merueille of this knyght hym to biholde
ful bisily / ther wayten yonge and olde
¶ This straunge knyght that cam thus sodeynly
Al armed / saue his heed / ful richely
Saleweth kyng and queene / and lordes alle
By ordre / as they seten in the halle
With so heigh reuerence / and obeisance
As wel in speche / as in contenance
That Gawayn / with his olde curteisye
Though he were / comen ayeyn out of fairye
Ne koude hym nat amende with a word
And after this / biforn the heighe bord
He with a manly voys / seith his message
After the forme / vsed in his langage
With outen vice / of silable / or of lettre
And for his tale / sholde seme the bettre
Accordant to hise wordes / was his cheere
As techeth art of speche / hem þat it leere
Al be / that I kan nat sowne his stile
Ne kan nat clymben / ouer so heigh a style
Yet seye I this / as to commune entente
Thus muche amounteth / al þat euere he mente

I wol nat tarien yow / for it is pryme
And for it is no fruyt but los of tyme
Vn to my firste / I wol haue my recours
¶ And so bifel / þat after the thridde Cours
Whil þat this kyng sit thus / in his nobleye
Herknynge his Mynstrals / hir thynges pleye
Biforn hym at the bord / deliciously
In at the halle dore / al sodeynly
Thor cam a knyght vp on a Steede of bras
And in his hand / a brood Mirour of glas
Vp on his thombe / he hadde / of gold a ryng
And by his syde / a naked sword hangyng
And vp he rydeth / to the heighe bord [leaf 120]
In al the halle / ne was ther spoke a word
ffor merueille of this knyght hym to biholde
ful bisily / they wayten / yonge and olde
¶ This straunge knyght that cam thus sodeynly
Al armed saue his heed / ful richely
Salueth kyng and queene / and lordes alle
By ordre / as they seten in the halle
With so heigh reuerence / and obeisances
As wel in his speche / as in his contenances
That Gawayn / with his olde curteisye
Thogh he were come agayn / out of fairye
Ne koude hym nat amende / with a word
And after this / biforn the hye bord
He with a manly voys / seyde his message
After the forme / vsed in his langage
With outen vice / of silable / or of lettre
And for his tale / sholde seme the bettre
Acordant to his wordes / was his cheere
As techeth art of speche / hem þat it leere
Al be / þat I kan nat sowne / his style
Ne kan nat clymben / ouer so heigh a style
Yet seye I this / þat as to commune entente
Thus muche amounteth / al that euere he mente

[I wol] not taryin yow for it is prime[1] [1 s prime *corrected*]
[And] for it is no freut / but los of tyme
Vn-to myn fyrste I wele han myn recours
And so be-fel that aftyr the thredde cours
Whil that this kyng sat thus in his nobleye
Herkenynge his mynstrall here thyngis pleye
By-forn hym at the bord deliciously
In at the halle dore al sodeynly
There cam a knyght vp on a stede of bras
And in his hand a brood myrour of glas
Vp on his thumbe he bar of gold a ryng
And by his syde a nakede swerd hangyng
And vp he ridyth to the heye bord [leaf 278]
In al the halle ne was there spokyn a word
ffor merueyle of this knyght to be-holde
ful besily they wayte *yynge* & olde
This *straunge* knyst that cam thus sodeynly
Al armede saue his hed richely
Saluyth kyng & queen & lordis alle
By ordere as the setyn in the halle
With so heigh reuerence & obeysaunces
As weel in his speche as in hise cuntenaunces
That Gaweyn *with* his olde curte-ysye
Thow he weere comyn agen out of fayrye
Ne *coude hym not* amendyn / with a word
And aftyr thys by-fore the heye bord
He wyth a *manly* voys seyth his message
Aftyr the forme vsed in hise age[2] [2 age *corrected*]
With-outyn vice of sillable or of lettere
And for *his tale* schulde seme the bettre
Acordau[n]t to his wordis was hise chere
As techith the art of speche hem that it lere
Al be that I can not sowne his style
Ne can not clymbyn ouyr so hegh a style
3it seye i this as to comune entent
Thus meche a-mountyth al that euere he ment

I wol not tarien yow for it is prime
And for it is no fruyt but los of tyme
vnto my first purpos I wole haue my recours /
And so bifalle þat after þe pridde cours 76
Whil þat þis kinge sit þus in his nobleye
herknyng his menstrales here þinges pleye
Biforn him atte bord deliciously
In atte halle dore al sodeinly 80
Ther com a knight vpon a stede of bras [leaf 91, back]
And in his hond a brood Mirour of glas
vpon his thombe he hadde of gold a ryng
And by his syde a naked sword hangyng 84
And vp he ryded to þe heihe bord
In alle þe halle ne was per spoke a word
for merueille of þis knight him to biholde
ful bysyly þey wayten yonge and olde / 88
This strange knight þat com þus sodeynly
Al armed saue his heed ful richely
Salued þe king and queen and lordes alle
By ordre as þey seten in þe halle 92
with so heigh reuerence and obeisances
As wel in speche as in contenances
That Gawayn with his olde curtesye /
Though he com agayn out of fayrie / 96
Ne coude him nought amende wiþ no word
And after þis bifore þe heihe bord
he with a manly vois sayde his message
After þe forme vsed in his langage 100
wiþoute vice of Sillable or of lettre
And for his tale scholde seme þe bettre
Accordant to his wordes was his chere /
As techeþ art of speche hem þat it lere / 104
Al be it þat I can not sowne his stile
Ne can not clymben ouer so heigh a style
yet/ seye I þis þat as to commune entente
Thus moche amounteþ al þat euer he mente 108

I wil not tary 3ou for it is pryme
And for it is no fruite but losse of tyme
Vnto my furst I wil haue my recours
And so byfell þat after þe pred recours 76
Whil þat þis kinge sitte þus in his nobleye
Herkenynge his menstralles her þinges pleye
Byforn him at þe boord deliciously [leaf 194, back]
Inne atte halle door so sodeynly 80
Ther come a knyght vpon a stede of bras
And in his honde a brood myrour of glas
Vpon his þombe he had of gold a rynge
And by his side a naked sword hangynge 84
And vp he rideþ to þe heigh boord
In al þe halle ne was þer spoke no word
ffor merveile of þis knyght hym to biholde
ful bisily þei wayten 3onge and olde 88
This stronge knyght þat come þus sodeynly
Al armed saue his hede ful richely
Salued þe king þe quene and lordes alle
By ordere as þei seten in þe halle 92
Wiþ so high reuerence and obeysance
As wel in speche as in his countenance
þat Gawayne wiþ his olde curtasie
þouge he come ageyn out of ffarye 96
Ne coude him nouȝt amende *with* no word
And after þis bifore þe highe bord
He wiþ a manly vois saide his massage
After þe forme vsed in his langage 100
With-oute vice of sillable or of *lettre*
And for his tale shulde seme þe bettere
Accordant to his wordes was his chere
As techeþ arte of speche hem þat it lere 104
Al be it þat I can not sowne his styele
Ne can not clymben ouer so hige a stycle
3it say I þis þat as to comune entente
Thus moche amounteþ al þat euere he mente 108

,I. wil nouht tarien 3ow for it is prime
For it is no fruyte bot Losse of time
In to my ferst purpos .I. wil haue my recours
And so be-fel þat after þe pred cours 76
While þat þis kinge sitte þus in his nobley
Herkenynge his mynstralles here þinges ply
Be-forne him att þe borde deliciously
In at þe hall dore al sodeynly 80
þere com a knyht vpon a stede of bras
And in his honde a brode meroure of glas
Vpon his pome he had of golde a renge
And be his side a naked swerde hangynge. 84
And vpe he rideþ to þe hihe borde
In all þe haH ne was *þere* spoke a worde
For merveile of þis knyht him to be-holde
FuH beaily þei wayten 3onge *and* olde 88
This strange knyht þat cam þus sodanly
Al armed saue his hed ful richelye
Salued þe kinge þe qwene *and* þe lordes alt
Be order as þei seten in þe haH 92
Wiþ so hihe reu[*er*]ence *and* obeissance
als wele in spœhe as in countenance
þat Gawen wiþ his olde Curtasie
Thouhe he come a3eine oute of fayre 96
Ne coupe him nouht amende wiþ no worde
And after þis be-for þe hihe borde
He wiþ a manly voice seide his message
After þe forme vsed in his langage. 100
With-outs vice of aillable or letter [leaf 89, back]
And for his tale scholde seme þe better
Accordant to his wordes was his chiere
As techeþ arte of speche hem þat it lere 104
Albeit þat .I. no can soune his stele
Ne can nouht cleme ouere so hihe a stele
3it seie .I. þis as to comen entente
þus muche amounteþ al þat euere he mente 108

If it so be / þat I haue it in mynde
¶ He seyde / the kyng of Arabe and of Inde
My lige lord / on this solempne day
Saleweth yow / as he best kan and may 112
And sendeth yow / in honour of youre feeste
By me / that am al redy at youre heeste
This steede of bras / that esily and weel ¶ Of the vertu/ of the steede of bras
Kan in the space / of o day natureel 116
This is to seyn / in foure and twenty houres
Wher so yow lyst' in droghte or elles shoures
Beren youre body / in to euery place
To which youre herte / wilneth for to pace 120
With outen wem of yow / thurgh foul or fair
Or if yow lyst' to fleen / as hye in the Air
As dooth an Egle / whan þat hym list to soore
This same steede / shal bere yow euere moore 124
With outen harm / til ye be ther yow leste
Though that ye slepen / on his bak or reste
And turne ayeyn / with writhyng of a pyn
He þat it wroghte / koude ful many a gyn 128
He wayted / many a constellacion
Er he / had doon / this operacion
And knew ful many a seel / and many a bond
¶ This mirrour eek / þat I haue in myn hond ¶ Of the vertu of the Mirour
Hath swich a myght/ þat men may in it see
Whan ther shal fallen / any Aduersitee
Vn to youre regne / or to youre self also
And openly / who is youre freend or foo 136
¶ And ouer al this / if any lady bright'
Hath set hire herte / in any maner wight'
If he be fals / she shal his treson see
His newe loue / and al his subtiltee 140
So openly / þat ther shal no thyng hyde
Wherfore / ageyn this lusty someres tyde
This Mirour/ and this ryng' þat ye may see
He hath sent' vn to my lady Canacee 144

If it so be / þat I haue it in my mynde
¶ He seyde / the kyng of Arabe / and of Inde
My lige lord / on this solempne day
Salueth yow / as he best kan and may 112
And sendeth yow / in honour of youre feste
By me / that am al redy / at youre heste
This Steede of bras / that esily and weel
Kan in the space / of o day naturel 116
This is to seyn / in .xxiiij. houres
Wher so yow list/ in droghte / or ellis shoures
Beren youre body / in to euery place
To which youre herte / wilneth for to pace 120
With outen wem of yow / thurgh foul or fair
Or if yow list' to flee as hye in the Ayr
As dooth an Egle / whan hym list to soore
This same Steede / shal bere yow euere moore 124
[With[1]] outen harm / til ye be ther yow leste [[1] Rats. If 130, bk]
[[1]Th]ough þat ye slepen / on his bak / or reste
And turne agayn / with writhyng of a pyn
He þat it wroghte / koude many a gyn 128
He wayted / many a constellacioñ
Er he hadde doon / this operacioñ
And knew ful many a seel / and many a bond
¶ This Mirour eek/ that I haue in myn hond 132
Hath swich a myght' þat men may in it see
Whan ther shal fallen / any aduersitee
Vn to youre regne / or to your sel also
And openly / who is youre freend / or fo 136
¶ And ouer al this / if any lady bright'
Hath set hir herte / on any maner wight'
If he be fals / she shal his trayson see
His newe loue / and al his subtiltee 140
So openly / þat ther shal no thyng hyde
Wher fore / agayn this lusty Someres tyde
This Mirour and this ryng/ þat ye may see
He hath sent' to my lady Canacee 144

ȝif it so be þat I haue it in mynde
He seyde þ^e kyng of arabye & of ynde
Myn lige lord on this solempne day
Salueth ȝow as he best can or may 112
And sendyth ȝow in honour of ȝoure feste
By me þat am al redy to ȝouere heste
This steede of bras that esyly & wel
Can in the space of a day naturel 116
This is to seyne in foure & twenty ourys
Where so ȝow liste in drouȝte or ellis schouris
Beryn ȝoure body in-to euery place
To whiche ȝoure herte willyth for to pace 120
With-outyn wem of ȝow thour foul or fayr
Or ȝif ȝow leste to flien as hyghe in þ^e ayr
As doth an egele whan hym lyste to soore [leaf 278, back]
This same steede schal bere ȝow euere moore 124
With-outyn harm tyl [1]ȝe been there ȝow lesten [[1] ? MS y or i corrected]
Thow that ȝe slepyn on his bak or restyn
And turne a-ȝen with wrythyng of a pyn
He that it wrouȝte it coude ful manye a gyn 128
He waytede ful manye a constelacioun
Er he hadde doon this operacioun
And knew ful manye a sel & manye a boond
¶ This myrour ek that I haue in myn hond 132
Hath swich a myȝt that men may in it se
Whan there schal falle ony aduercite
Vn-to ȝoure regne / & to ȝoure self also
And opynly ho is ȝoure frond or[2] foo [[2] r corrected] 136
And ouyral this ȝif ony lady bryȝt
Hath set hire herte on ony maner wyȝt
ȝif he be fals sche schal his tresoun see
His newe loue & al his subtiletee 140
So opynly that ther schal nothyng hyde
Wherfore a-geyn this lusty somerys tyde
This myrour & this ryng[3] that ȝe may see [[3] g corrected]
He hath sent on-to myn lady Canacee 144

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

If it so be þat I haue it in my mynde
he seyde þe king of Arabie and of Inde
My liege lord on þis solempne day
Salueþ ȝou as he best can and may 112
And sendeþ yow in honour of your feste
By me þat am redy at al your heste /
This steede of Bras þat esily and wel
kan in þe space of a day naturel 116
This is to seie in .xxiiij^d. houres [leaf 92]
Wher so yow list in drought'e or in schoures
Beren youre body in to euery place /
To which youre herte wilneth for to pace 120
wiþoute wem of ȝou þorugh foul or fair
Or if ȝou list to flee as hye in þair
As doþ an Egle whan him list to sore
This same steede schal bere ȝou euermore 124
wiþouten harm til ye be þer you leste
Though þat ȝe slepen on his bak or reste
And torne aȝayn wiþ wryþing of a pyn
he þat it wroughte couþe ful many a gyn 128
he waitede many a constellacōñ
Or he hadde do þis operaciōñ
And knew ful many a seal and many a bond
This Mirour eek þat I haue in myn hond 132
haþ such a might that men may in it see
whan þer schal fallen any aduersite
Vnto youre regne or to your self also
And openly who is ȝour frend or foo 136
And ouer al þis if ony lady bright
haþ set hire herte on any maner wight
If he be fals sche schal his traysoñ se
his newe loue and al his subtilite 140
So openly þat þer schal no þing hyde
wherfore ageyn þis lusty somer tyde
This mirour and þis ryng as ye may see /
he haþ sent to my lady Canacee 144

CORPUS 197 (6-T. 482)

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

If it so be þat I haue it in my mynde
He seide þe kynge of Arabye and of ynde
My liege lord on þis solempne day
Salweþ ȝou as he best can *and* may 112
And seendeþ ȝowe in honur of *ȝour* feste
By me þat am redy al at ȝoure heeste
This stede of bras þat esily & well [leaf 105]
Can in a space of a day naturel 116
This is to saye in *four and twenti*[1] houres [[1] MS xxiiij.]
Wher so ȝou lust in drouȝt or in shoures
Beren ȝoure body in to euery place
To which ȝoure hertes wilneþ forto pace 120
Wiþ-oute wemme of ȝou þorow foule or fare
Or if ȝow list to flee as hie in þe Eire
As doþ an Egle whan him list to sore
This same stede shal bere ȝou euermore 124
Wiþ-outen harme til ȝe be where ȝou list
þow þat ȝe selepen on his bak or rest
And turne aȝein wiþ wriþing of a pynne
He þat it wrouȝt cowde ful mony a gynne 128
He waited mony a constellacioñ
Or he had doo þis operaciōn
And knowe ful mony a seal *and* mony a bonde
This myroure eke þat I haue in myn honde 132
Haþ suche a myȝt þat men may in it see
whan þer shal fallen eny aduersite
Vnto ȝour regne or vnto *ȝour* self also
And openly who is ȝoure freend or ffoo / 136
And ouer al þis if eny lady briȝt
Haþ sette her hert in eny maner wiȝt
If he be fals she shal his tresoñ see
His newe loues *and* al his subtilite 140
So openly þat þer shal no þing hide
wherfore ageyn þis lusty somers tyde
This myrour and *þis ryng* þat ȝe may see
He haþ sent to my lady Canacee 144

PETWORTH 220 (6-T. 482)

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

If it so be þat .I. haue it in my mynde
He saide þe kinge of arabie *and* of ynde
My liege lorde on þis solempne daye
Salueþ ȝowe as he best can *and* maie 112
Ande sendeþ ȝowe in honour of ȝowre feste
Be me þat am redie al att ȝoure heste
This stede of bras þat Esily *and* welo
Can in þe space of a daie Naturele 116
This is to saie in .xxiiij. houres
Where so ȝowh lust in drouht or in schoures
Beren ȝoure body in to euery place
To whiche ȝoure herte wilneþ for to pace 120
Wiþ-oute wem of ȝowe þoruh foule or faire
Or if ȝowe liste to flie as hihe in þe Eyre
As doþ an E[g]le whan him list to sore
þis same stede schal bere ȝowe euer more 124
Wiþ-oute harme til ȝe be þere ȝow list
Thow þat ȝe slepen vpon his bak or rist
And torne aȝeine wiþ writhinge of a pinne
He þat it wrouht couþe ful mony a gynne 128
He waited mony constillacion
Or he had do þis operacion
And knewe ful mony a seale *and* mony a honde
This Miroure eke þat .I. haue in myne honde 132
Haþ suche a myh[t]e þat men maie in hit se
Whan þere schal fal any aduersite
Vn-to ȝoure Regne or to ȝoure self also
And openly who is ȝoure frende or foo 136
And oue al þis if any lady briht
Haþe sette hire hert *on any* maner whiht
If he be false [she] schal his treson see
His newe loue *and* al his subtilite 140
So oppenly þat þere schal no þinge hide
Where-for aȝ in þis lusti somer tide
This mirrour *and* þis ringe þat ȝe maie see [leaf 51]
He haþe sent to my ladie Canacee 144

LANSDOWNE 197 (6-T. 482)

483 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. Ellesmere MS.

Youre excellente doghter/ that is heere (his)
¶ The vertu of the ryng' if ye wol heere (so lire) ¶ Of the vertu of the ryng/
Is this / that if hire lust' it for to were [leaf 121]
Vp on hir thombe / or in hir purs it bere 148
Ther is no fowel / þat fleeth vnder the heuene
That she / ne shal / wel vnderstonde his steuene
And knowe his menyng' openly and pleyn
And answere hym / in his langage ageyn 152
And euery gras / that groweth vp on roote
She shal eek knowe / and whom it wol do boote
Al be hise woundes / neuer so depe and wyde
¶ This naked swerd / þat hangeth by my syde ¶ Of the vertu of the swerde
Swich vertu hath / þat what man so ye smyte
Thurgh out his Armure / it wole hym kerue and byte
Were it as thikke / as is a branched ook'
And what man / that is wounded with a strook' 160
Shal neuer be hool / til þat yow list of grace
To stroke hym with the plat' in that place
Ther he is hurt' / this is as muche to seyn
Ye moote / with the plat swerd ageyn 164
Strike hym in the wounde / and it wol close
This is a verray sooth / with outen glose
It failleth nat' whils it is in youre hoold'
¶ And whan this knyght' hath thus his tale toold' 168
He rideth out of halle / and doun he lighte
His steede / which þat shoon / as sonne brighte
Stant in the court' stille as any stoon
This knyght' is to his chambre lad anoon 172
And is vnarmed / and vn to mete yset'
¶ The presentes / been / ful roially yfet'
This is to seyn / the swerd and the Mirour
And born anon / in to the heighe Tour 176
With certeine officers / ordeyned therfore
And vn to Canacee / this ryng' was bore
Solempnely / ther she sit/ at the table
But sikerly / with outen any fable 180

Youre excellente doghter/ þat is heere (his)
¶ The vertu of the ryng' if ye wol heere (so lire)
Is this / þat if hir list it for to were
Vp on hir thombe / or in hir purs it bere 148
Ther nys no fowel / þat fleeth vnder the heuene
That she ne shal wel / vnderstonde his steuene
And knowe his menyng' openly and pleyn
And answere hym / in his langage ageyn 152
And euery gras / þat groweth vp on roote
She shal eek knowe / and whom it wol doon boote
Al be his woundes / neuer so depe and wyde
¶ This naked swerd / þat hangeth by my syde 156
Swich vertu hath / þat what man so ye smyte
Thurgh out his armure / it wol kerue and byte
Were it as thikke / as is a braunched ook'
And what man / þat is wounded with the Strook' 160
Shal neuere be hool / til þat yow list of grace
To stroke hym with the platte / in thilke place
Ther he is hurt' this is as muche to seyn
Ye moote / with the platte sword ageyn 164
Stroke hym in the wounde / and it wol close [leaf 131]
This is a verray sooth / with outen glose
It failleth nat' / whiles it is in youre hold
And whan this knyght' hath thus his tale ytold 168
He rideth out of halle / and doun he lighte
¶ His Steede which þat shoon / as sonne brighte
Stant in the Court' stille as any stoon
This knyght' is to his chambre lad anon 172
And is vnarmed / and to mete yset'
The presentz / been ful realliche yfet'
This is to seyn / the swerd and the Mirour
And born anon / in to the heighe tour 176
With certein Officers / ordeyned ther fore
And vn to Canacee / the ryng is bore
Solempnely / ther she sit' at the table
But sikerly / with outen any fable 180

ȝoure excellent doughtyr that is here
Te vertu of the ryng ȝif ȝe wile heere
Is this that ȝif hire luste it for to weere
Vp-on hyre thumbe or in hire purs it beere 148
There is no foul that flyeth vndyr the heuene
That sche ne schal weel vndyrstondyn his steuene
And knowe his menyng opynly & pleyn
And answere hym in his langage a-geyn 152
And euery gres that growyth vp on roote
Sche schal ek knowe & whom it schal don boote
Alle be hise woundys neeuere so deepe & wyde
This nakede swerd that hangyth by myn syde 156
Wich wertew hath that what man þe smyte
Thouru out his armeur it wele byte
Were it as thikke as is a braunchcede ook
And what man is wounded with that strok 160
Schal neuere be hol tyl þat þou lest of grace [leaf 279]
To stroke hym with the plat / in þat place
Theere he is hurt this is as meche to seyn
ȝe moote with the plat swerd a-geyn 164
Stryke hym on the wounde & it wele close
This a verray soth with-oute glose
It faylyth not whil it is in ȝoure hoolld
And whan this knyȝt hat thus his tale told 168
He rydyth out of halle & doun he lytyth
His steede whiche þat schon as sunne brighte
Stant in the court stylle as ony stoon
This knyght is to hise chambere lad a-noon 172
And is on arayed & to mete I-set
These presentis been ful ryally I-fet
This is to seyne the swyrd & the myrour
And born a-non in-to the hye tour 176
with serteyn offycerys[1] ordeynyd there fore [[1] ye corrected]
And on to Canacee this ryng was bore
Solempnely ther sche sit at þe table
But sikyrly with-outyn ony fable 180

youre excellent doughter þat is heere
The vertu of þis ring if ȝe wol heere
Is þis . þat if hir list it for to were /
vpon hir þombe or in hir purs it bere 148
Ther is no foule þat fleigh vnder þe heuene
þat she ne schal vnderstonde his steuene
And knowe his menyng openly and pleyn
And answere him in his langage ageyn 152
And euery gras þat groweþ vpon a roote / [leaf 92, back]
Sche schal wel knowe and whom it wol do boote
Al be his woundes neuer so deepe and wyde
This naked swerd þat hongeth by my syde 156
Swich vertu haþ þat what man so ye smyte
Thurghout his armour it wole kerue and byte
Were it as þikke as is a braunched oke
And what man þat is wounded wiþ þe stroke 160
Schal neuer be hol til þat yow list of grace
To stroke him wiþ þe plat in þilke place
Ther he is hurt þis is as moche to sayn
ye moote with þe platte swerd agayn 164
Stroke him on þe wounde and it wil close
This is a verray soth wiþouten glose
It failleþ nought whiles it is in youre hold
And whan þis knight haþ þus his tale told 168
he rydeth out of þe halle and doun he light
his steede which þat schon as sonne bright
Stant in þe court stille as ony stoon
This knight in to his chambre is lad anoon 172
And is vnarmed and to þe mete y-set
The presentes ben ful richely y-fet
This is to sein þe swerd and þe mirour
And born anon vnto þe hihe tour 176
Wiþ certein officers ordeyned þerfore
And vnto Canacee þe ryng is bore
Solempnely þer sche sitt atte table
But sikerly wiþouten eny fable / 180

ȝoure excellent douȝtere þat is here
þe vertue of þis rynge if ȝe wil here
Is þis ; þat if her list it forto were
Vpon her thombe or in her purs it bere 148
þer nys no fowle þat fleeþ vnder þe heuene
þat he ne shal vnderstond his steuene
And knowe his menyng openly and pleyne [leaf 105, back]
And answere him in his langage ageyn 152
And euery gras þat groweþ vpon rote
She shal wel knowe and whome it wil do bote
And be his woundes neuere so depe and wide/
This naked swerd þat hongeþ by my side 156
Such vertue haþ þat what man so ȝe smyte
þorowe-out his armure it wil kerue and bite
were it as thikke as is a braunched oke
And what man þat is wounded with þe stroke 160
Shal neuere be hool til þat ȝou list of grace
To stroke him with þe plat in þilk place
Ther he is hirt þis is as moche to seyn
ȝe mote with þe plat swerde ageyn 164
Stroke hym in the wounde and it wil close
This is a verrey soþe wiþ-outen glose
It failleþ nouȝt þe whilis it is in ȝour holde
And whan þis knyȝt haþ þus þis tale tolde 168
He rideþ out of þe halle and doun he liȝt
His stede which þat shoon as sonne briȝt
Stant in þe courte stille as eny stoon
This knyght is to his chambre lad anōon 172
And is vnarmed and to þe mete I-sette
þe presentes bene ful richely fette
This is to seyn þe swerd and þe Mirrour
And born anoon vnto þe hie toure 176
Wiþ certeyn officers yordeyned þerfore
And vnto Canacee þe ryng is bore
Solempnely þer she sitte atte þe table
But sikerly wiþ-oute eny fable 180

ȝowre excellent douhter þat is here
The vertue of þis ringe if ȝe wil here
Is þis þat if hire list it for to were
Vpon hir þome or in hir purse it bere 148
There is no foule þat flieþ vnder heuen
þat sche ne shal vnder-stonde his steuen
And knowe his meneynge openly and pleyne
And answere him in his langage aȝeine 152
And euery grasse þat groweþ vpon rote
Se schal wel knowe and whom it wil do bote
Al be his wondes neuer so depe and wide
¶ This naked swerde þat hingeþ be my side 156
Suche vertue haþ þat what man so it smyte
þoruhe oute his armour it wil kerue and bite
Were it as þikke as is a braunched oke
And what man þat is wonded wiþ þe stroke 160
Schal neuere be hole til þat ȝou list of grace
To stroke him wiþ þe plat in þilke place
There he is hurte þis is as muche to seine
ȝe most wiþ þe platte swerde a-ȝeine 164
stroke him in þe wounde and it wil close
This is a verrei soþe wiþ-outen glose
It faileþ nouht whiles it is in ȝoure holde
¶ And whan þis knyht haþe þus his tale tolde 168
He rideþe oute of þe hall and doune he liht
His stede which þat schone as sonne briht
Stant in þe courte stille as any stone
þis knyht is to his chambre lad anone 172
And is armede and is to þe mete y-set
The presentes bien ful richely .y-fett
This is to seine þe swerde and þe mirrour
And borne a-none vnto þe hihe toure 176
Wiþ certeine oficeres y-ordeyned þere fore
And vnto Canacee þe ringe is bore
Solemply þer sche sit att þe table
Bot sekurly wyþ-outen any fable 180

The hors of bras / þat may nat be remewed
It stant as it were / to the ground yglewed
Ther may no man / out of the place it dryue
ffor noon engyn / of wyndas ne polyue 184
And cause why [8] / for they kan nat the craft
And therfore / in the place / they han it laft
Til þat the knyght hath taught hem the manere
To voyden hym / as ye shal after heere 188
Greet was the prees / þat swarmeth to and fro
To gauren on this hors / that stondeth so
ffor it so heigh was / and so brood and long
So wel proporcioned / for to been strong 192
Right as it were / a steede of Lumbardye
Ther-with so horsly / and so quyk of eye
As it a gentil Poilleys Courser were [leaf 121, back]
ffor certes / fro his tayl / vn to his ere 196
Nature ne Art ne koude hym nat amende
In no degree / as al the peple wende
But euere moore / hir mooste wonder was
How þat it koude go / and was of bras 200
It was a ffairye / as al the peple semed
Diuerse folk / diuersely they demed
As many heddes / as manye wittes ther been
They murmureden / as dooth a swarm of Been 204
And maden skiles / after hir fantasies
Rehersynge / of thise olde poetries
And seyde / that it was lyk the Pegasee ¶ i. equs Pegaseus
The hors / þat hadde wynges for to flee 208
Or elles / it was the Grekes hors Synon
That broghte Troie to destruccion
As men / in thise olde geestes rede
¶ Myn herte quod oon / is euere moore in drede 212
I trowe / som men of Armes been ther Inne
That shapen hem / this Citee for to wynne
It were right good / þat al swich thyng were knowe
¶ Another rowned / to his felawe lowe 216

The hors of bras / þat may nat been remewed
It stant as it were / to the ground yglewed
Ther may no man / out of the place it dryue
ffor noon engyn / of wyndas or polyue 184
And cause why / for they kan nat the craft
And ther fore / in the place / they han it laft
Til þat the knyght hath taught hem the manere
To voyden hym / as ye shal after heere 188
¶ Greet was the prees / that swarmeth to and fro
To gauren on this hors / that stondeth so
ffor it so heigh was / and so brood and long
So wel proporcioned / for to ben strong 192
Right as it were / a Steede of lumbardye
Ther-with so horsly / and so quyk of eye
As it a gentil Poyleys courser weere
ffor certes / fro his tayl / vn to his eere 196
Nature / ne art ne koude hym nat amende
In no degree / as al the peple wende
¶ But euere moore / hir mooste wonder was
How þat it koude goon / and was of bras 200
It was a ffairye / as the peple semed
Dyuerse folk / dyuersely han demed
As many heuedes / as many wittes ther been
They murmured / as dooth a swarm of been 204
[And[1]] maden skiles / after hir fantasies [[1] Rate. leaf 181, back]
Rehersynge / of thise olde Poetries
And seyden / it was lyk the Pegasee i. equs Pegaseus.
The hors / þat hadde wynges for to flee 208
Or ellis it was / the Grekys hors Synoñ
That broghte Troye / to destruccioñ
As men / in thise olde gestes rede
¶ Myn herte quod oon / is euere moore in drede 212
I trowe / som men of armes been ther Inne
That shapen hem / this Citee for to wynne
It were right good / þat al swich thyng were knowe
¶ Another rowned / to his felawe lowe 216

The hors of bras that may not been remeuyd
It stant as it were to the ground I-glewyd
Ther may no man out of the place it dryue
ffor noon engyn of wyndas or palyue 184
And cause whi for they can not the craft
And therfore in the place they han it laft
Til that þe knyght hath taughte hem the manere
To voydyn hym as ȝe schal aftyr heere 188
¶ Gret was the pres that swarmyth to & fro
To gauryn on this hors that standyth so
ffor it so high was & so brod & long
So wel proporciounnyd for to been strong 192
Ryȝt as it were a stede of lumbardye
Therto so horsely & so quyk of Iye
As it a gentil poleys Courser were
ffor certis from his tayl vn-to his eere 196
Nature ne art ne coude hym nat a-mende
In no degre as al the peple wende
But euere more here moste wondir was [leaf 279, back]
How that it coude goon & was of bras 200
And[1] was as fayr as al the peple seemede [[1] nd corrected]
Dyuers folk dyuersly they demyd
As[2] manye hedis as many wittis þere been [[2] e corrected]
They murmuredyn as don a swarm of been 204
And madyn skill aftyr here fantasyis
Rehersynge of these olde poetryis
And seydyn it was lik the pegasee
The hors that hadde wyngis for to flee 208
Or ellis it was þe Grekis hors Synoun
That brouȝte Troye to distruccioun
As men in these olde gestis reede
Myn herte quod on is eueremor in drede 212
I trowe some men of armys been þerinne
That schapin hem this cete for to wynne
It were right good that alle thynge were knowe
A nothir rounede to his felawe lowe 216

The hors of bras þat may nat be remewed
It stant as it were to þe ground y-glewed
Ther may noman out of þe place it dryue
ffor non engyn of wyndas or polyue / 184
And cause why for þey can nouȝt þe craft
And þerfore in the place þei han it laft
Til þat þe knight haþ taught hem þe maneere
To voyden him as ȝe schal after heere 188
Gret was þe prees þat swarmed to and fro [leaf 93]
To gauren on þis hors þat stondeþ so
ffor it so heih was and so brood and long
So wel proporcionned for to be strong 192
Right as it were a steede of lumbardye
Ther with so horsly and so quyk of ye
As it a gentil poyleys courser were
ffor certes fro his tail vnto his eere 196
Nature ne art ne couþe him nought amende
In no degre as al þe poeple wende
But euermore here mooste wonder it was
how þat it cowde gon and was of Bras 200
It was of ffaierye as þe peple semede
diuerse folk diuersely han demede
As many heedes as many wittes þer been
They murmerede as don a swarm of been 204
And maden skyles after here fantasyes
Rehersyng of þe olde poetries .i. equs pedasdus
And seyden it was lik þe Pagasee
The hors þat hadde wynges for to flee 208
Or elles it was þe Grekes hors Synoñ
That broughte troye to destructioñ
As men in þise olde gestes reede
Myn herte quod oon is euermore in drede 212
I trowe som men of armes ben þer Inne
That schapen hem þis cite for to wynne
It were right good þat alle swich þing were knowe
Anoþer rowned to his felawe lowe 216

CORPUS 199 (6-T. 484)

þe hors of bras þat may not be remewed
It stant as it were to þe grounde yglwed /
þer may no man out of þe place it drive
ffor noon engyn of wyndas or polyve 184
And cause whi for þei can not þe craft
And þerfore in þe place þei han it laft
Tyl þat þe knyȝt haþ tauȝt hem þe manere [leaf 106]
To voyden him as ȝe shal after here 188
Grete was þe prees þat swarmed to *and* froo
To Gowren on þis hors þat stondeþ soo /
ffor it so hegh was . and so brode *and* long
So wel proporciond *forto* be stronge 192
Riȝt as it were a stede of lumbardye
Ther-wiþ so horsly and so quyke of eye
As it a ge[n]til poyleis coursere were
ffor Certes from his tale vnto his ere 196
Nature ne art ne koude hym nouȝt mende
In no degre as al þe puple wende
But euer-more hir most wonder was /
Howe þat it cowde gon and was of bras 200
It was of fayre as þe puple semed
Dyuers folk dyuersly han demed
As mony hedes as mony wittes *þer* bene
þei Mormured as don a swarme of been 204
And mede skilles after her fantasies
Rehersinge of þe olde poetries ¶ .i. equus pedasdus.
And seide it was lik þe Pegasee
þe hors þat had wenges forto fle 208
Or ellis it was þe Gr[e]kes hors Synon
That brouȝt Troy to destructioñ
As men in þise olde Geestes rede
Myne hert quod oon is euere more in drede 212
I trowe somme men of armes bene þer-Inne
That shapen hem þis Cite forto wynne
It were riȝt good þat al such þing were knowe
Anoþer rowned to his felawe lowe 216

PETWORTH 222 (6-T. 484)

The hors of bras þat maye nouȝt be remewed
It stant as it were to þe grounde y-glewed
þer maie no man oute of þe place it driue
For none engyne of windas or poliue 184
And cause whi for þei can nouȝt þe craft ¶leaf 81, back]
And þer-for in þe place þei haue it laft
Til þat þe knith haþe tauht hem þe manere
To voyden him as ȝe schal after here 188
Grete was þe pres þat swarmed to *and* fro
To gauren on þis hors þat stondeþ so
For it so hihe was *and* brode *and* longe
So wele proporcioned for to be stronge 192
Riht as it were a stede of lumbardie
Ther-wiþ so horslye *and* so quik of eye
As it a gentil poileys courser were
For certes fro his taile vn-to his ere 196
Nature ne art kouþe him nouht mende
In no degre as al þe peple wende
Bet euer-more here most wonder it was
How þat it couþe gone *and* was of bras 200
It was of faire as þe peple semed
Diuerse folke diuersely haue demed
As mony hedes as mony wittes þere bene
þei mormorede as done a swarme of bene 204
And maden skilles after hire fantasies
Rehersinge of þe olde poetries
And seide it was like to þe pegasee .i. equs pecasus[1] [[1] *first*, pedasdus]
þe hors þat hade wenges for to flee 208
Or elles it was þe grekes hors Sinon
þat brouht troye to destructione
As men þis olde gestes rede
Myne herte quod one is euer-more in drede 212
.I. trowe-som men of armes bene þar inne
That schapen hem þis Cite for to wynne
It were riht good þinge þat al suche wer knowe
Anoþere rowned to his felowe lowe 216

LANSDOWNE 199 (6-T. 484)

And seyde he lyeth / it is rather lyk[e]
An apparence / ymaad *by* som Magyk[e]
As Iogelours pleyen / at thise festes grete
Of sondry doutes / thus they Iangle *and* trete
As lewed peple / demeth comunly
Of thynges / *þat* been maad / moore subtilly
Than they kan / in hir lewednesse *comprehende*
They demen gladly / to the badder ende
¶ And *somme* of hem / wondred on the Mirour
That born was vp / in to the hye tour
How men myghte in it / swiche thynges se
¶ Another answerde / and seyde it myghte wel be
Naturelly / by *compositions*
Of Anglis / and of sly reflexions
And seyden / *þat* in Rome was swich oon
They speken / of Alocen and Vitulon
And Aristotle / that writen in hir lyues
Of queynte Mirours / and of *prospectiues*
As knowen they / that han hir bookes herd[e]
¶ And oother folk[e] han wondred on the swerd[e]
That wolde percen / thurgh out euery thyng[e]
And fille in speche / of Thelophus the kyng[e]
And of Achilles / with his queynte spere
ffor he koude with it[e] bothe heele and dere
Right in swich wise / *as men may with* the swerd[e]
Of which right now / ye han youre seluen herd[e]
They speken / of sondry hardyng[e] of metal
And speke of medicynes / ther with al
And how and whanne / it sholde yharded be
Which is vnknowe / algates vnto me
¶ Tho speke they / of Canacees ryng[e]
And seyden alle / *þat* swich a wonder thyng[e]
Of craft[e] of rynges / herde they neuere noon
Saue *þat* he Moyses / and kyng[e] Salomon
Hadde a name of konnyng in swich Art[e]
Thus seyn the peple / and drawen hem apart[e]

252

And seyde he lyeth / for it is rather lyk[e]
An apparence / ymaad by som magyk[e]
As Iogelours pleyen / at thise festes grete
Of sondry doutes / thus they iangle and trete
As lewed peple / demeth comunly
Of thynges / *þat* been moore maad subtilly
Than they kan / in hir lewednesse *comprehende*
They demen gladly / to the baldder ende
¶ And *somme* of hem / wondren on the Mirour
That born was vp / vn to the maister tour
How men myghte in it/ swiche thynges se
¶ Another answerde / and seyde it myghte wel be
Naturelly / by *composicions* /
Of anglis / and of sly reflexions
And seiden / *þat* in Rome was swich oon
They speke of Alocen / and Vitulon
Of Aristotle / *þat* writen in hir lynes
Of queynte Mirours / and of *perspectynes*
As knowen they / *þat* han hir bookes herd
¶ And oother folk/ han wondred on the sword
That wolde percen / thurgh out euery thyng[e]
And fille in speche / of Thelophus the kyng[e]
And of Achilles / for his queynte spere
ffor he koude with it/ bothe heele and dere
Right in swich wise / as men may / with the sword
Of which right now / ye han your seluen herd
¶ They speeke / of sondry hardyng of metal
And speke of medicynes / ther with al
And how / and whanne / it sholde yharded be
Which is vnknowe / algates vn to me
¶ Tho speeke they / of Canacees ryng[e]
And seyden alle / *þat* swich a wonder thyng[e]
Of craft of rynges / herde they *neuere* non
Saue *þat* he Moyses / and kyng Salomon
Hadde a name of konnyng in swich art[e]
Thus seyn the peple / and drawen hem a part[e]

220 224 228 232 236 240 244 248 252

[leaf 122] [leaf 122]

And seyde he lyede it is rathere lik
An apparence mad by *sum* Magyk
As Iogelouris pleye at these [1]festis greete[1] [1—1 *corrected*]
Of sundery doutis thus they Iangele & trete[2] [2 trete *corrected*]
As lewede peple demyth *comounly*
Of thyngis that been mad more subtily
Than they can in here louwednesse *comprehende*
They demyn gladly to the baldere ende 224
And some of hem *wondernde* on the myrour
That born was vp in the hyghe tour
How men myghtyn in it swethe thyngis see
A *noper* answerde & seyde it may wel be 228
Naturelly by *compociciommys*
Of angles & of slygh reflecciouns
And seydyn þat in rome was swich on
They spoken of Alocen & Vitulouns 232
And Aristotle þat wrytyn in here lynys
Of queynte Mirouris & of *prospectynys*
As knowyn they that han here bokys herd
And *opere* folk han *wondernde* on the sword 236
That wolde partyn *thoure* out euery thyng [leaf 226]
And fille in speche of Thelophus þe kyng
And of achilles with his queynte speere
ffor he coude with it *bothe heele & dere* 240
Rygh in swich wise as men myght with the swerd
Of which ryght now ȝe han *youre* selue herd
They spekyn of sundery hardyng of metal
And spoke of medycynys therwith-al 244
And how & whanne it schulde I-hardit be
Whiche is vnknowe algate[3] on-to me [3 is *corrected*]
Tho speke they of Canacis ryng
And seydyn alle of that swych a wondyr thyng 248
Of craft of ryngis herde they neuere noon
Saue that he moyses & kyng salomon
Hadde a name of rounnynge in swich art
Thus seyth the peple & drawyn hem a part 252

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

And seyde he lyeth for it' is raþere lik'
An apparence y-maad by som magyk'
As Iogelours pleyen at' þese festes grete /
Of' sondry þoughtes þus þey Iangle and trete 220
As lewed peple demeþ *com*munly
Of' þinges þat' been more maad subtily
Than þey can in here lewednesse comprehende /
They demen gladly to þe baddere ende 224
And some of' hem wondren on þe miro*ur* [leaf 93, back]
That' born was vp vnto þe maistre tour
how men might' in it' suche þinges se
Anoþer answerde and seyde it might' wel be 228
Naturelly by composicioñs
Of' aungels and of' sleygh reflexioñs
And seyde þat' in Rome was such oon
They speke of' alocen and vitilion 232
And of' aristotle þat' writen in here lyues
Of' queinte mirours and of' *per*spectyues
As knowen þey þat' han here bookes herde
And oþer folk' han wondred on þe swerde 236
That' wolde perce þurgh euery þing'
And fille in speche of' Thelophus þe king'
And of' achilles for his queinte spere /
ffor he couþe with it' boþe hele and dere / 240
Right' in swich wise as men may wiþ þe swerd
Of' which right' now ye haue youre seluen herd
They speken of' sondry hardyng' of' metalle
And speke of' medicynes þer wiþalle 244
And how and whanne it' scholde harded be
Which is vnknowe algate vnto me /
Tho speeke þey of' Canaces ryng'
And seyden alle þat' swich a wonder þing' 248
Of' craft' of' rynges herde þey neuere non
Saue þat' he moyses and king' Salomon
hadde a name of' konnyng' in swich art'
Thus seyen þe peple and drawen hem a part' 252

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

And seide he lieþ for it is raþer like
An apparence ymade by som magike
As Iogelours pleyen at' þise feestes grete
Of sondry þouȝtes þus þei Iangle *and* trete 220
As lewde puple demen comonly
Of þingges þat' bene made subtily
Than þei can in her lewdenesse comprehende [leaf 106, back]
þei demen gladly to þe badder ende 224
An som*me* of hem wondren on þe myro*ur*
þat' born was vp vnto þe maister tour'
How men myȝt' in hit' suche þingges see
Anoþer answerd' *and* seide it' myȝt' wel be 228
Naturelli by composiciōns
Of Angeles and of seley reflexiōns
And seide þat' in rome was such oon
þei speke of Alocen and Vitilioñ 232
And of Aristote þat' writ in her lyues
Of queynt' Mirours *and* of *pro*spectyues
As knowen þei þat' han her bokes herde
And oþer folk han wondred on þe swerde 236
þat' wold perce þourgh euery þinge
And fille in speche of Thelophus þe kinge
And of Achilles for his queinte spere
ffor he kouþe wiþ it' boþ hele *and* dere 240
Riȝt' in such wise as men may *with* þe swerde
Of which riȝt' nowe ȝe han ȝoure seluen herde
þe[i] speken of sondry hardyng of Metall
And speken of medecynes þer-wiþ-all 244
And howe *and* whan it' shuld harded be
which is vnknowe algate vnto me
¶ Tho speke þei of Ganaces rynge
And seiden all þat' such a wondere þinge 248
Of craft' of ryngges had þei neuere noñ
Saue þat' he Moyses and kyng' Salomon
Had a nane of Conyng' in swich arte
Thus seyn þe puple and drawen he*m* a parte 252

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

And seide he lyed for it is raþer like
An apparence made be some magik
As Iogelours pleyne att þes festes grete
Of sundry þinges þus þei Iangle *and* trete 220
As lewed peple demeþ comunlye
Of þinges þat bene more maad soubtillye
þan þei can in her lewdenes comprehende
þei demen gladdely to þe badder ende 224
And some of hem wondren on þe myrroure
þat borne was vpe vnto þe maister toure
Howe men miht in it suche þinges see [leaf 82]
Anoþer ansewarde *and* seide it miht wele bee 228
Naturaly be composicions
Of Angeles *and* of slyhe reflexions
And seide þat in Rome was suche one
þei speke of alocen *and* vitilione 232
Of Aristotle þat write in hir liues
Of wheynte merorous *and* of wheynte *per*spectiues
As knowen þei þat hane hire bokes herde
¶ And oþer folke hane wondred on þe swerde 236
þat wolde perce þoruhe euery þinge
And fel in speche of Theople þe kinge
And of Achilles for his queinte spere
For he couþe wiþ it boþe hele *and* dere 240
Riht in suche wise as men mai wiþ þe swerde
Of whiche riht nowe ȝe hauen ȝoure seluen herde
þei speken of sundri hardinge of Metal
And speke of Medecines þer wiþ al 244
And howe *and* whan it schold harded be
Whiche is knowe algat vnto me
Tho speke þei of Canace ringe
And seyden al þat suche a wonder þinge 248
Of craft of ringes herde þei neuer none
Saue þat he Moyses *and* kinge Salomone
Had a name of kunynge of suche arte
Thus seine þe peple *and* drawen hem aparte 252

¶ But nathelees / somme seiden þat it was
Wonder / to maken / of fern Asshen glas
And yet nys glas / nat lyk' Asshen of fern
But for they han / knowen it so fern 256
Therfore / cesseth / hir Ianglyng' *and* hir wonder
¶ As soore wondren somme / on cause of thonder
On ebbe / on flood / on gossomer / and on myst'
And on alle thyng' til þat the cause is wyst' 260
Thus Iangle they / and demen and deuyse
Til þat the kyng' gan fro the bord aryse
Phebus / hath laft' the Angle meridional
And yet ascendynge / was the beest roial 264
The gentil leon / with his Aldrian [aldiran *later*]
Whan þat this Tartre kyng' Cambynskan
Roos fro his bord / ther that he sat ful hye
Toforn hym gooth / the loude Mynstralcye 268
Til he cam / to his chambre of parementz
Ther as they sownen / diuerse Instrumentz
That it is / lyk an heuene for to heere
Now dauncen / lusty Venus children deere 272
ffor in the fyssh / hir lady sat ful hye
And looketh on hem / with a freendly eye
¶ This noble kyng' is set vp in his Trone
This strange knyght' is fet to hym ful soone 276
And on the daunce / he gooth with Canacee
Heere is the reuel / and the Iolitee
That is nat able / a dul man to deuyse
He moste han knowen / loue and his seruyse 280
And been a feestlych man / as fressh as May
That sholde yow / deuysen swich array
¶ Who koude telle yow / the forme of daunces
So vnkouthe / and so fresshe contenaunces 284
Swich subtil lookyng' and dissymulynges
ffor drede / of Ialouse mennes aperceyuynges ?
No man but launcelet' and he is deed
Therfore I passe / of al this lustiheed 288

¶ But nathelees / somme seyden þat it was
Wonder / to maken of fern asshen glas
And yet is glas / nat lyk asshen of fern
But for they han / knowen it so fern 256
Therfore / cesseth hir Ianglyng and hir wonder
¶ As soore wondren somme / on cause of thonder
On ebbe and flood / on gossomer / and on myst'
And alle thyng' til þat the cause is wist' 260
Thus Ianglen they / and demen and deuyse
Til that the kyng' gan fro the bord aryse
¶ Phebus hath laft' the angle Meridional
And yet' ascendyng is / the beest roial 264
The gentil leon / with his Aldiran
Whan þat this tartre kyng Cambynskan
Roos fro his bord / ther as he sat ful hye
Biforn hym gooth / the loude Mynstralcye 268
Til he cam / to his chambre of parementz
There as ther sownen / diuerse Instrumentz
That it is lyk' / an heuene for to heere
Now dauncen / lusty Venus children deere 272
ffor in the fissh / hir lady sat ful hye
And looketh on hem / with a freendly eye
¶ This noble kyng' is set vp on his trone
This straunge knyght' is fet to hym ful soone 276
And on the daunce he gooth / with Canacee
Here is / the reuel / and the Iolitee
That is nat able / a dul man to deuyse
He moste han knowe / loue and his seruyse 280
And been a festlich man / as fressh as May
That sholde yow deuysen / swich array
¶ Who koude telle yow / the forme daunces
So vnkouthe / and swiche fresshe contenaunces 284
[1 Sw]ich subtil lookyng' and dissimulynges [1 *Rate*, leaf 128, back]
ffor drede / of Ialous mennes aperceyuynges
No man but launcelot' and he is deed
Ther fore I passe / of al this lustiheed 288

But natheles some seydyn that it was
Wondyr to makyn oof fern aschyn glas
And ȝit ne is glas lich aschyn of fern[1] [1 fern *corrected, from a lightly written* fern *in the margin*]
But for they han knowyn it so fern
There-fore chesen hire Iangelyng & hire wondyr
As soore wonderyn some of on cause of ȝoundyr
On ebbe on flod on gossomyr & on myst
And alle thynge tyl that the cause is wist 260
Thus Iangele they & deeme & deuyse
Til that þe kyng gan from his bord a-ryse
Phebus hath left the angle meridional
And ȝit ascendyng was the beste royal 264
The gentyl lyonn with his aldryan[2] [2 n *corrected*]
Whan that this tartre Cambynscan[3] [3 *MS* Cambynscan]
Ros from his bord þere that he sat ful hye
To-fore hym goth the loude menstralcye 268
Tyl he cam to hise chambere of parementis
There as they sounyn dyuerse Instrumentis
That is lyk an heuene for to here
Now dauncyn lusty venus chylderyn deere 272
ffor in the fych hire [4]lady sat ful hyghe [4 l *corrected*]
And lokyn on hem with a frendely Iye
This noble kyng is set vp in his frone [leaf 280, back]
This stronge knyght / is[5] fet to hym ful sone [5 *first* it] 276
And on the daunce he goth *with* Canacee
Here is the reuel & the Iolyte
That is nat able a dul man to deuyse
He muste haue knowe loue & his seruyse 280
And been a festelyche man as May
That schulde ȝow deuyse swich aray
Who coude tellen ȝow the forme of dauncis
So vncouth & so frosche cuntenauncis 284
Swich subtyl / lokyngis & dissimulyngis
ffor drede of Ialuse mennys aperceyvyngis
No man but lancelot & he is deed
There-fore I passe ouyr al this lustyhed 288

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

But' naþeles somme seyde þat it was
Wonder to maken of' fern aisshen glas
And ȝit' is glas not' lik' aisshen of' fern
But' for þey han knowen it so fern 256
Therfore ceseþ here Ianglyng' and here wonder
As sore wondren some on cause of þonder
On ebbe and flood on gossomer and on myst /
And alle þing' til þe cause is wist' [leaf 94] 260
Thus Ianglen þei and demen and deuyse
Til þat' þe king' gan fro his bord arise
¶ Phebus haþ laft' þe angle meridional
And ȝit' ascendyng' was þe best' roial 264
The gentil leon̄ wiþ his Aldrian
Whan þat' þis Tartre kyng' Kambynskan
Ros from his bord ther as he sat' ful hye
Biforn him goþ þe lowde menstralcie / 268
Til he com to his chambre of' paramentz
Ther as þey sownen diuerse instrumentz
That' is lik' an heuene for to heere /
Now dauncen lusty venus children deere 272
ffor in þe fisshe hir lady sat' ful hye Piscis
And lokeþ on hem with a freendy yhe
This noble king' is set' vp on his troone
This straunge knight' is fet' to him ful sone / 276
And on þe daunce he goþ with Canacee
here is þe reuel and þe Iolite
That is nat' able a dul man to deuyse /
he moste han knowe loue and his seruise / 280
And ben a festlich man as freisch as may
That' scholde ȝow deuisen such array
who couþe telle yow þe forme of' daunces
So vncouthe and such freissche continaunces 284
Swich subtile lokynges and dissimulynges
ffor drede of' Ialouseye mennes aperceyuynges
Noman but lan̄celet' and he is deed
Therfore I passe ouer al þis lustyhed 288

CORPUS 201 (6-T. 486)

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

But' naþelees somme seide þat' it was
wonder to maken of feerne Asshen glas
And ȝit' is glas not' like asshen of feerne
But' for þei han knowen it' so ȝerne 256
Therfore Ceseþ her Iangelinge *and* her wonder'
As sore wondren some on cause of þondere
On ebbe on flood on gossomer *and* on myst' [leaf 107]
And al þing' to þe cause is wist' 260
Thus Iangelen þei and demen and devise
Til þat' þe kinge can from his bord' arise
Phebus haþ laft' þe angle Meredyonal
And ȝit' ascending' was þe beest' Royal 264
þe gentil leon wiþ his Aldrean
Whan þat' þis tartre kinge Cambynskan
Roos from his boord' þer as he satte ful hie
Byforne him goþ þe lowde Mynstralcye 268
Til he come to his Chambre of paramentys
Ther as þei sownen dyuers Instrumentys
That' is like an heuene forto here
Now daunsen lusty venus children dere 272
ffor in þe ffissh̄ hir' lady satte ful hie
And lokeþ on hem wiþ a frendly ye
This noble kinge is sette vpon his trone
þis straunge knyght' is fette to hym ful sone 276
And on the Daunce he goþ wiþ Canace
Here is þe reuel and þe Iolite
þat' is not' able a dulle man to deuyse
He most' han knowe loue and his seruyse 280
And be a feestlich̄ man as fressh̄ as may
That' shulden ȝou deuysen swich̄ array
Who couþe tellen ȝou þe forme of daunces
So vncouþe and such̄ fressh̄ countynaunces / 284
Such̄ Subtile lokingges and dyssymulynges
ffor drede of Ialowsie mennys apperceyuynges
No man but' launcelett' *and* he is dede
þerfor I passe ouer of al þis lustihede 288

PETWORTH 224 (6-T. 486)

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

Bot naþeles sum seide þat it was
Wondre to maken of feren assche glas
And ȝit is nouȝt glas not like Aschen of ferene
Bot for þei han knowen it so ferne 256
Ther-for ceseþ hir Iangelinge *and* hir wonder
As sore wonder sum of cause of þonder
On hepe on flode on gossomere *and* on myst
And al þinge til he þe causes wist 260
þus Iangele þei *and* demen *and* deuise
Til þat þe kinge gan fro his borde arise
Phebus haþ laft þe angel Meredyonal
And ȝit ascendinge was þe best Royal 264
The gentil Lion wiþ his Aldrian
Whan þat þis Tatre kinge Kambiuskan
Ros fro his borde þer as he satt ful hihe
Be-forne him goþe þe lowde Minstralcye 268
Till he came vnto his chambre of paramentes [leaf 82, back]
Ther as þei sownen diuers In[s]trumentes
þat is like an heuen for to here
Nowe dauncen lusti venus childern dere 272
For in þe fissche her lady satt ful hihe
And lokeþ on hem wiþ a frendely eye
This noble kinge is sette vppon his trone
This strange knyht is fette to him ful sone 276
And on þe daunce he goþe wiþ Canacee
Here is þe reuel *and* þe Iolyte
þat is not able a dol man to deuise
He most han knowe loue *and* his seruise 280
And bene a festely man as fressche as maye
þat scholde ȝowe devisen suche arraye.
Who couþe tellen ȝowe þe forme of þe daunces
So vnkouþe *and* suche frisshe contenance 284
Suche lokeinges subtile. *and* dissimilignes
For drede of Ielowsy mennes perceyueinges
No man bot Launcelet *and* he is dede
There-for .I. pas ouer of al þis lustihede 288

LANSDOWNE 201 (6-T. 486)

I sey namoore / but in this Iolynesse
I lete hem / til men to the soper dresse
¶ The Stywardˢ hir Spices for to hye [leaf 122, back]
And eek the wyn / in al this melodye 292
The vshers / and the squiers been ygoon
The spices and the wyn is come anoon
They ete and dronke / and whan this hadde an ende
Vn to the temple / as reson was they wende 296
¶ The seruice doon / they soupen al by day
What nedeth me / rehercen hire array
Ech man woot wel / þat a kynges feeste
Hath plentee / to the moeste and to the leeste 300
And deyntees / mo / than been in my knowyng
At after soper / gooth this noble kyng
To seen this hors of bras / with al the route
Of lordes / and of ladyes hym aboute 304
¶ Swich wondryng was ther on this hors of bras
That syn the grete sege / of Troie was
Ther as men wondreden / on an hors also
Ne was ther swich a wondryng as was tho 308
But fynally / the kyng axeth this knyght
The verta of this Courser / and the myght
And preyde hym / to telle his gouernaunce
¶ This hors anoon / bigan to trippe and daunce 312
Whan that this knyght leyde hand vp on his reyne
And seyde sire / ther is namoore to seyne
But whan yow list to ryden any where
Ye mooten trille a pyn / stant in his ere 316
Which I shal yow telle / bitwix vs two
Ye moote nempne hym / to what place also
Or to what contree / þat yow list to ryde
And whan ye come / ther as yow list abyde 320
Bidde hym descende / and trille another pyn
ffor ther lith / theffect of al the gyn
And he wol doun descende / and doon youre wille
And in that place / he wol stonde stille 324

I sey namoore / but in this Iolynesse
I lete hem / til men / to the souper dresse
¶ The Styward / þt Spices for to hye
And eek the wyn / in al this melodye 292
The vshers / and the Squyers / been ygon
The Spices and the wyn / is come anon
They ete and dronke / and whan this hadde an ende
Vn to the temple / as reson was they wende 296
¶ The seruyce doon / they soupen al by day
What nedeth yow / rehercen hir array
Ech man woot wel / þat at a kynges feste
Hath plentee / to the meeste / and to the leeste 300
And deyntees / mo than been in my knowyng
At after souper / gooth this noble kyng
To seen this hors of bras / with al a route
Of lordes / and of ladyes / hym aboute 304
¶ Swich wondryng was ther / on this hors of bras
That syn the grete sege / of Troye was
Ther as men wondreden / on an hors also
Ne was ther / swich a wondryng as was tho 308
But finally / the kyng axeth this knyght
The vertu of this Courser / and the myght
And preyed hym / to telle his gouernaunce
¶ This hors anon / gan for to trippe and daunce 312
Whan þat this knyght leyde hand vp on his reyne
And seyde sire / ther nys namoore to seyne
But whan yow list to ryden any where
Ye moten trille a pyn / stant in his ere 316
Which I shal yow telle / bitwixe vs two
Ye mote nempne hym / to what place also
Or to what contree / þat yow list to ryde
And whan ye come / ther as yow list abyde 320
Byd hym descende / and tryl another pyn
ffor ther Inne lyth / theffect of al the gyn
And he wol doun descende / and doon youre wille
And in that place / he wol abiden stille 324

I seye namore but in this iolynesse
I leete hem tyl men to the soper dresse
The styward bit spicis for to hye
And ek the wyn in al this melodye 292
The vascheris & the squyeris been I-goon
The spicis & the wyn be comyn a-noon
They ete & d[r]ynke & whan this hadde an ende
Vn-to the temple as reson was they wende 296
The seruyse doun they soupyn al be day
What nedyth [1]me rehercе al here a-ray [1 m corrected]
Eche man wiste wel þat a kyngis feste[2] [2 first e corrected]
Hath plente to meste & ek to leste 300
And deynteis moo than been to myn knowyng
At aftyr sopir goth this noble kyng
To seen this hors of bras with al the route
Of lordis & of ladyis hym a-boute 304
Swich wonderyng was on this hors of bras
That syn the greete sege of Troye was
Ne was there swich a wonderyng as was tho
There as men wonderedyn on an hors also 308
But finally this kyng askyth this knyght
The vertu of this courser & the myȝt
And preyede hym to telle his gouernaunce
This hors anon be-gan to tryppe & daunce 312
Whan that this knyght leyde hand vp-on his regne [leaf 241]
And seyde sire there nys no moore to seyne
But whan thu lyste to ryde any where
ȝe mote trylle a pyn stant in his eere 316
Whiche I schal ȝow telle be-twyxe vs two
ȝe mote nemenyn hym to what place also
Or to wat cuntre þat thow lyste to ryde
And whan ȝe come there as ȝow leste abyde 320
Bydde hym discende & tcylle a nothir pyn
ffor theere lyth theffect of al the gyn
And he wele doun descende & don ȝoure wille
And in that place he wele stonde stylle 324

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

I say nomore but' in þis Iolynesse
I lete hem til men to soper hem dresse
The stiward bit' spices for to hye
And eek' þe wyn in al þis melodye 292
The vssheres and þe squyers ben y-gon
The spices and þe wyn is come anon
They eete and dronke and whan þis hadde an ende
vnto þe temple as resoun was þey wende [leaf 94, back]
¶ The seruise doon. þey soupen al by day
What needeþ you rehersen here aray
Ech man woot' wel þat' at/ a kinges feste
haþ plente to þe meste and to þe leste 300
And deyntees mo þan ben in my knowyng'
And after souper goþ þis noble king'
To seen þis hors of' bras wiþ al a route
Of' lordes and of' ladyes him aboute 304
Swich wondryng' was þer on þis hors of' bras
That' siþþen þe grete seege of' Troye was
Ther as men wondren on an hors also
Ne was þer swich a wondryng' as was þo / 308
But' finally þe king' askeþ þe knight'
The vertue of' þis courser and þe might'
And preyde him to telle his gouernance
The hors anon bigan to trippe and daunce 312
Whan þat' þis knight' layde hond vpon his reyne /
And seyde sire þer is namore to seyne
But' whan þou list' to ryden eny where
ye moote trille a pyn stant' in his eere 316
which I schal telle you bitwen vs tuo /
ye moot' nempne him to what' place also
Or to what' Contre þat yow list' to ryde
And whan ye come þer as yow list' tabyde 320
Bid him descende and trille anoþer pyn
ffor þer-in liþ þeffect' of' al þat' gyn
And wole doun descende and don your wille
And in þat' place he wol abyde stille 324

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

I say no more but' in þis Iolynesse
I lete hem to men to soper hem dresse
þe Steward bit' spices forto hie
And eke the wyne in al þis melodye 292
þe vsshers and þe sqwiers ben ygon
þe Spices and þe wyne is come anon
Thei ete and drinke and whan þis had an ende [leaf 107, bk]
Vnto þe temple as reson was þei wende 296
¶ The servise done / þei soupen al by day
whatt' nedeþ ȝou rehersen her array
Eche man wote wel þat' at' a kingges feest'
Haþ plente to þe mest' *and* to þe leest' 300
And deyntees moo þan be in my knowinge
And aftere sopere goþ þis noble kynge
To sene þis hors of bras *with* al a route
Of lordes and ladys hym aboute 304
Such wondring' was þer on þis hors of bras
þat' siþen þe grete sege of Troye was
þer as men wondren on an hors also
Ne was þer such a wondering' as was þoo 308
By fynaly þe kinge axeþ þe knyȝt'
þe vertue of þe Coursere *and* þe myȝt'
And preide hym to telle his gouernance
þe hors anon gan forto trippe and dance 312
whan þat' þis knyght' leide hond vpon his reyne
And seide Sir' þer is to more to seyne
but whan þe list to ride owhere
ȝe moot' trille a pynne stonde in his ere 316
which I shal telle ȝou bytwene vs twoo
ȝe mote nempne hym to what' place also
Or to what' cuntre þat' ȝou list' to ride./
And whan ȝe come þere as ȝou list' to abide 320
Bidde hym descende and trille anoþere pynne
ffor þer-Inne lith þeffecte of al þat' gynne
And [he] wol doune descende and done ȝoure wille
And in þat' place he wille abide stille 324

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

.I. saie no more Bot in þis Iolines
.I. lete hem to men to soper hem dres
The stewarde biddeþ spices for to hihe
And eke þe wine in al þis Melodye 292
þe vssheres *and* þe esquiers bene y-gone
The spices *and* þe wine be come a-none
Thei ete *and* dronke *and* whan þis had an ende
In to þe temple as reson was þei wende 296
The seruice done þei sowpen al be daye
What nedeþ ȝow rehersen hire arraye
Iche man wote wele þat att þe kinges fest
Haþ plente to þe maste *and* to þe lest 300
And deinteþes mo þan be in my knowynge
And affter soper goþ þis noble kinge
To seen þis hors of bras wyþ al a route
Of lordes *and* of ladis him aboute 304
Suche was þere on þis hors of bras
þat seþen þe grete sege of troy was
Thar as men wonderden on an hors also
Ne was þere suche a wondrynge as was þo 308
Bot finaly þe kinge axeþ þis knyht
þe vertue of þis courser *and* þe myht
And praied him to tel his gouernance [leaf 88]
The hors anone began to trippe *and* daunce 312
Whan þat þe knyht laide honde vpon þe ryne
And seide sir' þer is no mor to seine
Bot whan þe luste to ride any where
ȝe most trill a pinne þat stant in his ere 316
Whiche .I. schal tel ȝow be-twene vs tuo
ȝe mot neuen him to what place also
Or to what cuntre þat ȝoue lust to ride
And whan ȝe come þere as ȝe lust to abide 320
Bid him descende *and* tril anoþere pinne
For þere-in liþe þe effect of al þe ginne
And wil doune descende *and* done ȝowre will
And in þat place he wil abide still 324

Though al the world / the contrarie hadde yswore
He shal nat thennes / been ydrawe nor ybore
Or if yow list/ bidde hym thennes goon
Trille this pyn / and he wol vanysshe anoon
Out of the sighte / of euery maner wight
And come agayn / be it day or nyght
Whan þat yow list to clepen hym ageyn
In swich a gyse / as I shal to yow seyn
Bitwixe yow and me / and that ful soone
Ride whan yow list/ ther is namoore to doone
¶ Enformed / whan the kyng was/ of *that* knyght
And hath conceyued / in his wit aright
The manere / and the forme / of al this thyng
Thus glad and blithe / this noble kyng
Repeireth to his reuel / as biforn
¶ The brydel / is / vn to the tour yborn
And kept among hise Iuele / leeue *and* deere
The hors vanysshed I neet, in what manere
Out of hir sighte / ye gete namoore of me
But thus I lete / in lust and Iolitee
This Cambynskan / hise lordes festeiynge
Til wel ny / the day bigan to sprynge

¶ Explicit prima pars

¶ Sequitur pars secunda

The Norice of digestioun / the sleepe
Gan on hem wynke / and bad hem taken keepe
That muchel drynke / and labour wolde han reste
And with a galpyng mouth / hem alle he keste
And seyde / it was tyme to lye adoun
ffor blood / was in his domynacioun
Cherisseth blood / natures freend quod he
They thanken hym galpynge / by two / by thre
And euery wight / gan drawe hym to his reste
As sleepe hem bad / they tooke it for the beste

Theigh al the world / the contrarie hadde yswore [leaf 132]
He shal nat thennes / be y-drawe nor ybore
Or if yow list / bidde hym thennes gon
Trille this pyn / and he wol vanysshe anon
Out of the sighte / of euery maner wight
And come agayn / be it day or nyght
Whan þat yow list/ to clepen hym ageyn
In swich a gyse / as I shal to yow seyn
Bitwixen yow and me / and that ful soone
Ryd whan yow lust/ ther is namoore to doone
¶ Enformed / whan the kyng was of that knyght
And hath conceyued / in his wit aright
The manere / and the forme / of al this thyng
ful glad and blythe / this noble doghty kyng
Repeireth to his reuel / as biforn
The brydel is / vn to the tour yborn
And kept among his Iewels / lief and deere
The hors vanysshed / I noot in which manere
Out of hir sighte / ye gete namoore for me
But thus I lete / in lust and Iolitee
This Cambynskan / his lordes festeynge
Til wel neigh / the day bigan to sprynge

¶ Explicit prima pars

¶ Incipit pars secunda

The norice of digestion / the sleepe
Gan on hem wynke / and bad hem take keepe
That muche drynke and labour / wol haue reste
And with a gulpyng mouth / hem alle he keste
And seyde / that it was tyme / to lye adoun
ffor blood / was in his domynacioun
Cherisseth blood / natures freend quod he
They thanken hym galpynge / by two / by thre
And euery wight gan drawe hym to his reste
As sleepe hem bad / they take it for the beste

Thow al the world the contrarye *haddyn* swore
He schal not thens been drawe ne bore
Or 3if þou wil bidde *hym* thenys goon
Trille this pyn & he wole vanyche a-noon
Out of the syȝte of euery manere wyȝt
And come a-geyn be it day or nyght
Whan that þou lystist to clepyn hym a-geyn
In swich a gyse as I schal to 3ow seyn
Bi-twixe 3ow & hym & that ful sone
Ride whan þou lyste there is no *moore* to doone
Enformede whan that kyng was of that knyght
And hath *conseyuid* in his wit a ryȝt
The manere & the forme of al this thyng
Thus glad & blythe this nobele kyng
Repeyrith to his reuel as by-foryn
The brydyl is in to the tour I-boryn
And kept a-mong hyse Iewelys leue & deere [*ee corrected]
The hors vanyschit I not in what manecre
Out of hire syȝte ȝe gete no more of me
But thus I lete in lust & iolyte
This Cambiscan hese lordis festenynge
Tyl wol-nygh þe day be-gan to sprynge

Secunda pars

The noryce of digestyoun the sleep
Gan on *hem* wynke & bad *hem* take kep
That muche drynk & labour wolde *han* reste
And *with* a galpynge mouth hem alle keste [leaf 231, back]
And seyde it was tyme to lye a-doun
ffor blood was in his domynacioun
Cherisshet blod naturys frend quod he
They thankyn hym galpynge bi too by thre
And euery wyght gan drawyn hym to his reste
As slep hem badde they take it for the beste

þeigh alle þe world hadde þe contrarie swore
he schal not þennes be prowe ne y-bore
Of if yow liste bidde him þennes goo
Trille þis pynne and he wil vanysche anon 328
Out of þe sighte of euery maner wighte
And come ayein be it day or nighte
whan þat yow liste to clepen him agayn
In swich a gyse as I schal to yow sayn [leaf 95] 332
Bitwixen yow and me and þat ful soone
Ryd whan yow liste þer is no more to doone
Enformed whan þe kynge was of þe knighte
And haþ conceyued in his witte aright 336
The maner and þe forme of alle þis þinge
fful glad and blipe þe noble doughty kynge
Repeyringe to his reuel as biforn
The brydel is in to þe tour y-born 340
And kepte among his Iewele lief and dere
The hors vanysshte y not in what manere
Out of here sighte ye gete namore of me
But þus I lete in lust and lolite 344
This Kambynskan his lordes festeynge
Til wel neigh þe day bigan to springe ¶ Explicit prima pars

¶ The Stage of an herte

¶ The norice of digestion is slepe
Gan on hem wynke and bad hem take kepe 348
That moche mete and labour wol haue reste /
And with a galpynge hem alle he keste /
And seyde þat it was tyme to lye a doun
ffor blood was in his *dominacion* 352
Cherissheþ blood natures frend quod he
þey þanken him galpynge by two by þre
And euery wighte gan drawen him to his reste
As sleep hem bad þei tooke it for þe beste 356

þough al the world had þe contrary swore
He schal not þennys þy throwe ne ybore
Or if þou list bidde hym þennes goon
Trille þis pynne and he wil vanyssh anon 328
Out of þe sigt of euery maner wigt
And come agein be it day or nyght
whan þat þou list to clepen hym ageyn [leaf 106] 332
In swich a gise as I shal to þou seyn /
By-twixen þou and me and þat ful sone
Ride whan þou list þer is no more to done
¶ Enformed whan þe kyng was of þe knyght
And haþ conceyued in his witt aright 336
The manere *and* þe forme of al þis þinge
fful glad and blipe þe noble douzty kynge
Repeyring to his reuel as be-fforn
þe bridel is into þe toure born 340
And kepte among he Iwels leef *and* dere
þe hors vanyssshed I note in what manere
Out of her sigt ze gete no more of mee
But þus I lete in lust and lolite 344
This Cambynskan is lordes feestinge
Til wel nygh þe day bygan to springe

¶ Explicit. prima pars./

¶ The Stag of an hert

The norice of digestion is sclepe
Gan on hem wynke and bad hem take kepe 348
þat moch mete and labour wil haue rest
And wip a galping moupe hem albycast
And seide þat it was tyme to lye adoune
ffor blood was in his domynacioun 352
Cheresshep blood natures frende quod he
þei þonken hym galping by two or þre
And euery wight gan drowen hym to his rest
As sclepe hem bad þei toke it for þe best 356

If al þe weild had þe contrarie swore
He schal not þens be prowe ne bore
Or if þu luste bidde him þens gone
Tril þis pinne and he wil vanessche a-none 328
Owte of þe silht of euery maner whiht
And come agoine be it daie or nyht
Whan þat zowe lust to klepen him azeine
In suche a gise as .I. schal to zowe seine 332
Betwexen zowe *and* me *and* þat ful sone
Ride whan zow luste þer is no more to done
Enformed whan þe kinge was of þe knyht
And haþe conseyued in his witte a riht 336
The manere *and* þe forme of all þis þinge
Ful glad *and* blipe þe noble douhti kinge
Repeiringe to his reuel as be-forne
The bridel is in to þe toure y-borne 340
And kepped amonge his Iewels lene *and* dere
The hors vanissed .I. not in what manere
Owte of her siht ze gette no mor of me
Bot þus .I. lete in luste *and* lolite 344
þis kambynscan his lordes festinge
Til welo nyhe þe daie be-gan to springe

[*One line blank in the MS.*]

[*PART II.*]

The norice of digestion is slepe
Gan on hem winke *and* bad hem take kepe 348
That muche mete *and* labur wold haue rest
And wiþ a galpinge moupe he al hem kest
And seide þat it was time to lye a-downe
For blode was in his *dominacione* [leaf 83, back] 352
Chirisep blode natures frende qrod he
Thei þonken him galpinge be two be þre
An *euery* whiht gan drawene him to his rest
As slepe hem bad þei take it for þe best 356

¶ Hire dremes / shul nat been ytoold for me
ffel were hire hedes / of fumositee
That causeth droem / of which thay nys no charge
They slepen / til that it was pryme large
The mooste part but it were Canacee
She was ful mesurable / as wommen be
ffor of hir fader / hadde she take leue
To goon to reste / soone after it was eue
Hir liste nat appalled for to be
Nor on the morwe / unfestlich for to se
And slepte hire firste sleepe / and thanne awook/
ffor swich a ioye / she in hir herte took
Bothe of hir queynte ryng and hire Mirour
That twenty tyme / she changed hir colour
And in hire sleepe / right for impression
Of hire Mirour / she hadde Avision
Wherfore / er þat the sonne gan vp glyde
She cleped / on hir Maistresse / hire bisyde
And seyde / that hire liste for to ryse
¶ Thise olde wommen / þat been gladly wyse
As hire Maistresse / answerde hire anon
And seyde madame / whider wil ye goon
Thus erly / for the folk/ been alle on reste
¶ I wol quod she arise / for me leste
No lenger for to slepe / and walke aboute [leaf 128, back]
¶ Hire Maistresse / clepeth wommen / a greet route
And vp they rysen / wel an ten / or twelue
Vp riseth / fresshe Canacee / hir selue
As rody and bright / as dooth the yonge sonne
That in the Ram / is foure degrees vp ronne
Noon hyer was he / whan she redy was
And forth she walketh / esily a pas
Arrayed / after the lusty season soote
Lightily for to pleye / and walke on foote
Nat but with fyue or sixe / of hir meynee
And in a trench / forth in the park gooth she

¶ Hir dremes / shul nat now be toold for me
fful were hir hueedes / of fumositee
[¹That causeth droem / of which ther nys no charge [¹ Ends, leaf 128, bk.]
[¹The]y slepen / til that it was pryme large
The mooste part but it were Canacee
She was ful mesurable / as wommen be
ffor of hir fader / hadde she take leue
To goon to reste / soone after it was eue
Hir liste nat apalled for to be
Nor on the morwe / unfestlich for to se
And slepte hir firste sleep / and awook[
ffor swich a ioye / she in her herte took[
Bothe of hir queynte ryng and hir Mirour
That .xx. tyme / she chaunged hir colour
And in hir sleepe / right for impressiõ
Of hir Mirour / she hadde a visiõ
Wher fore / er þat the sonne gan vp glyde
She clepyd / vp on hir maistresse / hir bisyde
And seyde / þat hir liste for to ryse
¶ Thise olde wommen / þat been gladly wyse
As is hir maystresse / answerde hir anon
And seyde / madame / whider wolde ye gon
Thus erly / for the folk been alle on reste
¶ I wol quod she aryse / for me leste
No lenger for to slepe / and walke aboute
Hir maistresse / clepith wommen / a gret route
And vp they rysen / wel an .x. or .xij.[
Vp riseth / fresshe Canacee hir selue
As rody and bright[as dooth the yonge sonne
That in the ram / is .x. degrees vp ronne
Noon hyere was he / whan she redy was
And forth she walketh / esily a pas
Arrayed / after the lusty seson soote
Lightly for to pleye / and walke on foote
Nat but with .v. or .vj. of hir meynee
And in a trench / forth in the park goth she

Here dremys schul not been told for me
fful weere here heedys of fumositee
That causeth drem of whiche þere is no charge
They sleepyn tyl it was pryme large
The moste part but it were Canacee
Sche was ful mesurable as wemen bee
ffor of hirs fadyr hadde sche takyn leue
To gon to reste sone aftyr it was eue
Hire lyste not appallid for to bee
Nor on the morwe unfestelyche for to se
And slepte hire fyrste sleep & thanne a-wok
ffor swich a slep sche[1] in hire herte tok [[1] MS o.]
Bothe of hyre queynte ryng & hire Mirour
That twenty tyme sche [2]changede hire colour [[2] MS schungede]
And in hire sleep ryȝt for impresciour
Of hire Mirour sche hadde a visiour
Where fore the sunne gan vp glyde
Sche clepede on hire maysteresse hire be syde
And seyde þat hire luste for to ryse[2] [[2] a corrected]
These olde wemen that been gladly wyse
As is hire Maysteresse answerede hire a-non
And seyde madame whe̊r wele ȝe goon
Thus erly for the folk been alle at reste
I wele quod sche a-ryse for me leste
No lengere for to slepe & walke a-boute
Hire Maystresse clepid wemen a greet route
And vp they ryse weel a ten or twelue
Vp rysyth frossche Canace hire selve
As rody as brygh as doth the ȝonge sunne
That in the Ram is foure degreis vpronne
Noon heyere was he / whan sche redy was [leaf 232]
And forth sche walkyth esyly a pas
Arayed aftyr the lusty seasoun soote
Lytely for to pleye & walke on foote
Not but with fyue or sexe of hyre meyne
And in a trench forth in the park goth sche

here dremes schulle not mowe be told for me
fful were here hedes of famosite
That causeþ drem of which per is no charge /
They sleepen til it was pryme large / 360
The moste part but it were Canace
Sche was ful mesurable as wommen be
ffor of hire fader hadde sche take hir leue
To go to reste sone after it was eue 364
hir list not appalled for to be
ffor on þe morwe vnfestlich for to see /
And slepte hir ferste sleep and awok' [leaf 95, back]
ffor swich a ioye sche in hir herte took' 368
Boþe of hire queynte ryng and hire mirour
That twenty tyme sche chaungeth hire colour
And in hire sleep right' for impression
Of hire mirour sche hadde a vision 372
Wherfore ar þat' þe sonne vp gan glyde
Sche cleped vp on hire maystresse bysyde
And seyde þat' hir liste for to arise
Thise olde wommen þat' ben gladly wyse 376
As is hire maystresse answerde anon
And seyde ma dame whider wolde ye gon
Thus erely for folke ben alle in reste
I wole quod sche arise for me leste / 380
No lengere sleepen but' walken aboute
hire maistresse clepeþ wommen a gret' route /
And vp þey risen wel ten or twelue
vp riseþ freissche Canace hir selue 384
As rody as bright' as þey þe yonge sonne
That in þe Ram is ten degrees vpronne
Non hiher was he whan sche redy was
And forth sche walkede esayly a pas 388
Arrayed after þe lusty seson soote
lightly for to pleye and walke on foote
Nat' but .v. or .vj. of hire meyne
And in a trenche fer in þe park' goþ sche 392

Her dremes mow not be tolde for me
fful were her hedes of ffumosite
þat causeþ dreem of which þer is no charge
þei sclepen til it was pryme large 360
þe moste parte but it were Canacee
She was ful mesurable as wommen be
ffor of her fadere had she take her leue
To goo to rest sone after it was Eue 364
Her list not appalled forto be [leaf 108, back]
ffor on þe morowe vnfeestlich forto see
And sclepte hure first sclepe and awoke
ffor such a Ioie she in her herte toke 368
Boþ of her queynt ryngе and of her myrour
þat xxti tyme she chaunged her colour
And in her sclepe riȝt for impression
Of her myrour she had a vision 372
wherfore er þat þe sonne vp gan glide
She cleped vpon her maistresse hure beside
And seide þat hir list forto arise
þise olde wommen þat bene gladly wise 376
As is her maistresse answerd hir anon
And seide Madame whidere wolde ȝe gon
þus erly for folke bene al in rest
I wil quod she arise for me lest 380
No lenger slepen but walken aboute
Her Maistresse clepeþ wommen a grete route
And vp þei risen wel . ten or twelue
Vpriseþ fresshe Canace her selue 384
As roddy and briȝt as þei þe ȝonge sonne
þat in þe Ram is ten degrees vp ronne
Noon hier was he whan she redy was
And forþ she walked esily a pas 388
Arraied aftere þe lusty season sote
liȝtly forto prey and walk on fote
Nat but .v. or .vj. of her mayne
And in a trenche fer in þe park/ gooþ she 392

Hir dremes schal nouht be told for me
Ful was here heuedes of fumosite
That causeþ dreme of wiche þer is no charge
Thei slepen til it was prime large 360
The most parte bot it were Canace
Sche was ful mesurable as wommen be
For of hir fader had sche take hir leue
To go to rest sone after it was eue 364
Hir lust nouȝt apalled for to bue
For on þe morwe vnfestlyche for to se
And sleped hir furst slepe *and* wooke
For suche a ioye sche in hire hert toke 368
Boþe of hir wheynte ringe *and* of hir meroure
þat twenty times sche chainged hir coloure
And in hir slepe riht for impressione
Of hir meroure sche hadde a visione 372
Where for or þat þe sonne vp gan glide
Sche cleped vpon hire Maistres hire be-side
And seide þat hir luste for to rise
Thes olde wemme þat bene gladly wise 376
As is her Maistres answard hire anone
And seide Madame wheder wil ȝe gone
Thus erely folke been al in rest
.I. wil quod sche arise for me lest 380
No longer slepe bot to walken aboute
Hire Maistres clepeþe wimmen a grete route
And vp þei reseu wele ten or twelue
Vp riseþ ffrische Canacee *hire selue* 384
As Rody *and* briht as þeyhe þe ȝonge sonne
þat in þe ram *ten degres is* vp ronne
Noon hier was he whan *sche* redy was
And forþ sche walkeþ esili apase 388
Arraid afte þe lusti seson suote
Lyhtly for to pleye *and* walk on fote
Not bot .v. or .vj. of hir Meinze
For in a trenche fere in þo *parke* goþ sche 392

¶ The vapour / which þat fro the erthe glood
Made the sonne / to seme rody and brood
But nathelees / it was so fair a sighte
That it made / alle hire hertes for to lighte 396
What for the seson / and the morwenynge
And for the fowles / that she herde synge
ffor right anon / she wiste what they mente
Right by hir song' and knew al hire entente 400
¶ The knotte / why þat euery tale is toold
If it be taried / til that lust be coold
Of hem þat han / it after herkned yoore
The sauour passeth / euer lenger the moore 404
ffor fulsomnesse / of his prolixitee
And by the same reson / thynketh me
I sholde / to the knotte / condescende
And maken of hir walkyng' soone an ende 408
Amydde a tree / fordryed / as whit as chalk'
As Canacee / was pleyyng' in hir walk'
Ther sat a ffaucon / ouer hire heed ful hye
That with a pitous voys / so gan to crye 412
That all the wode / resouned of hire cry
Ybeten hath she hir self / so pitously
With bothe hir wynges / til the rede blood
Ran endelong the tree / ther she stood 416
And euere in oon / she cryde alwey and shrighte
And with hir beek / hir seluen so she prighte
That ther nys Tygre / ne noon so crueel beest'
That dwelleth / outher in wode or in fforest' 420
That nolde han wept' if þat she wepe koude
ffor sorwe of hire / she shrighte alwey so loude
ffor ther nas neuere man / yet on lyue
If þat I koude / a ffaucon wel discryue 424
That herde of swich another of fairnesse
As wel of plumage / as of gentillesse
Of shape / and al that myghte yrekened be
A ffaucon peregryn / thanne semed she 428

ELLESMERE 324 (6-T. 490)

¶ The vapour / which þat fro the erthe glood
Made the sonne / to seme rody and brood
But nathelees / it was so fair a sighte
That it made / al hir hertes for to lighte 396
What for the seson / and the morwenynge
And for the fowles / that she herde synge
ffor right anon / she wiste what they mente [leaf 184]
Right by hir song' and know al hir entente 400
¶ The knotte / why / that euery tale is told
If it be taryed / til þat' lust' be cold
Of hem / þat han it after herkned yoore
The sauour passeth / euer lenger the moore 404
ffor fulsomnesse / of his prolixitee
And by this same reson / thynketh me
I scholde / to the knotte condescende
And maken of hir walkyng' soone an ende 408
¶ Amydde a tree / for drye as whit as chalk/
As Canacee / was pleyynge in hir walk'
Ther sat a ffawkon / ouer hir heed ful hye
And with a pitous voys / so gan to crye 412
That al the wode / resowned of hir cry
ybeten hadde she hir self / so pitously
with bothe hir wynges / til the rede blood
Ran endelong the tree / ther as she stood 416
And euere in oon / she cryde alwey and shrighte
And with hir beek' hir seluen so she prighte
That ther nys tygre / ne so cruel beest'
That dwelleth / outher in wode / or in fforest' 420
That nolde han wept' / if þat he wepe koude
ffor sorwe of hire / she shrighte alwey so loude
¶ ffor ther nas neuere man / yet on lyue
If þat I koude / a ffaukon wel discryue 424
That herde of swich another / of fairnesse
As wel of plumage / as of gentillesse
Of shape / of al that myghte yrekened be
A ffaukon peregryn / thanne semed she 428

HENGWRT 306 (6-T. 490)

The vapour which that from the erthe glod
Made the sunne to seme rody & brood
But natheles it was so fayr a syȝt
That it made alle here hertis for to lyȝt 396
That for the sesoun & the morwenynge
And for the foulys that sche herde synge
ffor ryȝt a-noon she wiste what they mente
Ryȝt by here song & know al here entente 400
The kn te[1] whi that eueri tale is told [1 ? first knite]
ȝif it be taryed tyl that lust be cold
Of hem that han it aftyr herkenyd ȝoore
The sauour passith euere lengere the moore 404
ffor fulsumnesse of his prolixite
And by the same resoun thynkyth me
I schulde to þe knotte condescende
And makyn of hire walkynge sone an ende 408
¶ A-mydde a tre fordreyed as whyt as chalk
As canascee was pleyinge in hire walk
There sat a facoun ouyr hire heed ful hye
That with a pytous voys so gan to crye 412
That al the wode resounnede of hire cry
I-beetyn hath sche hire self so pitously
With bothe hire wyngis tyl the reede blood
Ran endelyng the tree there sche stood 416
And euere in on sche cryede al wey & schr[i]kte
And with hire bek hire seluyn so sche prykte
That þere nys tygre ne non so crewel beste
That dwellyth eythir in wode or in foreste 420
That nolde a wept ȝif that he weepe coude
ffor sorwe of hire sche shrikte alwey so loude
ffor there was neuere man ȝit on lyue
If that I coude a facoun weel dyscryue 424
That herde of swich a nothyr / ȝit/ of fayrnese [leaf 282, bk]
As weel of plumage as of gentyllesse
Of schap & of al that myghte I-rekenede bee
A facoun peregryn thanne semeede sche 428

CAMBRIDGE 320 (6-T. 490)

The vapour which þat fro þe erþe glood
Makeþ þe sonne to seeme rody and brood
But naþeles it was so fair a sight
That it made alle here hertes for to light 396
What for þe seson and þe morwenynge
And for þe foules þat she herde synge
ffor right anon she wiste what þey mente
Right by here song and knew alle here entente 400
// The knotte why þat euery tale is told
If it be taryed til lust be cold
Of hem þat han it herkned after yore [leaf 95]
The sauour passeþ euer lenger þe more 404
ffor fulsomnesse of prolixite
And by þis same resoun þenkeþ me
I scholde to þe knotte condescende
And maken of hire walkyng sone an ende 408
¶ Amydde a tree for-drye as whit as chalk/
As Canacee was pleyng in hire walk
Ther sat a ffawcoñ ouer hir heed ful hye
That with a pitous voys so gan to crye 412
That al þe woode resede of hire crye
And beten hadde hire self so pitously /
With boþen hire wynges til þe rede blood
Ran endelong/ þe tree þer as she stood 416
And euer in oon she cryed alwey and schrighte
And with hire beek hir seluen so she pighte
That þer ne was tygre ne cruel beste
That dulleþ eyþer in woode or in foreste 420
þat nolde han wept if þat he wepe couþe
ffor sorwe of hire ache schright alwey so louþe
ffor þer nas neuere yit/ no man on lyue
If þat I couþe a fawkoñ wel descryue 424
That herde of such anoþer of fayrnesse
As wel of plumage as of gentilnesse
Of schap of al þat mighte rekened be
A fawkoñ peregryn þanne semed sche 428

The vapour which þat fro þe erthe glode
Makeþ þe sonne to seme rody *and* brode
But naþeles it was so faire a sigt
þat it made all her hertes forto ligt 396
What for þe seson and þe mowrnynge
And for þe fowles þat she herde synge
ffor rigt anoon she wist what þei ment
Rigt by her songe and knewe al her entent 400
¶ The knotte whi þat euery tale is told [leaf 100]
gif it be taried til lust be cold
Of hem þat han it herkened after 3ore
þe Sauour passeþ euer lenger þe more 404
ffor fulsomnesse of prolixite
And by þis same reson þenkeþ me
I shuld vnto þe knotte condescende
And maken of her walking sone an ende 408
¶ Amydde a tree for-drye as white as chalke
As Canacee was playinge in her walke
þer satte a fawcoñ ouer her hede ful hie
þat wiþ a pitous vois so gan to crie 412
þat alle in þe wode resed of her crie
And beten had her self so pitously
Wiþ bothe her wenges to þe rede blode
Ranne endelonge þe tre þer as she stode 416
And euer in oon she cried alway *and* shrighte
And wiþ her beke her seluen so she pigte
þat þer ne was Tigre ne cruel beast
þat dwelleþ eiþer in wode or in forest 420
þat ne wold haue wepte if þat she wepe couþe
ffor sorowe of hir she shrighte alway so louþe
ffor þer nas neuere 3it man on lyue
If þat I coude a fawcon wel discryue 424
þat herd of suche anoþer of fairnesse
As wel of plummage as of gentilnesse
Of shappe of al þat myght rekned be
A fawcon peregryne þan semed she 428

The vapor whiche þat fro þe erþe glode
Makeþ þe sonne to seme rody *and* brode
Bot naþeles it was so faire a siht [leaf 84]
þat it maad all hir hertes for to liht 396
What for þe seson *and* þe morneynge
And for þe foules þat she herde singe
For riht anone she wist what þei mente
Riht be hir songe *and* knowe al her entente 400
The knotte whi þat *euery* tale is tolde
If it be taried til lust be colde
Of hem þat han it herkened after 3ore
The sauoure passeþe *euer* þe langore more 404
For fulsomnesse of prolixite
And be þis same reson þenkeþ me
.I. schol vnto þe knotte condescende
And make of hire walkinge sone an ende 408
Amydde a tree for-drie as white as chalke
As Canacee was pleyinge in hir walke
Ther sat a fawcon ouer hir heued ful hihe
That wiþ a pitous voice so gan to crie 412
That al þe woode resed of hire Crie
[And beten hadde hire self so pitouslye] [MS Reg. 13 D II, leaf 97]
wiþ bope hire wenges til þe rede blode
Ran endlonge þe tre þer as sche stode 416
And euer in one sche cried alweie *and* schryht
And wiþ hir beke hire seluen so sche piht
þat þere ne was tigre ne cruel beste
þat dwelleþ eyþer in wode or in foreste 420
þat nolde haue wepped If þat wepe he couþe
For sorwe sche shreyht for hir alweie so lowþe
For þar nas neuer 3it man on liue
If þat .I. couþe a faukon wele discriue 424
þat herd of suche anoþer of fairnes
As wele of plumage as of gentilnes
Of schap of þat þat myht rekened be
A faukon peregryne þan semed sche 428

491 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Ellesmere MS.**

Of fremde Land / and eueremoore as she stood [leaf 124]
She swowneth now and now / for lakke of blood
Til wel neigh / is she fallen fro the tree
¶ This faire kynges doghter Canacee 432
That on hir fynger / baar the queynte ryng
Thurgh which / she vnderstood wel euery thyng
That any fowel / may in his leden seyn
And koude answeren hym / in his ledene ageyn 436
Hath vnderstonde / what this ffaucon seyde
And wel neigh / for the routhe / almoost she deyde
And to the tree / she gooth ful hastily
And on this ffaukon / looketh pitously 440
And heeld hir lappe abrood / for wel she wiste
The ffaukon / moste fallen fro the twiste
Whan þat it swowned next for lakke of blood
A longe while / to wayten hire she stood 444
Til atte laste / she spak in this manere
Vn to the hauk as ye shal after heere
¶ What is the cause / if it be for to telle
That ye be / in this furial pyne of helle 448
Quod Canacee / vn to the hauk / aboue
Is this for sorwe of deeth / or los of loue
ffor as I trowe / thise been causes two
That causeth moost a gentil herte wo 452
Of oother harm / it nedeth nat to speke
ffor ye youre self / vpon your self yow wreke
Which proueth wel / that outher loue or drede
Moot been encheson / of youre cruel dede 456
Syn þat I see / noon oother wight yow chace
ffor loue of god / as dooth youre seluen grace
Or what may been youre helpe / for West nor Est
Ne saugh I neuere er now / no bryd ne beest 460
That ferde with hym self / so pitously
Ye sle me with youre sorwe verraily
I haue of yow / so greet passioun
ffor goddes loue / com fro the tree adoun 464

ELLESMERE 326 (6-T. 491)

491 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Hengwrt MS.**

Of fremde land / and euere moore as she stood
She swowned now and now / for lakke of blood
Til wel neigh / is she fallen / fro that tree
¶ This faire kynges doghter Canacee 432
That on hir fynger / baar the queynte ryng
Thurgh which / she vnderstood wel euery thyng
That any fowl / may in his ledne sayn
And koude answere hym / in his ledne agayn 436
Hath vnderstonden / what this ffaukon seyde
And wel neigh for the routhe / almoost she deyde
[[1]And t]o the tree / she goth ful hastily [[1] Rats. leaf 134, back]
[[1]A]nd on this ffaukon / looketh pitously 440
And heeld hir lappe abrood / for wel she wiste
The ffaukon / moste fallen fro the twiste
Whan þat it swowneth next for lakke of blood
A long while / to wayten hir she stood 444
Til at the laste / she spak / in this manere
Vn to the hauk / as ye shal after heere
¶ What is the cause / if it be for to telle
That ye been / in this furial pyne of helle 448
Quod Canacee / vn to this hauk aboue
Is this for sorwe of deeth / or los of loue
ffor as I trowe / thise been causes two
That causen moost / a gentil herte wo 452
Of oother harm / it nedeth nat to speke
ffor ye your self / vp on yow self yow wreke
Which proeueth wel / þat outher Ire or drede
Moot been encheson / of youre cruel dede 456
Syn þat I se / noon oother wight yow chace
ffor loue of god / as dooth your seluen grace
Or what may been youre help / for west nor Est
Ne saw I neuere er now / no bryd ne beest 460
That ferde / with hym self so pitously
Ye sleen me / with youre sorwe verraily
I haue of yow / so greet compassioun
ffor goddes loue / com fro the tree adoun 464

HENGWRT 307 (6-T. 491)

491 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Cambridge MS.**

Of fremde lond / & eueremore as sche stood
Sche swounnyth now & now for lak[1] of blod [[1] or lak corr.]
Tyl wel nygh is sche fallyn from the tree
This fayre kyngis doughtir Canacee 432
That on hire fyngyr bar the queynte ryng
Thour whiche sche vndyrstod weel euery thyng
That ony foul myghte in hise ledene seyn
And coude answere in his ledene ageyn 436
Hath vndyrstonde what this facoun seyde
And wel nygh for the routhe almost sche deyede
And to the tre sche goth ful hastyly
And on this facoun lokyth pitously 440
And held hire lappe a-brod for well sche wyste
The facoun muste falle from the twyste
Whan that it swounnede next for lak of blood
A long while to waytyn hire sche stood 444
Til at the laste sche spak in this maneere
Vn-to the hauk as ȝe schul aftyr here
¶ What is the cause ȝif it be for to telle
That ȝe been in this furyal peyne of helle 448
Quod Canace vn-to this hauk a-boue
Is this for sorwe of deth or los of loue
ffor as I trowe these been causys two
That causyn most a gentyl herte wo 452
Of oþer harm it needyth not to spekyn
ffor ȝe ȝoure self vp-on ȝoure self ben wrekyn
Whiche previth weel that eythir loue or drede
Moot been enchesoun of ȝoure crewel deede 456
Syn that I se non oþer wight ȝow chace
ffor loue of god as doth ȝoure self sum grace
Or what may been ȝoure helpe for west nor est
Ne saugh I neuere er now no brid ne beste 460
That ferde with hym self so pitously
Ȝe sle me wyth ȝoure sorwe verrayly
I haue of ȝow so greet compassioun [leaf 223]
ffor godis loue come from the tre a-doun 464

CAMBRIDGE 321 (6-T. 491)

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

Of' fremde londe and euermore as sche stood
Sche swounede now and now for lak' of' blood
Til wel neigh is sche fallen fro þe tree
This faire kinges doughter þis kanacee 432
That' on hir fynger bar þe queynte ryng'
þurgh which sche vnderstood wel euery þing'
That' any foul may in his ledne sayn
And kowde answere him in his ledne agayn 436
haþ vnderstande þat' þis fawkoñ sayde
And wel neigh for þe rouþe almost' sche deyde
And to þe tree sche goþ ful hastily [leaf 95, back]
And on þis fawkoñ lokeþ pitously 440
And held hire lappe abrood for wel sche wiste /
The fawkoñ moste falle from þe twyste /
whan þat' it' swownede next' for lakke of' blood
A long' while to wayte hire sche stood 444
Til atte laste sche spak' in þis maneere
Vnto þe hauk' as ȝe schal after heere
what' is þe cause if' it' be for to telle
That' ye ben in þis furial peyne of' helle 448
Quod Canacee vnto þis hawk' aboue
Is þis for sorwe of' deth or los of' loue
ffor as I trowe þise beþ causes tuo
That' causen moost' a gentil herte woo 452
Of' oþer harm it' redeþ nought'/ to speke
ffor þi your self' vpon your self' yow wreke
which þat' proueþ wel þat' eyþer Ire or drede
Moot' ben encheson of' youre cruel dede 456
Syn þat' I se non oþer wight' yow chace
ffor loue of' god so doþ your selue grace
Or what' may be your help for west' nor est'
Ne saugh I neuer er now no bryd ne best' 460
That' ferde with himself' so pitously
ye slee me with youre sorwe verrayly
I haue of' yow so gret compassioun
ffor goddes loue com fro þe tree a doun 464

CORPUS 206 (6-T. 491)

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

Of fremde londe and euermore as she stode
She swowned nowe and nowe for lakke of blood
Til wel nygh is she fallen fro þe tre
This faire kyngges doughter' þis Canace 432
þat' on her fynger bere þe queynte rynge
þorgh which she vnderstode wel euery þinge
þat' eny foule may in his ledne seyne
And coude answere him in his ledne ageyne 436
Haþ vnderstonde þat' þis fawcon seide [leaf 109, back]
And wel nygh for þe rouþe almest' she deide
And to þe tree she goþ ful hastely
And on þis faucoñ lokeþ ful pitously 440
And helde her lappe abrood for wel she wist'
þe faucon most' falle from þe twist'
Whan þat' it' swouned next' for lacke of blode
A longe while to waite her she stode 444
Til atte last' she spake in þis manere
Vnto þe hawke as ȝe shal after here
¶ What' is þe cause if' it' be forto telle
þat' ȝe bene in þis furial peyn of helle 448
Quod Canacee vnto þis hawke aboue
Is þis for sorowe of deth or losse of loue
ffor as I trowe þise bene causes two
þan causen most' a gentil hert' woo / 452
Of other harme it' nedeþ not' to speke
ffor þi ȝoure self vpon youre self ȝou wreke
Which þat' proueth wel þat' eiþere ire or drede
Mote bene encheson of ȝoure cruel dede 456
Siþ þat' I see noon oþer wiȝt' ȝou chace
ffor loue of god so doþ ȝour self grace
Or what' may be ȝoure helpe for west' nor este
Ne seghe I neuere er nowe ne brid ne beste 460
þat' ferde wiþ him self so pitously
ȝe sclee me wiþ ȝoure sorowe verreyly
I haue of ȝou so grete compassioun
ffor goddes loue come fro þe tree adoun 464

PETWORTH 229 (6-T. 491)

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

Of fremed londe and euer-more as sche stode
Sche swowned now *and* now for lak of blode
Til wel nyhe is sche fallen fro þe tree
This faire kinges douhter þis Canace 432
þat on her finger bare þe wheynte ringe
Thorwe whiche sche vnderstod wele euery þinge
þat any foule may in his leden seine
And kowde ansewere him in his leden aȝeine 436
Haþe vnderstonde þat þis faukon seide
And wel nyhe for reuþe almoste sche deide
And to þe tre sche goþe ful hastely [leaf 84, back]
And on þis faukon loked ful pitously. 440
And held hir lap abrode for wele sche wist
The fawkon most fal fro þe twyst
Whan þat it swoned next for lak of blode
A longe while to waite hire sche stode 444
Til att þe last sche spak in þis manere
Vnto þe hauke as ȝe schal after here
¶ What it þe cause if it be to tell
That ȝe bue in þis furial peine of hell 448
Quod Canacee vnto þis hauke aboue
Is þis for sorwe of deþe or losse of loue
For as [I] trowe þes bene causes two
þat Causen moste a gentil hert woo 452
Of oþer harme it redeþ not to speke
For þi ȝoureselfe vpon ȝoure self ȝowe wreke
Whiche þat proueþ wele þat eyþer ire or drede
Mot bene encheson of ȝoure crewel dede 456
Sen þat .I. see none oþer whiht ȝoue chace
For loue of god so do ȝowre self grace
Or what maye be ȝoure helpe for west nor este
Ne sawhe .I. neuere ar nowe no brid no beste 460
That ferd wiþ him self so pitously
ȝe slee me wiþ ȝoure sorwe verrayly
.I. haue of ȝowe so grete compassione
For goddes loue com fro þe tre a-downe 464

LANSDOWNE 206 (6-T. 491)

492 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Ellesmere MS.**

And as I am / a kynges doghter trewe
If þat I verraily / the cause knewe
Of youre disese / if it lay in my myght
I wolde amenden it er þat it were nyght 468
As wisly helpe me / the grete god of kynde
And herbes / shal I right ynowe yfynde
To heele with / youre hurtes hastily
¶ Tho shrighte this ffaucon / moore yet pitously 472
Than euer she dide / and fil to grounde anon
And lith aswowne deed / and lyk a stoon
Til Canacee / hath in hire lappe hire take
Vn to the tyme / she gan of swough awake 476
¶ And after that she of hir swough gan breyde [leaf 124, back]
Right in hir haukes ledene / thus she seyde
That pitee / renneth soone in gentil herte
ffeelynge his similitude / in peynes smerte 480
Is preued al day / as men may see
As wel by werk as by Auctoritee
ffor gentil herte / kitheth gentillesse
I se wel / ye han of my distresse 484
Compassion / my faire Canacee
Of verray wommanly benignytee
That nature / in youre principles hath yset
But for noon hope / for to fare the bet 488
But for obeye / vn to youre herte free
And for to maken othere / be war by me
As by the whelpe / chasted is the leon
Right for that cause / and for that conclusion 492
Whil þat I haue / a leyser and a space
Myn harm / I wol confessen er I pace
¶ And euere / whil þat oon hir sorwe tolde
That oother weepe / as she to water wolde 496
Til that the ffaucon / bad hire to be stille
And with a syk / right thus she seyde hir wille
¶ That I was bred / allas that harde day
And fostred in a Roche / of Marbul gray 500

ELLESMERE 326 (6-T. 492)

492 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Hengwrt MS.**

And as I am / a kynges doghter trewe
If þat I verraily / the cause knewe
Of youre disese / if it laye in my myght
I wolde amende it er that it were nyght 468
As wisly help me / grete god of kynde
And herbes / shal I right ynowe fynde
To heele with / youre hurtes hastily
¶ Tho shrighte this ffaukon / yet moore pitously 472
Than euer she dide / and fil to ground anon
And lyth aswowne deed / and lik a ston
Til Canacee / hath in hir lappe hir take
Vn to that tyme / she gan of swowne awake 476
And aftere / that she of swow / gan abreyde
Right in hir haukes ledne / thus she seyde
That pitee renneth soone / in gentil herte [leaf 135]
ffeelynge his similitude / in peynes smerte 480
Is proued al day / as men may it see
As wel by werk/ as by auctoritee
ffor gentil herte / kitheth gentilesse
I se wel / þat ye han of my distresse 484
Compassion / my faire Canacee
Of verray / wommanly benygnitee
That nature / in youre principles hath set/
But for noon hope / for to fare the bet 488
But for to obeye / vn to youre herte free
And for to maken othere / ywar by me
As by the whelpe / chasted is the leon
Right for that cause / and for that conclusion 492
Whil þat I haue / a leyser and a space
Myn harm / I wol confessen / er I pace
And euere / whil þat oon / hir sorwe tolde
That oother weep / as she to water wolde 496
Til þat the ffaukon / bad hir to be stille
And with a syk/ right thus she seyde hir wille
¶ Ther I was bred / allas that ilke day
And fostred in a Roch / of Marbul gray 500

HENGWRT 308 (6-T. 492)

492 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Cambridge MS.**

And as I am kyngis doughtyr trewe
ȝif that I verrayly the cause knewe
Of ȝoure deseese ȝif it lay in myn mygh[t]
I wole amendyn it er it weere nyght 468
As wisely helpe me grecte god of kynde
And erbis schal I ryȝt I-nowe fynde
To heele with ȝoure hurtis hastely
Tho schrykt this facoun moore ȝit pitously 472
Than euere sche dede & fyl to grounde a-noon
And lith[1] a swounne ded lych a stoon [[1] lith corrected]
Tyl canace hath in hire lappe hire take
Vn-to the tyme sche gan of swow a-wake 476
And aftyr that sche of hire swow a-breyde
Rygh in hire haukys ledene thus sche seyde
That pete rennyth sone in gentyl herte
ffelynge his simylitud in peynys smerte 480
Is preuyd alday as men may it I-se
As weel by werk as by autorite
ffor gentyl herte kytheth gentillesse
I se weel ȝe han of myn distresse 484
Compassioun myn fayre Canacee
Of verray womanly benygnetee
That nature in ȝoure prynciples han I-set
But for noon hope for to fare the bet 488
But for to obeye vnto ȝoure herte free
And for to makyn oþere / be war by me
And bi the whelp chastysed is the lyoun
Rygh for that cause & for that conclusioun 492
Whil that I haue a leyser & a space
Myn harm I wele confesse er I pace
And euere whil that on hire tolde
That othir wepte as sche to watyr wolde 496
Tyl that the facoun bad hire to been styllo
And wyth a syk ryȝt thus sche seyde hire tille
¶ That I was brad allas that harde day
And fosterede in a roche of marbyl gray 500

CAMBRIDGE 322 (6-T. 492)

And as I am a kinges doughter trewe
If þat I verraily þe causes knewe
Of youre disease if it lay in my might
I wolde amende it or þat it were night 468
As wisly help me grete god of kynde
And herbes schal I right ynowe fynde
To hele wiþ your hurtes hastily
Tho schright þis faukon yet more pitously 472
Than euer sche dide and fil to grounde anon
And lith on swowne deed as ony stoon
Til Canacee hap in hir lappe hire take [Leaf 77]
vnto þat tyme sche gan of swowne awake 476
And after þat sche of swowne gan abvide
Right in hir hawkes leodne þus sche seyde
That pite renneth sone in gentil herte
ffeelyng his similitude in peynes smerte / 480
Is proued alday as men may it see
As wel by werk as by auctorite
ffor gentil herte kepeþ gentillesse
I se wel þat ye han of my distresse 484
Compassion my faire Canace /
Of verray wommanly benignite /
That nature in youre principles hap sett
But for non hope for to fare þe bet 488
But for to obeye vnto youre herte fre /
And for to maken oþer be war by me /
As by þe whelp chastised is þe leon
Right for þat cause and for þat conclusioñ 492
Whil þat I haue a leyser and a space
Myn harm I wol confessen er I pace
And euer whil sche can hir sorwe tolde
That oþer wepte as sche to water wolde 496
Til þat þe fawkon bad hir to be stille /
And with a sike þus sche seyde hire tille
Ther I was bred allas þat ilke day
And fostred in a roche of marbul gray 500

And as I am a kinges doughter trewe
If þat I verrely þe causes knewe
Of youre dis[illegible]se if it lay in my myght
I wold amende it or þat it were nyght 468
As wisly helpe me grete god of kinde
And herbes shal I right ynow fynde
To helo wiþ youre hirtes hastely
Þeo shright þis fawcon yit more pitously 472
þan euere she did and fill to grounde anon [Leaf 116]
And lith a swowne dede as is þe ston
Til Canacee hap in hure lappe her take
Vnto þat tyme she gan of swowne awake 476
And after þat she of swowne gan vpbreide
Right in hire hawkes leodene þus she seide
þat pite renneþ sone in gentil herte
ffeling his symilitude in peynes smerte 480
Is proued alday as men may it see
As wele be werke as be auctorite
ffor gentil hert kepeþ gentillesse
I se wele þat ye han of me distresse 484
Compassion my faire Canacee
Of verrey wommanly benignyte
That nature in youre principles haþ sette
But for noon hope forto fare þe bette 488
But forto obeye vnto youre herte free
And forto maken oþere be ware by me
As by þe whelpe chastised is the lyon
Right for þat cause and for þat conclusion 492
While þat I haue a leisere and a space
Myn harme I wil confessen er I pace
And euere while þat she her sorowe told
þat oþer wepte as she to water wold 496
Til þat þe ffaucon bad hir to be stille
And wiþ a sighe þus she seide hir tille
Ther I was bredde allas þat ilk daye
And fostred in a roche of Merbel graye 500

And as .I. am a kinges douhter trewe
If þat .I. verrayly þe cause knewe
Of yowre disease if laie in my mylt
.I. wold amend it or þat it wer nyht 468
As wissely helpe me grete god of kinde
And herbes schal .I. riht y-nowe finde
To hele wiþþe ȝowre hurtes hastely
Tho schright þis faukon more pitously 472
Than euer sche dede *and* fel to grounde a-none
And lieþ on swowne dede as any stone
This Canace haþe in hir lappe hir take
Vn-to þat time sche gah of swoune a-wake 476
And after þat sche of swowne gan 'a-braide
Riht in hir haukes loden þus sche seid
That pite renneþ sone in gentil hert
Feleynge is similitude in peines smert 480
Is proued al daie as men maie it see [Leaf 88]
As wele be werke as be auctorite
For gentil hert kepeþ gentillesse
I. see wele þat ȝe haue of me destresse 484
Compassione my faire Canacee
Of verroy wommanly benyngnite
þat nature in ȝoure *principles* haþe sett
Bot for no hope for to fare þe bett 488
Bot for to obeie vnto ȝoure hert fre
And forto maken oþere be war be me
As be þe whelpe chastized es þe lyon
Riht for þat cause *and* for þat conclusion 492
While þat .I. haue a leiser *and* a space.
Myne harme .I. wil confessen ar .I. pace
And euer whils þat one hire sorwe tokle
þe toþer weped as sche to water woldu 496
Til þat þe faukon bad hir to be still
And wiþ a sike þus sche scide hir till
There .I. was bred alus þat ilke daie
And fosterd in a roche of Marble graie 500

493 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Ellesmere MS.**

So tendrely / that no thyng eyled me
I nyste nat' what was Aduersitee
Til I koude flee ful hye / vnder the sky
Tho dwelte / a Tercelet' me faste by 504
That semed welle / of alle gentillesse
Al were he ful of treson / and falsnesse
It was so wrapped / vnder humble cheere
And vnder hewe of trouthe / in swich manere 508
Vnder plesance / and vnder bisy peyne
That I no koude han wend / he koude feyne
So depe in greyn / he dyed his colours
Right as a serpent' hit hym vnder floures 512
Til he may seen / his tyme / for to byte
Right so this god of loue / this ypocryte
Dooth so hise cerymonyes and obeisañces
And kepeth in semblant' alle hise obseruañces 516
That sowneth / in to gentillesse of loue
As in a toumbe / is al the faire aboue
And vnder is the corps / swich as ye woot'
Swich was the ypocrite / bothe coold and hoot' 520
And in this wise / he serued his entente
That saue the feend / noon wiste what he mente
Til he so longe / hadde wopen and compleyned
And many a yeer / his seruice to me feyned 524
Til that myn herte / to pitous and to nyce [leaf 125]
Al Innocent' of his corouned malice
ffor-ferd of his deeth / as thoughte me
Vpon hise othes / and his seuretee 528
Graunted hym loue / vp on this condicioun
That euere moore / myn honour and renoun
Were saued / bothe priuee and apert'
This is to seyn / that after his desert' 532
I yaf hym al myn herte / and my thoght'
God woot and he / þat ootherwise noght'
And took his herte / in chaunge for myn for ay
But sooth is seyd / goon sithen many a day 536

ELLESMERE 327 (6-T. 493)

493 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Hengwrt MS.**

So tendrely / þat no thyng eyled me
I nyste nat' what was aduersitee
Til I koude fle / ful hye vnder the sky
Tho dwelte a tercelet' me faste by 504
That semed welle / of alle gentillesse
Al were he ful / of trayson and falsnesse
If was so wrapped / vnder humble cheere
And vnder hewe of trouthe / in swich manere 508
Vnder plesaunce / and vnder bisy peyne
That no wight wolde han wend / he koude feyne
So depe in greyn / he dyed his colours
Right as a serpent' hit hym vnder floures 512
Til he may se his tyme / for to byte
Right so / this god of loues ypocrite
Dooth so his cerymonijs / and obeysañces
And kepeth in semblant' alle hise obseruañces 516
That sownen / in to gentilesse of loue
As on a Tombe / is al the faire aboue
[[1]An]d vnder is the cors / swich as ye woot' [[1] Rats. leaf 155, back]
Swich was this ypocrite / bothe cold and hoot' 520
And in this wise / he serued his entente
That saue the feend / noon wiste what he mente
Til he so longe / hadde wopen and compleyned
A many a yeer / his seruice to me feyned 524
Til that myn herte / to pitous and to nyce
Al Innocent' of his crowned malice
ffor-fered of his deeth / as thoughte me
Vp on his othes / and his seuretee 528
Graunted hym loue / vp on this condicioun
That euere mo / myn honour and renoun
Were saued / bothe pryuee and apert'
That is to seyn / that after his desert' 532
I yaf hym al myn herte / and my thoght'
God woot and he / þat oother wise noght'
And took his herte / in chaunge of myn for ay
But sooth is seyd / goon sithen many a day 536

HENGWRT 309 (6-T. 493)

493 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Cambridge MS.**

So tenderely eylyth / it[1] eylede me [[1] t corrected] [leaf 283, back]
I nyste[2] not what was aduercyte [[2] y corrected]
Tyl I coude fle ful hye vndyr the skye
Tho dwellede a tercelet me faste bye 504
That semede weel of alle gentillesse
Al weere he ful of tresoun & falsenesse
It was so wrappid vndyr humble chire
And vndyr hewe of trouthe in swych maneere 508
Vndyr plesaunce & vndyr bisy pyne
That I not [3] cude a wend he coude feyne [[3] a word scratcht out]
So deepe in greyn he dyede his colourys
Ryȝt as a serpent hid hym vndyr flourys 512
Tyl he may seen his tyme for to byte
Rygh so this god of loue this ypocryte
Doth so hise sermonys & obeysauncis
And kepyth in semblaunt alle hise [4]cuntenauncys[4] [[4]—[4] corr.]
That sounnyn in to gentilesse of loue
As in a toumbe is al the fayrenesse a-boue
And vndir is þ' cors swich as ȝe woot
Swich was this ypocryte bothe cold & hoot 520
And in this wise he seruede his entent
That saue the feend non wiste what he ment
Til he so longe hadde wepid & compleyned
And manye a ȝeer his seruyse to me feynyd 524
Tyl that myn herte to pitous & to nyce
Al innocent of his crounede malyce
ffor-fered of his deth as thoughte me
Vp-on hise othis & hise seuretee 528
Grauntede hym loue vp on this condicioun[5] [[5] is condicioun corrected]
That euere more myn honour & renoun
Were sauyd bothe priue & apert
This is to seyne that aftyr his desert 532
I ȝaf hym al myn herte & al myn thought
God wot & he / þat oþerwyse noght
And tok his hert in chong of myn for ay
But soth is seyd goon sithe manye a day 536

CAMBRIDGE 323 (6-T. 493)

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

So tendrely þat' noþing' eylede me
I ne wiste nought' what' was aduersite
Til I couþe flee ful hye vnder þe sky
þo dwelte a tercelet' me faste by 504
That' semede welle of' alle gentilnesse
Al were he ful of' tresoñ and falsnesse /
It' is wrapped vnder humble cheere
And vnder hiew of' trouþe and in swich manere 508
Vnder plesance and vnder bysy peyne
That' no wight' couþe han wende he coude feyne
So deepe in greyn he dyed his colours [leaf 97, back]
Right as a serpent hit' him vnder flours 512
Til he may se his tyme for to byte
Right' so þis god of' loues ypocrite
Doþ so his cerymonijs obeissances
And kepte in semblañt alle his obseruances 516
That' sowneþ in to gentilesse of' loue
As in a tombe is al þe faire aboue
And vnder is þe corps swich as ȝe woot'
Swich was þis ypocrite boþe cold and hoot' 520
And in þis wise he serued his entente
That' saue þe feende non wiste what' he mente
Til he so longe hadde wopen and compleyned
And many a yeer his seruise to me feyned 524
Til þat' myn herte to pitous and to nyce
Al Innocent' of' his crowned malice
ffor-fered of' his deþ as þoughte me
vpon his oþes and his seurte 528
Grauntede him loue vpon þis condicioñ
That' euer mo myn honour & renoũn
were saued boþe preuy and apert'
This is to sein þat' after his dissert' 532
I yaf' him al myn herte and my þought'
God woot' and he þat' oþer wise nought'
And tok' his herte in chaunge of' myn for ay
But' soþ is seyd go sethen many a day 536

CORPUS 208 (6-T. 493)

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

So tenderly þat' no þing' eiled me
I ne wist not' what' was aduersite
Til I coude flee ful hie vndere þe skie
Tho dwelled a tercelet' me fast by 504
þat' semed welle of al gentilnesse
Al were he ful of treson and falsnesse
It' is wrapped vnder humble chere
And vnder' hwe of trouþe & in such̄ manere ./ 508
Vndere plesaunce and vnder bisy peyne [leaf 110, back]
þat' no wight' couþe han wende he coude feyne
So depe in greyne he dyed his coloures /
Riȝt' as a serpent' hyd hym vnder floures 512
Til he may se his tyme forto bite
Riȝt' so þis god of loue ypocrite
Doþ so his serymonijs and obeysances
And kepeþ in semblaunt' al his obseruaunces / 516
That' sowneþe into gentilnesse of loue
As in a tompe is al þe faire aboue
And vnder is þe cours which̄ as ȝe wote
Such̄ was þis ypocrite boþ colde *and* hote 520
And in þis wise he serued his entente
þat' saue þe feende non wist' what' he mente
Til he so longe had wepte *and* compleyned
And many a ȝeer his servise to hym feyned 524
Til þat' myn hert' to pitous *and* to nyce
Al Innocent' of his crowned malice
ffor-ferde of his deþ as þouȝt' me
Vpon his oþes and his Suerte 528
Graunted hym loue vpon þis condicioun
þat' euer moo myñ honure and my renoun
Were saued boþ privey and apert'
þis is to seyn þat' after his dissert' 532
I ȝaue hym al myn hert' and my þouȝt'
God woot' and he þat' oþer wise nouȝt'
And toke his hert' in chaunge of myñ for ay
But' soþ is seide go siþen mony a day 536

6 L PETWORTH 231 (6-T. 493)

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

So tenderly þat no þinge eyled me
.I. wist nouht what was aduersite
Til .I. kouþe flie ful hihe vnder þe skye
Tho dwelled a tarselet me fast bye 504
þat semed wele of al gentillesse
Al were he ful of treson *and* of falsenesse
It is wrapped vnder humble charite
And vnder hiewe of trowþe *and* in suche manere 508
Vnde[r] plesance *and* vnder besi peine
þat no wyht couþ haue wende he couþ feyne
So depe in greine he deiede his coloures
Riht as a serpent hideþ him vnder floures 512
til he may se his time for to bite
Riht so þis god of loue Ipocrite
Doþe so his cerimonijs *and* obeiceances
And keped in semblant al his obseruances 516
And souneþ in to gentilles of loue
As in to a tombe is al þe faire aboue
And vnder is þe cours suche as .I. wote
Swyche was þis ypocrit boþe colde *and* hoote 520
And in þis wise he serued his entent
þat saue þe fende no man wist what he mente
Til he so longe had wepen a[n]d compleyned [leaf 85, back]
And mony a ȝere his seruice to me feyned 524
Til þat myne herte to pytous *and* to nyce
Al Innoce of his crowel malice
For-fered of his deþ as þouht me
Vpon his oþes *and* his surete 528
Graunted him loue vpon þis condicione
þat euer mo myn honoure *and* renoune
Were saued boþ priue *and* aperte
This is to seine þat after his desert 532
.I. ȝaf him al myn herte *and* al myn þouht
God woote *and* he and oþer wise nouht
And toke his hert in chaunge of myne for aye
Bot soþe is seide gon siþen mony a daye 536

LANSDOWNE 208 (6-T. 493)

A trewe wight and a theef thenken nat oon
And whan he saugh the thyng so fer ygoon
That I hadde graunted hym fully my loue
In swich a gyse / as I haue seyd aboue
And yeuen hym / my trewe herte as fre
As he swoor / he yaf his herte to me
Anon this Tigre / ful of doublenesse
fil on hise knees / with so deuout humblesse
With so heigh reuerence / and as by his cheere
So lyk a gentil louere / of manere
So rauysshed / as it semed for the loye
That neuere Troilus / ne Parys of Troye
Iason certes / ne noon oother man
Syn Lameth was / pat alderfirst bigan
To louen two / as writen folk biforn
Ne neuere / syn the firste man was born
Ne koude man / by twenty thousand part
Countrefete / the Sophymes of his Art
Ne were worthy / vnbokelen his galoche
Ther doublenesse / or feynyng sholde approche
Ne so koude thanke a wight / as he dide me
His manere / was an heuene for to see
Til any womman / were she neuer so wys
So peynted he / and kembde at point deuys
As wel hise wordes / as his contenaunce
And I loued hym / for his obeisaunce
And for the trouthe / I demed in his herte
That if so were / that any thyng hym smerte
Al were it neuer so lite / and I it wiste
Me thoughte / I felte deeth myn herte twiste
And shortly / so ferforth / this thyng is went
That my wyl / was his willes Instrument
This is to seyn / my wyl obeyed his wyl
In alle thyng as fer as reson fil
Kepynge the boundes / of my worshipe euere
Ne neuere hadde I thyng so lief ne leuere

ELLESMERE 328 (6-T. 494)

A trewe wight and a theef / thynketh nat oon
¶ And whanne he saw the thyng so fer ygon
That I hadde graunted hym fully my loue
In swich a gise / as I haue seyd aboue
And yeuen hym / my trewe herte as fre
As he swoor / he yaf his herte to me
Anoon this tygre / ful of doublenesse
fill on his knees / with so deuout humblesse
With so heigh reuerence / and as by his cheere
So lyk a gentil louere / of manere
So rauyshed / as it semed for the ioye
That neuere Iason / ne Parys of Troye
Iason certes / ne noon oother man
Syn Lameth was / pat alderfirst bigan
To louen two / as writen folk biforn
Ne neuere / syn / the firste man was born
Ne koude man / by twenty thousand parte
Countrefete / the Sophymes of his art
Ne were worthy / vnbokele his galoche
Ther doublenesse / or feynyng sholde approche
Ne so koude thanke a wight as he did me
His manere / was an heuene for to see
Til any womman / were she neuer so wys
So peynted he / and kembde at poynt deuys
As wel his wordes / as his contenaunce
And I so loued hym / for his obeisaunce
And for the trouthe / I demed in his herte
That if so were / that any thyng hym smerte
Al were it neuer so litel / and I it wiste
Me thoughte / I felte deeth myn herte twiste
And shortly / so ferforth this thyng is went
That my wyl / was his willes Instrument
This is to seyn / my wyl obeyed his wil
In alle thyngs as fer as reson fil
Kepynge the boundes / of my worshlip euere
Ne neuere hadde I thyngs so lief ne leuere

HENGWRT 310 (6-T. 494)

A trewe wigh & a thef thynkyn nat oon
And whan he saugh the thyng so fer a-goon
That I hadde grauntede fully myn loue [leaf 324]
In swich a gise as it was seyd a-boue
And ʒeuyn hym myn trewe herte as fre
As he swoor he ʒaf his herte to me
A-non this tigre ful of doublenesse
fil on hise kneis with so deuout humblesse
With so high reuerence as bi hire cheere
So lyk a gentil louere of manere
So rauyschid as it semede for the loye
That neuere Troylis Ne parys of Troye
Iason certis ne non oper man
Syn lameth was / pat aldyrferst be-gan
To louyn too as wrytyn folk by-forn
Ne neuere syn the fyrste man was born
Ne coude man by twenty thousent part
Countyrfete the sophemys of his art
Ne were worthi onbokele his galoche
There doubilnesse or feynyage schulde aproche
Ne so coude thanke a whit as he dede me
His manere was an heuene for to se
To ony weman were [s]che neuere so wys
So peyntede he & kembede at poynt deuys
As woel hise wordis as hise contenaunce
And I louede hym for his obeysaunce
And for the trouthe I demede in his herte
That ʒif so were that ony thyng hym smerte
Al were it neuere so lyte & I it wiste
Me thoughte I felte deth myn herte twyste
And schortely so fer forth this thyng went
That myn wil was his willis instrument
This is to seye myn wil obeyede his wil
In alle thynge as fer as reson fil
Kepynge the bowndis of myn worchepe euere
Ne neuere hadde I thyng so leef ne leuere

CAMBRIDGE 324 (6-T. 494)

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

A trewe wight' and a þeef' þenkeþ nat' oon
And whan he saugh þe þing' so fer y-gon
That' I grauntede him fully my loue /
In swich a gyse as I haue seyd aboue /
And yeuen him my trewe herte as fre /
As he swore he yaf' his herte to me /
Anon þis Tygre ful of' doublenesse
fill on his knees wiþ so deuoute humblesse
wiþ hye reuerence and as by his cheere /
So lik' a gentil louere of' manere /
So rauysshed as it' semede for þe ioye
That' neuere Iason ne paris of' Troye
Iason certes ne non oþer man
Syn lameth was þat' Aldirfirst' hygan
To louen two as writen folk' biforn
Ne neuer sippe þe firste man was born
Ne coupe man by twenty þousand part'
Countrefete þe sophimes of' his art'
Ne were worþi to vnbokle his galoche
Ther doublenesse or feynyng' schulde approche
Ne so coupe þanke a wight' as he dide me /
his manere was an heuene for to se
Til eny womman were sche neuer so wys
So peynted he and kembeþ at' poynt' devys
As wel his wordes as his continañce
And I so loued him for his obeissañce
And for þe trouþe I demed in his herte
That' if so were þat' any þing' him smerte
Al were it' neuer so lite and I it' wiste
Me þoughte I-felte deþ at' myn herte twiste
And schortly so ferforth þis þing' went'
That' my wille has his willes Instrument'
This is to sein my wille obeyede his wille
In alle þing' as fer as reson fille
Kepyng' þe boundes of' my worschipe euere
Ne neuer hadde I þing' so leef' ne leuere

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

A trewe wight' and a þeef thenkeþ not' oõn
And whan he sawe þe þing' so fer ygoñ
þat' I [had] graunted hym fully my loue
In such a gise as I haue seide aboue
An ȝeuen hym my trewe hert' as free
As he swore he ȝaf his hert' to me
Anoñ þis tigre ful of doublenesse
fill on his knees wiþ so deuoute humblesse
Wiþ hye reuerence and as by his chere
So like a gentile louere of manere
So rauisshed as it' semed for þe Ioye
þat' neuere Iason ne Paris of Troye
Iason certes ne noon oþere man
Siþ Lameþ was þat' alþer furst' biganne
To louen two as writen folk' to-forne
Ne neuere siþ þe first' man was borñ
Ne coude man by xx^ti^ þousand part'
Counterfete þe sophymes of his arte
Ne were worþi to vnbokle his galoche
þer dowblenesse or feyneinge schuld approche
Ne so coupe ponke a wiȝt as he did me
His manere was an heuene for to see
Til eny womman were sche neuere his wys
So peynted he and kembeþ at' poynt' devis
As wel his wordes as his countenaunce
And I so loued hym for his obeysaunce
And for þe troupe I demed in his hert'
þat' if se were þat' eny þinge hym smerte
Al were it' neuere so lite and I it wist'
Me þouȝt' I felt' deþ ate myn herte twiste
And shortely so ferforþ þis þinge wente
þat' my wille haþ his willes Instrument'
þis is to seyne my wille obeied his wille
In al þinge as ferre as reson fille
Kepeinge þe boundes of my worship euere
Ne neuere had I þinge so leef ne leuere

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

A trew wihte *and* a þefe þenkeþ nat one
And whan he sawe þe þinge *so* fer y-gone
That .I. *grauntede* him fully my *loue*
In suche a gise as .I. haue seide a-boue
And ȝeuen him my trewe herte as *fre*
As he swore he ȝaue his hert to me
Anone *þis Tigre* ful of doublenesse
Fele on his knees wiþ so deuoute humblesse
Wiþ hihe reuerence and as be his chier
So like a gentil louere of manere
So rauesshed as it *semed* for þe Ioye
þat neuer Iason ne Paris of troye
Iason certes ne none *oþere* man
Syn lameþ was þat alþer first be-gan
To louen two as writen folke by-forne
Ne neuer siþe þe first manne was borne
Ne coupe man be tuenty þousand *parte*
Counterfete þe sophimes of his arte
Ne war worþi to vnbokle his galoche
Ther dowblenesse or feyneinge schold approche
Ne so koupe ponke a whight as he did *me*
His maner was an heuen for *to seen*
Til any *womman* were sche neuer so wise
So peynted he *and* kembeþ att pinte deuise
Als wele is worde as his countenance
And .I. so loued *hym* for his Obeissance
And for þe treuþe .I. demed in his herte
That if so were þat any þinge him smerte
Al ware it neuer so litel and .I. it wiste
Me þouht .I. felt deþ att myne hert twiste
And schortly so fer forþe þis þinge went
þat my wiht haþ his willes Instrument
Þis is to seine my wiht obeide his wiht
In al þinge as fer as reson fiht
Kepeinge þe boundes of my worschip euere
Ne never had .I. þinge so lefe ne leuere

495 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Ellesmere MS.**

As hym god woot' ne neuere shal namo [leaf 125, back]
This lasteth lenger, than a yeer or two
That I supposed of hym / noght but good
But finally / thus atte laste it stood 576
That ffortune wolde / þat he moste twynne
Out of that place / which þat I was Inne
Wher me was wo / that is no questioñ
I kan nat' make of it discripsioñ 580
ffor o thyng dare I tellen boldely
I knowe / what is the peyne of deeth ther by
Swich harme I felte / for I ne myghte bileue
So on a day / of me he took his leue 584
So sorwefully eek' that I wende verraily
That he had felt' as muche harm as I
Whan þat I herde hym speke / and saugh his hewe
But nathelees / I thoughte / he was so trewe 588
And eek' þat he / repaire sholde ageyn
With Inne a litel while / sooth to seyn
And resoñ wolde eek' that he moste go
ffor his honour / as ofte it happeth so 592
That I made vertu / of necessitee
And took it wel / syn þat it moste be
As I best myghte / I hidde fro hym my sorwe
And took hym by the hond / seint Ioħn to borwe 596
And seyde hym thus / lo I am youres al
Beth swich / as I to yow / haue been and shal
What he answerde / it nedeth noght reherce
Who kan sey bet than he / who kan do werse 600
Whan he hath al seyd / thanne hath he doon
Therfore bihoueth hire / a ful long spoon
That shal ete with a feend / thus herde I seye
So atte laste / he moste forth his weye 604
And forth he fleeth / til he cam ther hym leste
Whan it cam / hym to purpos / for to reste
I trowe / he hadde / thilke text in mynde
That alle thyng' repeirynge to his kynde 608

ELLESMERE 329 (6-T. 495)

495 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Hengwrt MS.**

As hym god woot' ne neuere shal namo
¶ This laste lenger / than a yeer / or two
That I supposed of hym nat but good
But finally / thus a the laste it stood 576
That ffortune wolde / þat he moste twynne
Out of that place / which þat I was Inne
Wher me was wo / that is no questioñ
I kan nat make of it descripsioñ 580
ffor o thyng' dar I tellen boldely
I knowe what is / the peyne of deeth ther by
Swich harm I felte / for he ne myghte bileue
So on a day / of me he took his leue 584
So sorwefully eek/ that I wonde verraily
That he hadde feelyd / as muche harm as I
Whan that I herde hym speke / and saw his hewe
But nathelees / I thoughte he was so trewe 588
And eek/ that he repeyre sholde agayn
With Inne a litel while / sooth to sayn
And reson wolde eek' þat he moste go
ffor his honour / as ofte happeth so 592
That I made / vertu of necessitee
And took it wel / syn þat it moste be
As I best myghte / I hidde from hym my sorwe
And took hym by the hand / Seint Ioħn to borwe 596
And seyde thus / lo I am youres al
Beeth swich / as I to yow haue been and shal
[What he[1]] answerde / it nedeth nat reherse [[1] Rats. lf 136, bk]
[Who[1]] kan seyn bet than he / who kan doon werse 600
[[1] W]han he hath al wel seyd / thanne hath he doon
Ther fore bihoued hire / a ful long spoon
That shal ete with a feend / thus herde I seye
So at the laste / he moste forth his weye 604
And forth he fleeth / til he cam ther hym leste
¶ Whan it' cam hym / to purpos for to reste
I trowe he hadde / thilke text in mynde
That alle thing' repeiryng to his kynde ¶ reditu suo singula gaudent.

HENGWRT 311 (6-T. 495)

495 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Cambridge MS.**

As hym god wot ne neuere schal no mo
This lastede lengere than a ȝeer or two
That I supposede of hire not but good
But finally thus at the laste it stood 576
That fortune wolde that he muste twynne [leaf 281, back]
Out of that place which that he is inne
Where me was woo that is no questyoun
I can not make of it discripcioun 580
ffor on thyng dar I telle baldely
I knowe what is the peyne of deth therby
Swich harm I felte for he ne myȝte beleue
So on a day of me he tok his leue 584
So sorwefully ek that I wende verrayly
That he hade felt as meche harm as I
Whan that I herde hym speke & saw his hewe
But natheles I thoute he was so trewe 588
And ek that he repeyre schulde ageyn
With-inne a lytil while sotth to seyn
And resoun wolde ek that he moste go
ffor his honour as ofte it happith so 592
That I made vertu of necescitee
And tok it weel syn that it muste bee
As I best myghte I hidde from hym myn sorwe
And tok hym by the hond seynt Ioħn to borw 596
And seyde hym thus lo I am ȝourys al[1] [[1] MS alle schalle, with le dotted under]
Beth swich as I to ȝow haue been & schal[1]
What he answerde it nedyth not reherce
Who can seye bet than he / ho can seye werse 600
Whan he hath al I-seyd thanne hath he don
Therefore byhouyth hire a ful long spon
That schulde ete with a feend thus haue I herd seye
So at the laste he mote forth his weye 604
And forth he flyeth til he cam there hym leste
Whan it cam hym to purpos for to reste
I trowe he hadde thilke tyxt in mynde
That alle thynge repeyrynge to hise kynde 608

CAMBRIDGE 325 (6-T. 495)

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

As him god woot' ne neuere schal no mo
This laste lengere þan a yer or tuo
¶ That' I supposed of' him no þing' but good
But' fynally þus atte laste it stood 576
That' fortune wolde þat' he moste twynne
Out' of' þat' place which þat' I was Inne
Wher me was wo it' is no questioñ
I kan not' make of' it' discripcioñ 580
ffor o þing' dar I telle boldely
I knowe what' is þe peyne of' deþ þer by
Such harm I felte for he ne mighte beleue [leaf 98]
So on a day of' me he tok' his leue / 584
So sorwfully eek' I wende verrayly
That' he hadde feeled as moche harm as I
Whan þat' I herde him speke and sawe his hewe /
But' naþeles I þoughte he was so trewe / 588
And eek' þat' he repaire scholde agayn
Wiþinne a litel while soþ to sayn
And resoñ wolde eek' þat' he moste go
ffor his honour as ofte happeþ so 592
That' I made vertu of' necessite /
& took' it' wel syn þat' it / moste be
As I best' mighte I hidde from him my sorwe
And took' him by þe hond seint' Iohñ to borwe 596
And seyde þus lo I am youres al
Beþ swich as I haue be to yow and schal
What' he answerde it' needeþ nat' reherse
Who can seyn bet' þan he who can do werse 600
Whan he haþ al wel seyd þan haþ he doon
Therfore byhoueþ him a wel long' spoon
That' schal eten wiþ a feend þus herde I seye /
So atte laste he moot' forþ his weye 604
And forth he fleþ til he com þer him leste
Whan it' com him to purpos for to reste /
I trowe he hadde þilke text' in mynde / ¶ Redditui suo singula gaudent/.
That' alle þing' repeyryng' to his kynde / 608

CORPUS 210 (6-T. 495)

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

As hym ⁝ god wote ne neuere shal no moo /
þis last' lenger þan a ȝere or twoo
¶ That' I Suppose of hym no þing' but good
But' fynaly þus at' the ende it' stood 576
þat' fortune wold' þat' he most' twynne
Out' of þat' place which þat' I was Inne
where me were woo it is no questioñ
I can not' make of it discripcioñ 580
ffor oon þinge dar I telle boldely [leaf 111, back]
I knowe what' is þe peyne of deþ þerby ⁝
Such harme I felt' for he no wiȝt' by-leue
So on a day of me he toke his leue 584
So sorowefulli eke þat' I wende verrely
þat' he had feled as moche harme as I
Whan þat' I herde hym speke and segh his hwe
But' naþelees I þouȝt' he was so trewe 588
And eke þat' he repeire shuld agayn/
Wiþ-Inne a litel while soþ to sayñ
And reson wold eke þat' he most' goo
ffor his honoure as oft happeþ soo 592
þat' I made vertue of necessite
And toke it wel siþ þat' it' most be
As I best' myght I hid fro hym my sorowe
And toke hym by þe honde seint' Iohñ to borowe 596
And seide þus loo I am ȝoures all
Beþ swich as I haue be to you *and* shal
what' he answerd' it' nedeþ not reherce
who can seyn bette þan he who can do wors 600
whan he haþ al wel seide þan haþ he done
þerfore bihoueþ hym a ful longe spone
þat shal eten with a feend þus herd I seye
So at' þe last' he mote forþ his weye 604
And forþ he fleeþ til he come þer hym list'
whan it' come hym to purpoos for to rist'
¶ I trowe he had þilk' texte in mynde ¶ Redditui suo singula gaudent /
þat' al þinge repeiryng' to his kinge 608

PETWORTH 233 (6-T. 495)

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

As him ⁝ god woote ne neuer schal no mo
This last longer þan a ȝere or two
That .I. supposed of him no þinge bot goode
Bot finaly þus att þe laste it stode 576
That fortune wolde þat he most twynne
Owte of þat place whiche þat .I. was inne
Where me was woo it is no questione
.I. kan nouȝt make of hit discripcione 580
For o þinge dar .I. tell boldely
.I. knowe what is þe peine of deþe þer-by
Suche harme .I. felte for he ne myht be-leue
So on a daye of me he toke is leue 584
So sorwfully eke þat .I. wende verrayly
That he had feled as muche harme as .I.
Whan þat .I. herd him speke *and* sawe his hiewe
Bot naþeles .I. þouht he was so trewe 588
And eke þat he repaire scholde agayne
Wiþ inne a lite while soþe to seine
And reson wolde eke þat he mot go
For his honour as oft happeþ so 592
þat maade vertue of necessite
And toke it wele seþþe þat it most be
As .I. best myht .I. hidde fro him my sorwe
And toke him by þe honde seint Iohñ to borwe 596
And seid þus. lo .I. am ȝoures al
Beþe suche as .I. haue. bue to ȝowe *and* schal
What he answarde it nedeþ nouht reherse
Who can sei bet þan he whou kan do werse 600
Whan he haþ al wele seide þan haþ he done
Ther-for be-houeþ him a ful longe spone
þat schal eten wiþ a fende þus herd .I. seie
So att þe last he mote forþe his weye 604
And forþe he flyeþ til he cam where him liste
Whan it com him to purpos for to riste.
I trowe he hadde þilke text in mynde. [leaf 86, back]
þat al þinge repaireinge to his kinde 608

LANSDOWNE 210 (6-T. 495)

Gladeth hym self thus seyn men as I gesse ¶ Redit in suo singula gaudent/
Men louen of propre kynde newefangelnesse
As briddes doon / that men in cages fede
ffor though thou nyght and day / take of hem hede 612
And strawe hir Cage / faire and softe as silk
And yeue hem sugre / hony / breed and Milk
Yet right anon / as that his dore is vppe
He with his feet wol spurne adoun his cuppe 616
And to the wode he wole and wormes ete
So newefangel / been they of hire mete
And louen nouelrie / of propre kynde
No gentillesse of blood / may hem bynde 620
¶ So ferde this Tercelet allas the day [leaf 126]
Though he were gentil born / fressh and gay
And goodlich for to seen / humble and free
He saugh vp on a tyme a kyte flee 624
And sodeynly / he loued this kyte so
That al his loue / is clene fro me ago
And hath his trouthe / falsed in this wyse
Thus hath the kyte / my loue in hire seruyse 628
And I am lorn / with outen remedie
And with that word / this ffaucon gan to crie
And swowned eft/ in Canacees barm
¶ Greet was the sorwe / for the haukes harm 632
That Canacee / and alle hir wommen made
They nyste / hou they myghte the ffaucon glade
But Canacee / hom bereth hire in hir lappe
And softely / in plastres gan hire wrappe 636
Ther as she / with hire beek hadde hurt hir selue
Now kan nat Canacee / but herbes delue
Out of the ground / and make saues newe
Of herbes preciouse / and fyne of hewe 640
To heelen with this [hauk] / fro day to nyght
She dooth hire bisynesse / and hire fulle myght
And by hire beddes heed / she made a Mewe
And couered it with veluettes blewe 644

ELLESMERE 330 (6-T. 496)

Gladeth hym self / thus seyn men as I gesse
Men louen of propre kynde / Newfangelnesse
As bryddes doon / that men in Cages feede
ffor theigh thow / nyght and day / take of hem hede 612
And strawe hir Cages / faire / and softe as sylk/
And yeue hem sugre / hony / breed / and Milk
Yet right anon / as þat his dore is vppe
He with his feet wol sporne doun his cuppe 616
And to the wode he wole / and wormes ete
So newfangel / been they of hir mete
And louen nonelries / of propre kynde
No gentilesse of blood / may hem bynde 620
¶ So ferde this gentil tercelet allas the day
Thogh he were gentil born / and fressh and gay
And goodlich for to seen / and humble and free
He saw vp on a tyme / a kyte flee 624
And sodeynly / he loued this kyte so
That al his loue / is clene fro me ago
And hath his trouthe / falsed in this wise
Thus hath the kyte / my loue in hir seruyse 628
And I am lorn / with outen remedye
And with that word / this ffaukon gan to crye
And swowned eft/ in Canacees barm
¶ Greet was the sorwe / for the haukes harm 632
That Canacee / and alle hir wommen made
They nyste / how þat they myghte the ffaukon glade
But Canacee / hom bereth hire / in hir lappe
And softely / in plastres gan hir wrappe 636
Ther as she with hir beek/ hadde hurt hir selue
¶ Now kan nat Canacee / but herbes delue
Out of the grownd / and maken Saues newe [leaf 157]
Of herbes preciouse / and fyn of hewe 640
To heelen with this hauk / fro day to nyght
She dooth hir bisynesse / and al hir myght
And by hir beddes heed / she made a Muwe
And couered it / with veluettes blue 644

HENGWRT 312 (6-T. 496)

Gladyth hym self thus seye men as I gesse
Men loue of propyr kynde newefangilnesse
As bryddys don that men in cage feede
ffor thow thu nyȝt & day of hem take heede 612
And strawe hyre [1] cage / as softe as ony silk [1 a word scratcht out]
And ȝeue hym sugere hony breed & Mylk [2 leaves out of the Camb. MS]
[ȝit riȝt a none as þat hys dore ys vppe [Sloane 1685, leaf 80, back]
he with hys feete wille spurne doune hys Cuppe 616
And to þe woode he wolle & wormes ete
So newefangylle bene þei of hyr mete
And louen noueleryes of propre kynde
No gentyllnesse of bloode may hem bynde 620
So farithe þis Tarselet allas þe day
Thouȝe he were gentylle fresshe & gay
And goodly for to sene and humble & fre
he sawe opon a tyme a kyte fle 624
And sodeynly he louythe þis kyte so
þat alle his loue ys clene fro me goo
And hathe his trouthe falsehede in þis wyse
Thus hathe þe kyte my loue in hys seruyce 628
And I am lorne with oute remedy
And with þat worde þis faucon gan to crye
And swoned efte in Canaces barme [leaf 86]
Grete was þat sorowe of þat haukes harme 632
þat Canacee and alle hir women made
þei nyste howe þei myȝt þe faucon glade
But Canace home berithe hir in hir lappe
And softely in plastres gan hir wrappe 636
There as she with hir beeke hathe hurte hir silfe
Nowe can not Canace but erbys delue
Of herbes precious and fyne of hewe
Oute of þe grounde and maken salues newe 640
To helyn with þe hauke fro day to nyȝt
Scho dothe hir besynesse & alle hir myȝt
And by hir beddys hede sho made and muwe
And couerid hit with velowetys blewe 644

CAMBRIDGE 326 (6-T. 496) [this page, Sloane 1685]

GROUP F. § 2. SQUIRE'S TALE. **Corpus MS.**

Gladeþ himself / þus seyn men as I gesse /
Men louen of *propre* kynde newfangilnesse /
As briddes doon þat' men in cages feede /
ffor þeigh þou nigh' & day take of hem heede / 612
And strawe here cages faire as softe as silk'
And yeue hem sucre hony bred and mylk'
Yet' righ' anon as þat' his dore is vppe
he wiþ his feet' wil sporne doun his cuppe 616
And to þe woode he wole and wormes ete
So newefangel ben þei of' here mete
And louen noueleries of' *propre* kynde [leaf 89]
No gentilesse of' blood may hem bynde 620
So ferde þis tercelet' allas þe day
Though he were gentil born fressche and gay
And goodly for to seen and humble and fre
he saugh vpon a tyme a kyte flee 624
And sodeinly he loued þe kyte so
That alle his loue is clene fro me go
And haþ his troupe falsed in þis wyse
Thus haþ þe kite my loue in hire seruise 628
And I am lorn wiþoute remedye
And wiþ þat' word þis faukon gan to crye
And swouned eft' in Canaces harm
Gret' was þe sorwe for þe haukes harm 632
That' Canacee and alle hire *wommen* maade
They nyste how þey mighte þe fawkon glade
But' Canacee home bereþ hire in hire lappe
And softely in plastres gan hire wrappe 636
Ther as sche with hir beek haþ hurt' hir selue
Now kan not' Canace but' herbes delue
Out' of þe grounde and maken salues newe
Of herbes preciouses and fyn of hewe 640
To helen wiþ þe hauk fro day to nyght'
Sche doþ hir besynesse and alle hire myght
And by hire beddes heed sche made a muwe
And *couered it' with* veluettes bluwe 644

CORPUS 211 (6-T. 496)

GROUP F. § 2. SQUIRE'S TALE. **Petworth MS.**

Gladeþ *hym* self þus seyn men as I gesse
Men louen of propre kinde newfangilnesse
As briddes doon þat' men in cages fede
ffor þeigh þou nyght' and day take of hy*m* hede 612
And strawe her cage faire and soft as silk
And ȝeue hem sugre. hony. brede *and* mylk'
ȝit' right' anoon as þat' his door is vppe
He wiþ his fete wil spurne doun his cuppe 616
And to þe wode he wil and wormes ete [leaf 123]
So newfangle bene þei of her mete
And louen nouelries of propre kinde
No gentilnesse of blood may *hem* bynde 620
So ferde þis tercelet' allas þe day
Thowe he were gentil' born fressh and gay
And goodly forto sene. humble *and* free
He segh vpon a tyme a kite fle 624
And sodeynly he loued þis kite soo
That' al his loue is clene fro me goo
And haþ his trowþe falsed in þis wise
Thus haþ þe kite my loue in her seruyse 628
And I am lorn *with*-outen remedye
And wiþ þat' worde þis fawcon gan to crie
And swowned eft' in Canaces barme
Grete was þe sorowe for þat' haukes harme 632
That' Canacee and alle hir *wommen* maade
þei nyst' howe þat' þei myȝt' þe faucon glade
But' Canace home bereþ her in his' lappe
And softely in plasters gan hir wrappe 636
þer as she *with* hire beek had hurt' her selue
Nowe can not' Canace but' herbes delue
Out' of the grounde and maken salues newe
Of herbes precious *and* fyne of hewe 640
To helen wiþ þe hauke from day to nyȝt'
She doþ her besynesse and al her myȝt'
And by hire beddes hede she made a mewe
And keuered it' wiþ veluetes blewe 644

PETWORTH 234 (6-T. 496)

GROUP F. § 2. SQUIRE'S TALE. **Lansdowne MS.**

Gladeþ him selfe þus seine men as .I. gesse
Men loue of propre kinde newefangelnesse
As birdes done þat men in *cage* fede
For þouhe þe nyht *and* daie take of hem hede 612
And strewe hir cage faire *and* soft as silke
And ȝiue hem suger hony brede *and* melke
ȝit riht anone as þat his dore is huppe
He wiþþe wiþ his fete wi[l] sporne doune his cuppo 616
And to þe wode he wil *and* wermes ete
So new fongel be þei of her mete
And louen none leueres of *propre* kinde
Ne gentilles of maie hem binde 620
So ferde þis tarselet alas þis daie
þouhe he ware gentil borne frische *and* gaie
And goodly for to see *and* humble *and* free
He sawe vp-on a time a kite fle 624
And sodanly he loued þis kite soo
þat al his loue is clene fro me goo
And haþ his trouþe falsed in þis wise
þus haþe þe kite my loue in her seruise 628
And .I. am lorne wiþ-oute remedie
And wiþ þat worde þis fawkon gan to crie
And swowned eft in Canace barme
Grete was þe sorwe of þat haukes harme 632
That Canacee *and* al hir wemmen maade
Thei nest howe þat þei myht þe faukon glade
Bot Canace home bereþ hir in lappe
And softely in plastres gan hir wrappe 636
þer as sche wiþe hire beke hadde hert hir selue
Nowe can nouȝt Canace bot herbes delue
Oute of þe grounde *and* maken salues newe
Of herbes precious *and* fyne of hewe 640
To helen wiþ þe hauke fro daie to nyht
Sche doþe hire besines and al hir myht
And be hir beddes hede sche maade a mewe
And couerd it wiþ veluetes blewe 644

LANSDOWNE 211 (6-T. 496)

497 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Ellesmere MS.**

In signe of trouthe / that is in wommen sene
And al with oute the Mewe / is peynted grene
In which ther were ypeynted / alle thise false fowles
As beth thise tidyues / tercelettes and Owles 648
Right for despit' were peynted hem bisyde
And pyes on hem / for to crie and chyde
¶ Thus lete I Canacee / hir hauk kepyng'
I wol namoore as now / speke of hir ryng' 652
Til it come eft to purpos for to seyn
How that this ffaucon / gat hire loue ageyn
Repentant' as the storie telleth vs
By mediacion of Cambalus 656
The kynges sone / of which I yow tolde
But hennes forth / I wol my proces holde
To speken of auentures / and of batailles
That neuere yet' was herd / so grete meruailles 660
¶ ffirst wol I telle yow / of Cambynskan
That in his tyme / many a Citee wan
And after wol I speke of Algarsif'
How that he wan Theodera to his wif 664
ffor whom ful ofte / in greet peril he was
Ne hadde he be holpen / by the steede of bras
And after / wol I speke of Cambalo
That faught in lystes / with the bretheren two 668
For Canacee / er that he myghte hire wynne [leaf 126, back]
An ther I lefte / I wol ayeyn bigynne

¶ Explicit secunda pars ꝏ

¶ Incipit pars tercia ꝏ

Appollo whirleth vp / his Chaar so hye
Til that' the god / Mercurius hous the slye 672

[*Rest of the page blank*]

497 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Hengwrt MS.**

In signe of trouthe / that is in wommen sene
And al with oute / the Muwe is peynted grene
In which were peynted / alle thise false fowles
As been thise tydyues / terceletz / and Owles 648
Right for despit' were peynted hem bisyde
And Pyes / on hem / for to crye / and chyde
¶ Thus lete I Canacee / hir hauk kepyng'
I wol namoore as now / speke of hir ryng' 652
Til it come eft to purpos for to seyn
How that this ffaukon / gat hir loue ageyn
Repentant / as the storie telleth vs
By mediacion / of Cambalus 656
The kynges sone / of which I to yow tolde
But hennes fort' I wol my proces holde
To speke of auentures / and of batailles
That neuere yet' was herd / so greet meruailles 660
¶ ffirst wol I telle yow / of Cambynskan
That in his tyme / many a Citee wan
¶ And after / wol I speke / of Algarsyf'
How that he wan / Theodora to his wyf 664
ffor whom ful ofte / in gret peril he was
Ne hadde he been holpen / by the Steede of bras
¶ And after / wol I speke of Cambalo
That faught in lystes / with the bretheren two 668
ffor Canacee / er that he myghte hir wynne
And ther I lefte / I wol ayein bigynne

¶ Explicit' secunda pars ꝏ

[[1]Inci]pit' tercia pars ꝏ [[1] *Head-line.* leaf 137, back]

Appollo whirleth vp / his Char so hye
Til that / the god Mercuries hous the slye 672

497 SIX-TEXT
GROUP F. § 2. SQUIRE'S TALE. **Cambridge MS.**

In sene of trouthe þat ys in woman sene [Sloane 1685]
And alle with oute þe muwe ys · peyntyd grene
In whiche were paynted alle þese false foules
And bethe þe Tydifs terselettys & owlys. 648
Riȝt for dispyte were peyntid hem by syde
Pyes on hem for to crye and chyde
þus lete I Canace hir hauke kepynge
I wolle no more as nowe speke of hir rynge 652
Tylle hit come efte to purpos for to ȝayñ
how þat þis faucon gate hir loue a ȝeyñ
Repentaunt as þe story tellithe vs
By mediacion of Cambassus 656
The kynges sone of whiche y you tolde
But hennes I wolle processe holde
To speken of aventures and of batayles
þat ȝit was neuere herde so grete mervayles 660
ffirst wolle I telle you of kambynskan
þat in hys tyme many a Citee wan
And aftyr wolle I speke of Algarsyf
how þat he wan Theodora to his wyf 664
ffor whanne fulle ofte in grete perelle he was
Ne hade he ben holpen by þe hors of bras
And aftyr wolle I speke with Camballo [leaf 86, back]
þat fauȝt in lystes with þe bretheren two · 668
ffor Canace or þat he myȝt hir wynne
And þere I lefte I wolle a-gayne by-gynne
Appollo whirlithe vp hys chare so hyȝe
Tylle þat þe god Marcurius hows þe skye 672

Here endith þe tale of þe sqyere] [Sloane 1685 *extract stops*]

In signe of troupe þat is in wommen scene
And alle wipoute þe muwe *is* peynted greene
In which were peynted alle þese false fowles
As ben þise tydifs tercelettes and owles 648
Right for þe spyte were peynted hem bysyde
Pyes on hem for to crye and chyde
Thus lete I Canace hire hawk' keeping'
I wole nomore as now speke of hire ryng' 652
Til it come eft to purpos for to seyn
how þat þis fiaukon gat' hire loue ageyn
Repentant' as þe storie telleþ vs [leaf 60, back]
By mediacion of Camballus 656
The kinges sone of' which I yow tolde /
But' hennes forth I wol *proces* holde
To speke of auentures and of' batailles
That' yet' was neuer herde so gret' merueilles 660
ffirst' wil I telle yow of' Kambynskan
That' in his tyme many a cite wan
And after wol I speke of' Algarsif
how þat he wan Theodora to his wyf' 664
ffor whan ful ofte in gret' *peril* he was
Ne hadde he ben holpen by þe hors of' bras
And after wol I speken of' Camballo
That' faught' in listes with þe breþeren two 668
ffor Canace er þat' he might' hir wynne
And þer I lefte I wol ageyn bygynne
Appolo whirleth vp his char so hye Apollo l. sol.
Til þat' þe god mercurius hous þe slye / ¶ Explicit ij^t^ *pars*.

In signe of troupe þat' is in wommen sene
And AH wip-oute þe mwee is peinted grene
In whiche were peynted aH þise fals foules
As bene þise tydifs . tercelettes and owles 648
Rist' for þe spite were peynted hem biside
Pies on hem forto crie and chide
þus lete I Canace her hauke kepinge
I wil no more as nowe speke of her rynge 652
Til it come eft' to *purpoos* forto seyn [leaf 113, back]
Howe þat' þis faucon gate her loue ageyn
Repentaunt' as þe story telleþ vs
By mediacion of Camballus 656
þe kynges soñ of whicH I ȝowe tolde
But' hens forþ I wil processe holde
To speken of auentures and of batailles
That' ȝit' was neuere herde so grete *merveiles* 660
ffirst' wil I telle ȝou of Cambynskan
That' in his tyme mony a Cite wan
And aftere wil I speke of algarsif
How þat' he wanne Theodora to his wiff 664
ffor whan ful oft' in grete periH he was
Ne had he bene holpen by þe hors of bras
And aftere wil I speke of Camballo
þat' faught' in listes wip þe breþeren two 668
ffor Canace er þat' he myȝt' hir' wynne
And þer I left' wil I ageyn bygynne
i. sol.
va- Apollo whirleþ vp his chare so hie
cat Til þat' þe god Mercurius hous *þe selie* 672
Explicit secunda *pars* !
¶ Here endeþ þe squyers tale

In singne of trenþe þat is in we*mme*[n] scene.
And al wipe-oute þe mewe is peynted grene
In whiche war peynted as þis fals fowles
As bien þis tidewes tarseletz *and* owles. 648
Riht for dispite was peinted hem by side [leaf 127]
Pyes on hem for to crie *and* Chide
Thus lete .I. Canace hir hauke kepeinge
.I. wil no more nowe speke of hire ringe 652
Til it come eft to purpos for to seine
Howe þat þis fawkon gatt hir loue ageine
Repentant as þe storie telleþ vs
Be Mediacion of Camballus 656
þe kinges soñ of whiche .I. ȝowe tolde
Bot hense forþe .I. wil proces holde
To speken of aventures *and* of batailes
þat ȝit was neuer herde so grete merveiles 660
ffirst wil .I. telH ȝowe of Cambynskan
That in his time mony a Cite wan
And after wil .I. speke of Algarsif
Howe þat he wanne *Theodora* to his wif 664
For whan ful oft in grete *perile* he was
Ne had he bue holpen be þe hors of bras
And after wil .I. *speke* of Camballo
þat faubt in listes wip þe breþerne tuo 668
ffor Canace ar þat he my[ht] hir wynne
And þere .I. left .I. þenke ageine be-gynne 670
Bot .I. wil here nowe maake a knotte [8 *spurious lines*]
To þe time it come next to my lotte
For here be felawes behinde an heþe *tredlye*
þat wolden talke ful besilye 4
And haue her sporte as wele as .I.
And þe dale passeþ fast certanly
Therefore oste takeþ nowe goode heede
Who schaH next teH *and* late hiin speede 8
Explicit fabula Armigeri.

¶ Heere folwen the wordes of the ffrankelyn [leaf 137]
to the Squier ☙ and the wordes of the hoost' to the
ffrankelyn ☙

IN feith Squier / thow hast thee wel yquit'
And gentilly / I preise wel thy wit'
Quod the ffrankeleyn / considerynge thy yowthe
So feelyngly thou spekest' sire I allowethe 676
As to my doom / ther is noon that is heere
Of eloquence / that shal be thy peere
If that thou lyue / god yeue thee good chaunce
And in vertu / sende thee continuaunce 680
ffor of thy speche / I haue greet deyntee
I haue a sone / and by the Trinitee
I hadde leuere / than twenty pound worth lond
Though it right now / were fallen in myn hond 684
He were a man / of swich discrecion
As that ye been / fy on possession
But if a man / be vertuous with al
I haue my sone snybbed / and yet shal 688
ffor he to vertu / listneth nat entende
But for to pleye at dees / and to despende
And lese al that he hath / is his vsage
And he hath leuere / talken with a page 692
Than to comune / with any gentil wight'
There he myghte lerne gentillesse aright/
¶ Straw for youre gentillesse / quod our hoost'
What ffrankeleyn / pardee sire wel thou woost' 696
That ech of yow / moot tellen atte leste
A tale or two / or breken his biheste
¶ That knowe I wel sire / quod the ffrankeleyn
I prey yow / haueth me nat in desdeyn 700

ELLESMERE 332-3 (6-T. 498)

¶ The prologe / of the Marchantes tale ☙ [leaf 137, back]

IN feith squyer/ thow hast thee wel yquyt'
And gentilly / I preise wel thy wit
Quod the Marchant' considerynge thy youthe
So feelyngly thow spekest' sire I allowthe 676
As to my doom / ther is noon þat is heere
Of eloquence / þat shal be thy peere
If þat thow lyue / god yeue thee good chaunce
And in vertu / sende thee continuaunce 680
ffor of thy speche / I haue gret deyntee
I haue a sone / and by the Trinitee
I hadde leuere / than .xx.ti pound worth lond
Thogh it right now ./ were fallen in myn hond 684
He were a man / of swich discrecion
As þat ye ben / fy on possession
But if a man / be vertuous with al
I haue my sone snybbed / and yit shal 688
ffor he to vertu / lusteth nat entende
But for to pleye at dees / and to despende
And lese al that he hath / is his vsage
And he hath leuere / talken with a page 692
Than to commune / with any gentil wight'
Where he myghte lerne / gentillesse aright'
¶ Straw for youre gentillesse / quod oure hoost
What Marchant / pardee sire wel thow woost 696
That ech of yow / moot tellen atte leeste
A tale / or two / or breken his biheste
¶ That knowe I wel sire / quod the Marchant certeyn
I prey yow / haueth me nat in desdeyn 700

HENGWRT 314 (6-T. 498)

[*Sloane MS* 1685, *on leaf* 86, *back.*]

[Here begynnyth þe prologge of þe Marchaunt'

IN faythe squyere þou haste þe wele quyt
And gentely I preyse wele þi wytte
Quod þe Marchaunte considerynge þis ȝouthe
So felyngely thouȝthe spekist sir I the allouthe 676
As to my dome þere ys none þat ys here
Of eloquence þat shalle be þi pere
[And if þou lif god [ȝ]if þe goode chaunc [Hatton MS 1]
And in vertu send þe perseueraunce] 680
ffor of þi speche I haue grete deynte
I haue a. sone *and* by þe trinite
I hade leuere þan twenty pounde worth of londe
þouȝe hit riȝt nowe were fallen in myne honde 684
ye are a man of suche discrecion
As þat ye ben fy vpon possession
But yf a man by vertuous with alle
I haue my sone snybbyd *and* ȝit I shalle 688
ffor he to vertu listith not entende
But for to pley at dyes *and* to dispende
And lese alle þat he hathe ys hys vsage
And he hade leuere talke with a page 692
þan to commune with eny gentille wiȝt
Where he myȝt lerne gentilnesse ariȝt
Strawe for youre gentilnesse quod our Oste
What Marchaunt Sir parde wele þou woste 696
þat eche of you mot tellen atte leste
A tale or twoo or breken hys by-heste
þat knowe I wele quod þe Marchaunt certayne
I prey you not hauethe me in disdeyne 700

CAMBRIDGE 328 (6-T. 498) [this page, Sloane 1685]

[*Laud MS* 600, *leaf* 171.]

[Here begynneþ þe prolog of þe frankeleyn

In faiþ squier þou hast þe wel I-quytt
And gentilli I *praise* wel þi witt
Quod þe frankeleyn considering þi youþe
So felyngli þou spekest sir I alouþe 676
As to my dome þer is noon þat is here
Of eloquence shal be þi pere
[yf þat þou lyve / god yeve þe gode chaunce [Haistwell MS]
And in vertue / send the contynuaunce] 680
ffor of þi speche I haue gret deynte
I haue a sone and bi þe Trinite
I had leuere þan xx^ti pounde worþ lond
þough it right now were fallen in my honde 684
Ye ar a man of suche discrecion
As þat ye ben fy vpon possession
But if a man be vertuous *with*-al
I haue my sone snybbed and yut shal 688
ffor he to vertu listeþ not entende
But for to pleie at dies and to despende
And lese al þat he haþ is his vsage
And he haþ leuere talke wiþ a page 692
þan to commune wiþ any gentil wight
Where he might lerne gentilnesse a-right
Strawe for youre gentilnesse *quod* our host
What frankeleyn *parde* wel þow wost Frankeleyn 696
þat eche of of (*sic*) you mot tellen atte leste
A tale or too / or breken his beheste [*leaf* 171, *back*]
þat knowe I wel *quod* þe ffrankeleyn certeyn Frankeleyn
I *praie* you not haueþ me in desdeyn 700

And here [*on leaf* 112, *back*]
bygynneþ þe prologe of þe merchaunte.

In feiþ Squier þow hast þe wel yquytte
And gentely I preise wel þi witte
Quod þe merchaunt consideryng þi ȝouþe
So felingly þou spekest sir I þe alouþe 676
As to my dome þer is non þat is here
Of Eloquence þat shal be þi pere
[And if þat þow lyue god ȝif þe goode chaunce [Barlow MS 90]
And in vertue sende the Contynaunce] 680
ffor of þi speche I haue gret deynte
I haue a sone and by þe trinite
I had leuere þan xx^ti pounde worþ lond
þough it were riȝt nowe fallen in my hond 684
Ȝe ere a man of such discrecion
As þat ȝe ben fy on possession
But ȝif a man be uertuous *with*al
I haue my sone snybbed *and* ȝit shal / 688
ffor he to vertue listeþ not entende [*leaf* 112]
But forto pley atte dys and to dispende
And lese al þat he haþ is his vsage
And he haþ leuere talke wiþ a page 692
þan to comune wiþ a gentile wiȝt
where he myȝt lerne gentillesse ariȝt
A strawe for ȝoure gentilnesse quod our Hoost
What Marchaunte *parde* Sir wel þou woost 696
That ech of ȝou mote tellen at þe leest
A tale or twoo or breken his bihest
That knowe I well quod þe Merchaunte certeyn
I prey ȝou haueþ not me in disdeyne 700

[*Brit. Mus. Addit. MS* 5140, *leaf* 181, *back*.]

[& Incipit *prologus* de le ffrankelyn

IN feith squyer / ye haue you wel y-quyt
And gentylly / y preyse wel your wyt
Quod the ffrankelyn / consideryng *your* youth
So felyngly / ye speke / sir y a-lowgh 676
As to my dome / ther is non that is her
Of eloquence / that shalbe your peer
Yf that ye lyve / god yeve you good chaunce
And yn vertue / sende you contynuaunce 680
ffor of your speche / y haue gret deynte
I haue sene / and by the Trynyte
I hadde levir / than xx^ti worth londe
Thouh it ryht nowe / wer fallen in myn honde 684
He wer a man / of suche discrecion
As that ye ben / fy on possession
But yf a man / be vertuous wythall /
I haue my sone snybbed / and yit shall [*leaf* 182] 688
ffor he to vertue / lustyth nat to entende
But for to pleye at Dyse / and spende
And lese all that he hath / is his vsage
And he had lever / talkyn *with* a page 692
Than to comon / wyth any gentyl wyht
Wher he myht lerne / gentylnesse aryht
Strawe for gentylnesse / *quod* our ost
what franklyn parde / wel thou wost 696
That eche of you / mot tellen at lest
A tale or too / or brekyn his behest
That know y wel / sir / *quod* the ffrankelyn
I *pray* you / haueth me nat in disdeyne 700

Though to this man I speke [1]a word[1] or two [1—1 in margin]
¶ Telle on thy tale / with outen wordes mo
¶ Gladly sire hoost quod he / I wole obeye
Vn to your wyl / now herkneth what I seye 704
I wol yow nat contrarien in no wyse
As fer / as that my wittes / wol suffyse
I prey to god / that it may plesen yow
Thanne woot I wel / that it is good ynow 708

¶ Explicit

[*As there is no room in this print for the Latin notes in the margin of the MS, they are put here, with the numbers of the lines (and pages of the Six-Text) to which they refer.*]

p. 519, l. 1387. ¶ Aristoclides Orcomeni tirannus adamauit virginem stymphalidem que cum patre occiso ad templum diane & cetera. [MS, leaf 134, back.]

p. 519, l. 1399. ¶ Nam hasdrubalis vxor capta & incensa vrbe cum se cerneret a Romanis capienda & cetera. [MS, lf 134, bk.]

p. 519, l. 1405. ¶ primo ponam lucreciam / que violate pudicie nolens superuivere maculam corporis cruore deleuit/ [MS, leaf 134, back.]

p. 519, l. 1409. ¶ Quis valet silencio preterire vij. Milesias virgines que Gallorum & cetera. [MS, leaf 134, back.]

p. 519, l. 1414. ¶ Senapho in Ciri maioris scribit/ infancia occiso Habradate & cetera. [MS, leaf 134, back.]

p. 520, l. 1426. ¶ Democionis Ariopagitarum principis virgo filia & cetera. [MS, leaf 135.]

p. 520, l. 1431. ¶ Nichanor victis Thebis vnius captiue virginis superatus est. [MS, leaf 135.]

p. 520, l. 1434. ¶ Narrant scriptores Grecie & aliam Thebanam virginem & cetera. [MS, leaf 135.]

p. 520, l. 1437. ¶ Quid loquar Nicerati coniugem pie impaciens iniurie viri mortem & cetera. [MS, leaf 135.]

p. 520, l. 1442. Alcesten fabule ferunt pro marito Adameto sponte defunctam / et Penolopes pudicia Omeri carmen est [?]. [MS, leaf 135.]

p. 520, l. 1445. ¶ Lacedomia quoque poetarum ore cantatur occiso apud Troiam Protheselao & cetera. [MS, leaf 135.]

p. 520, l. 1451. Arthemesia quoque vxor Mauseoli insignis pudicijs fuisse prohibetur & cetera. [MS, leaf 135.]

p. 521, l. 1453. Teuta / Illicorum Regina & cetera. [MS, leaf 135.]

p. 521, l. 1455. ¶ Memorandum strato regulus. ¶ Vidi & omnes pene Barbares capitulo .xxvj°. primi. ¶ Item Cornelia & cetera. ¶ Imitentur g° nupte Theanam / Cleobiliam / Gorgim[1]/ Thymodiam/ Claudias atque Cornelias / in fine libri primi. [MS, leaf 135.]

p. 521, l. 1465. ¶ Singulas has historias & plures hanc materiam concernentes recitat beatus Ieronimus contra Iouinianum in primo suo libro capitulo .39°. [MS, leaf 135.] [1 or Gorgun]

Thogh to this man / I speke a word or two
¶ Telle on thy tale / with outen wordes mo
¶ Gladly sire hoost quod he / I wol obeye
Vn to youre wyl / now herkneth what I seye 704
I wole yow nat contrarien / in no wise
As fer / as þat my wittes wole suffise
I prey to god / that it may plesen yow
Thanne woot I wel / that it is good ynow 708

Explicit

[*As there is no room in this print for the Latin notes in the margin of the MS, they are put here, with the numbers of the lines (and pages of the Six-Text) to which they refer.*]

p. 500, l. 722. ¶ Vnde Persius ¶ Nec f[onte] caballino . . . . parnaso meme. [MS, leaf 154.]

p. 518, l. 1369. ¶ 30ª Atheniensium tiranni [cum Phidonem] necassent/ in conuiuio filia[s eius virgi]nes ad se venire iusserunt/ & s[eotorum mo]re nudari / ac super pauimentu[m patris] sanguine cruentatas inpudicis ge[stibus] ludere / que paulisper dissimulato [dolo]re / cum tumulentos conuiuas cerneren[t] quasi ad requisita nature egredientes inuicem se complexe precipitauerun[t] in puteum vt virginitate morte seruaren[t]. [MS, leaf 162.]

p. 519, l. 1395. ¶ Singulas has historias & plur[es] hanc materiam concernentes reci[tat] beatus Ieronimus contra Iouinian[um] in primo suo libro, capitulo .39. [MS, leaf 162.]

Thouȝe to þis man yf I speke a worde or two [Sloane 1685]
Telle on þi tale with out wordes moo
Gladly Sir Oste quod he I wolle obey [leaf 81]
Vnto youre wille nowe herkeneth what I seye 704
I wolle not contrarye you in no wyse
As fer as my wyttes wolł suffice
I prey to god þat hit mot plesen you
þan wote I wele þat hit ys gode ynowe 708

Here endithe þe prologge of þe Marchaunt]

GROUP **F.** § **3.** SQUIRE-FRANKLIN LINK. **Corpus MS.**

þow to þis man I speke a worde or too [Laud MS 600]
Telle on þi tale wiþouten wordes moo
Gladli sir host quod he I wol obeie
Vn-to youre wille now herkeneþ what I seie 704
I wil you not contrarie in no wise
As ferre as þat my wittes wil suffise
I *praie* to god þat it mai plesen you
þan wot I wel þat it is good Inow] [Laud 600 *extract ends*] 708

GROUP **F.** § **3.** SQUIRE-FRANKLIN LINK. **Petworth MS.**

þouȝe to þis man I speke a word or twoo
Telle on þi tale wiþ-outen wordes moo /
Gladly sir oosto quod he I wil obeye
Vnto ȝour wille now herkeneþ what I seye 704
I wil ȝou not contrarye in no wise.
As ferre as my wittes wil suffise
I prey to god þat it may plesen ȝou
þan woot I wele þat it is good ynowe 708

þus endeþ þe prologe /

[" *þe Marchaundes tale" follows in the MS, on leaf* 113.]

GROUP **F.** § **3.** SQUIRE-FRANKLIN LINK. **Lansdowne MS.**

Thouh to this man / y spak a worde . or too [Addit. MS 5140]
Telle on thy tale / withoutyn wordys moo
Gladly sir oost / *quod* he / y wol obeye
Vnto your wyl / nowe herkeneth what y seye 704
I wol you nat contrarye / in no wyse
As fer as that my wyttes / wol suffyse
I *pray* to god / that it may plesyn you
Than wot y wel / that it is good y-now 708

Explicit Prologus de le ffrankelyn
[Addit. MS 5140 *extract ends*]

[*THE PROEM.*]

¶ The Prologe / of the ffrankeleyns tale [leaf 127, bk]

THise olde gentil Britoñs / in hir dayes
Of diuerse auentures / maden layes
Rymeyed / in hir firste Briton tonge
Whiche layes / with hir Instrumentz they songe 712
Or elles redden hem / for hir plesañce
And oon of hem / haue I in remembrañce
Which I shal seyn / with good wyl as I kan
¶ But sires / by cause I am a burel man 716
At my bigynnyng first I yow biseche
Haue me excused / of my rude speche
I lerned neuere Rethorik certeyn
Thyng þat I speke / it moot be bare and pleyn 720
I sleepe neuere / on the Mount of Pernaso
Ne lerned / Marcus Tullius Scithero
Colours ne knowe I none *with* outen drede
But swiche colours / as growen in the Mede 724
Or elles swiche / as men dye or peynte
Colours of Rethoryk / been to queynte
My spirit feeleth noght of swich mateere
But if yow list my tale shul ye heere 728

¶ Vnde Persius { Ante labra poëtæ
nullibus / nec in
bicipite somnium me
monuit Cornutus.

¶ Heere bigynneth / the ffrankeleyns tale /

[*Prologue of the Franklin.*]

IN Armorik / that called is Britayne
Ther was a knyght / þat loued *and* dide his payne
To serue a lady / in his beste wise
And many a labour / many a greet emprise 732

ELLESMERE 335 (6-T. 500)

¶ Here bigynneth the ffrankeleyns tale [*on leaf* 135, *bk*]

[*THE PROEM.*]

THise olde gentil Britons / in hir dayes
Of diuerse auentures / maden layes
Rymeyed / in hir firste Briton tonge
Whiche layes / with hir Instrumentz they songe 712
Or ellis redden hem / for hir plesañce
And oon of hem / haue I in remembrance
Which I shal seyn / *with* good wyl as I kan
¶ But sires / by cause I am a burel man 716
At my bigynnyng first I yow biseche
Haue me excused / of my rude speche
I lerned neuere / Rethorik certeyn
Thyng þat I speke / *It* moot be bare and pleyn 720
I sleepe neuere / in the Mount of *Parnaso* [leaf 154]
Ne lerned / Marcus Tullius Scithero [*Latin note, p. 496*]
Colours ne knowe I none / with outen drede
But swiche colours / as growen in the mede 724
Or ellis swiche / as men dye / or peynte
Colours of Rethoryk they ben to queynte
My Spirit feeleth nat of swich matere
But if yow list my tale shul ye heere 728

[*THE TALE.*]

IN Armorik that called is Britayne ¶ Narrat
Ther was a knyght þat louede & dide his payne
To serue a lady / in his beste wise
And many a labour / many a gret emprise 732

HENGWRT 316 (6-T. 500)

[*Sloane MS* 1685, *on leaf* 145, *back.*]

[and bygynnethe þe tale

[*THE PROEM.*]

Thys olde gentell Brytouns in hir/ dayes
Of dyuerse auentures maden layes
Remedyn in hert / first Britoun tonge 711
Whiche layes *with* hert/ Instrumentes þei songe
Opere elles radden hem for her plesaunce
And oñ of heme haue I in remembraunce
Whiche shalle seye *with* as goode wille as I can
But Sires be cause þat I am a burelt man 716
At my begynnynge firste I you beseche
hauethe me excused of my rude speche
I lerned neuere rethorike certayne
þenge þat I speke hit mote be bare & playne 720
I slepe neuere on þe Mount of *parnaso*
Ne neuere lered marchus Tullius ne Cithero
Colours of rethoryke ne knew I none *with* outen drede
But suche Colours as *growen in þe mede* 724
Opere elles suche as men dye or peynte
Colours of rethorike ben me to queynte
Myne sperit feliþe · nouȝt of suche matere
But ȝif you luste my tale shalle ȝe not here] [Sloane *extr. ends*]

[*THE TALE.*]

IN Armoryk that callyd is Britayne [Camb. MS, leaf 287]
There was a knyȝt that louede & dede his payne
To serue a lady in his beste wyse
And manye a labour / manye a gret empryse 732

CAMBRIDGE 330 (6-T. 500) [part, Sloane 1685].

[*THE PROEM.*]

¶ The p[ro]loge of þe ffrankeleyn

Thise olde gentile britouns in here dayes [on leaf 159]
Of diuerse auentures maden layes
Rymeden in here firste britoun tonge
Whiche layes with here instrumentz þey songe 712
Oþer elles radden hem for here plesaunce
And on of hem haue I in remembraunce
Which I schal seye wiþ as good wille as I can
But sires by cause þat I am a burel man 716
At my begynnyng first I ȝou beseche
haueþ me excused of my rude speche
I lerned neuer rethorik certayn
þing þat I speke it mot be bare and playn 720
I slepte neuer on þe mount of *pernaso*
Ne neuer lered Marcus Thullius ne Cithero
Colours of Rethorik ne knowe I non wiþouten drede
But suche coloures as growen in þe mede 724
Oþir elles suche as men dye or peynte
Colours of Rethorik ben me to queynte
Myn spyrit feleþ nought of such matere
But if ȝe luste my tale schul ȝe not here 728

[*THE TALE.*]

Ther was a knight þat loued and did his peyne 730
In amoryke þat cleped is Briteyne 729
To seruen a lady in his beste wise
And many a labour and many a gret emprise 732

CORPUS 351 (6-T. 500)

And here bygynneþ þe ffrannkeleyns tale [on leaf 178]

[*THE PROEM.*]

Thise olde gentile bretoynes in her daies
Of dyuers auentures maden laies
Rymeden in her furst bretoyne tonge
Which layes wiþ her instrumentes þei songe 712
Oiþer ellis radden hem for her plesañce [leaf 178, back]
And oon of hem haue I in remembrance
Which I shal seie wiþ as good wille as I can/
But sirs by cause þat I am but a burill man 716
At my bygynnynge furst I ȝou biseche
Haue me excused of my rwde speche
I lered neuere rethorike certeyne
þinge þat I speke it mot be bare *and* pleyne 720
I slepte neuere on þe mounte of *parnaso*
Ne I neuer lered. Marchus Tullius ne Cithero
Colours of rethorike knewe I none *with*-out drede
But such coloures as growen in þe mede 724
Or ellis such as men dye or peynt
Colours of rethorike bene to me queynt
Mi spirit feleþ not of such matiere
But if ȝou lust my tale shul ȝe here 728
[*No break in the MS.*]

[*THE TALE.*]

Ther was a knyght þat loued *and* did his peyne 730
In armorike þat cleped is breteyne 729
To seruen a lady in his best wise
And mony a laboure & mony a grete emprise 732

PETWORTH 376 (6-T. 500)

[*THE PROEM.*]

Incipit prologus de le ffrankeleyne. [on leaf 141]

THis olde gentil bretons in hire daies
Of diuers auentures maden laies
Rimyden in hir first breton tonge
Whiche laies wiþ here instrumentes þei songe. 712
Oþer elles redden hem for her plesance [leaf 141, back]
And one of hem haue .I. in rembrance
Whiche .I. schal seie wiþ as goode wil as .I. can
Bot sires be cause þat .I. am a burel man 716
Att my ginnynge first .I. ȝoue beseche
Heueþ me excused of my roode speche
.I. lernd neuer retorik certeine
þinge þat .I. speke it most. be bare *and* pleine 720
.I. slept neuer on þe mount of *parnaso*
Ne .y. neuere lerid Marcus. Tullius. ne Cithero
Colours of retorike ne knewe .I. none wiþ-outen drede
Bot suche colours as growen in þe mede 724
Or elles suche as men dye or peinte
Colours of rethorik bene me to queynte
My sprite feleþ nouȝt of suche Matier
Bot if þou luste Mi tale schal .ȝe.[1] here. [1 noubt crosst out] 728
Explicit prologus Incipit fabula.

[*THE TALE.*]

Ther was a knyht þat loued *and* dide his peyne 730
In Armorik þat cleped is bretaigne 729
To seruen a lady in his best wise 731
And many a labour *and* mony a grete emprise

LANSDOWNE 351 (6-T. 500)

16965

501 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Ellesmere MS.**

He for his lady wroghte / or she were wonne
ffor she was / oon the faireste vnder sonne
And eek therto / comen of so heigh kynrede
That wel vnnethes / dorste this knyght for drede 736
Telle hire his wo / his peyne / and his distresse
But atte laste / she for his worthynesse
And namely / for his meke obeysaūce
Hath swich a pitee caught of his penaūce 740
That pryuely / she fil of his accord
To take hym / for hir housbonde and hir lord
Of swich lordshipe / as men han ouer hir wyues
And for to lede / the moore in blisse hir lynes 744
Of his free wyl / he swoor hire as a knyght
That neuere in al his lyf he day ne nyght
Ne sholde vp on hym / take no maistrie
Agayn hir wyl / ne kithe hire Ialousie 748
But hire obeye / and folwe hir wyl in al [leaf 238]
As any louere / to his lady shal
Saue / that the name of soueraynetee
That wolde he haue / for shame of his degree 752
¶ She thanked hym / and with ful greet humblesse
She seyde sire / sith of youre gentillesse
Ye profre me / to haue so large a reyne
Ne wolde neuere god / bitwixe vs tweyne 756
As in my gilt were outher werre or stryf/
Sire / I wol be / youre humble trewe wyf
Haue heer my trouthe / til pat myn herte breste
Thus been they / bothe in quiete and in reste 760
¶ ffor o thyng sires / saufly dar I seye
That freendes / euerych oother moot obeye
If they wol longe / holden compaignye
Loue / wol nat been constreyned by maistrye 764
Whan maistrie comth / the god of loue anon
Beteth hise wynges / and farewel he is gon
Loue is a thyng as any Spirit free
Wommen of kynde / desiren libertee 768

ELLESMERE 336 (6-T. 501)

501 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Hengwrt MS.**

He for his lady wroghte / er she were wonne
ffor she was / oon the faireste vnder Sonne
And eek ther to / come of so heigh kynrede
That wel vnnethes / dorste this knyght for drede 736
Telle hire his wo / his peyne / and his distresse
But atte laste / she for his worthynesse
And namely / for his meke obeysance
Hath swich a pitee caught of his penance 740
That *priuely* / she fel of his acord
To taken hym / for hir housbonde & hir lord
Of swich lordshipe / as men han ouer hir wyues
And for to lede / the moore in blisse hir lynes 744
Of his fre wyl / he swoor hire as a knyght
That neuere in al his lyf he day ne nyght
Ne sholde vp on hym take / no maistrye
Agayn hir wyl / ne kothe hire Ialousye 748
But hire obeye / and folwe hir wyl in al
As any louere / to his lady shal
Saue / *pat* the name of soueraynetee
That wolde he haue / for shame of his degree 752
¶ She thonked hym / and *with* ful gret humblesse
She seyde sire / sith of youre gentillesse
Ye *profre* me / to haue so large a reyne
Ne wolde neuere god / bitwix vs tweyne 756
As in my gilt/ were outher werre / or stryf
Sire I wol be / youre *humble* trewe wyf
Haue heer my trouthe / til that myn herte breste
Thus been they bothe / in quiete and in reste 760
[ffor¹] o thyng sires / saufly dar I seye [¹ *Rubric.* leaf 154, back]
[T]hat freendes / euerich outher moote obeye
If they wol longe holden compaignye
Loue wol nat be constreyned by maistrye 764
Whan maistrie comth / the god of loue anon
Beteth his wynges / and farwel he is gon
Loue is a thyng as any spirit free
Wommen of kynde / desiren libertee 768

HENGWRT 317 (6-T. 501)

501 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Cambridge MS.**

He for his lady wrouȝte er sche weere wonne
ffor sche was on the fayreste vndyr sunne
And ek therto come of so hegh kynrede
That weel onethe durste this knyȝt for drede 736
Telle hire his woo his peyne & his distresse
But at the laste / sche for his worthynesse
And namely for his meke obeysaunce
Hath swich a pete cauȝt for his penaunce 740
That pruyuyly sche fel of his acord
To take *hym* for hire husbonde & for hire lord
Of swich lordschepe as men han of here wyuys
And for to leede þe more in blysse hire lyuys 744
Of his frewil he swoor hire as a knyȝt
That he neuere his lyue day ne nyȝt
Ne schulde vp on *hym* take maystrye
A-geyn hire wil ne kythe hire Ialousye 748
But hire obeye & folwe hire wil in al
As ony louere to his lady schal
Saue that the name of souerynte
That wele he haue for schame of his degre 752
Sche thankede hym with ful greet *hum*blesse
And seyde sire seyth of ȝoure gentillesse
ȝe profere me to haue so greet a reyne
Ne wolde neuere god betwyn vs tweyne 756
As in myn gylt were outher werre or stryf
Syre I wele be *ȝoure humble* trewe wyf
Haue here myn trouthe tyl myn herte breste
Thus been they in quyete & in reste 760
ffor o thyng syrys sauely dare I seye
That frendys euerych oþer moote obeye
ȝif they wele longe holde *cumpannye*[1] [¹ *MS* ini *for* ny]
Loue wele not been constreymede by maystrye 764
Whan maystrye comyth the god of loue anon
Bethith his wyngis & farewel he is goon
Loue is a thyng as ony spyryt free [leaf 287, back]
Wemen of kynde desire libertee 768

CAMBRIDGE 331 (6-T. 501)

He for his lady wrouȝt er sche were wonne
ffor sche was on þe fairest vnder sonne [leaf 159, back]
And eek þerto come of so heih kynrede
Þat wel vnnepes durst þis knighte for drede 736
Telle hire his wo his peyne and his distresse
But atte laste sche for his worþinesse
And namely for his meke obeissance
haþ such a pite caught of his penaunce 740
Þat priuely sche folle of his acord
To take him for hir housbonde and hire lord
Of such lordschipe as men han ouer here wyues
And for to lede þe more in blisse here lyues 744
Of his fre wille he swor hire as a knight
þat neuer in his wille by day ne by night/
Ne schulde he vpon him take no maystrie
Ayeins hire wille ne kuyþe hire Ialousye 748
But hire obeye and folwe hire wille in al
As ony louere to his lady schal
Saue þat þe name of souereynete
That wolde he han for schame of his degre 752
Sche þanke þ him and wiþ ful gret humblesse
Sche sayde sire seþþen of your gentilnesse
ȝe profre me to han a large reyne
Ne wolde neuer god betwixe vs tweyne 756
As in my gilt were eyþer werre or stryf
Sire I wil be ȝour owne humble trewe wiȝt
haue here my troupe til þat myn herte breste
Thus be þey boþe in quiete and in reste 760
ffor o þing syres saufly dar I seye
That frendes euerich oþer mote obeye
If þay wole longe holde companye
Ioue wol nought hen constreigned by maystrie 764
What maystrie comeþ þe god of loue anon
Beteþ on his wynges and fare wel he is gon
Ioue is a þing as any spiryt fre
Wommen of kynde desiren liberte 768

He for his lady wrouȝt er she were wonne
ffor she was con þe fairest vnders sonne
And eke þerto come of so high kynrede
þat wel vnneþes durst þis knyght for drede 736
Telle hure his woo his peyne *and* his distresse
But at þe last she for his worþinesse
And namely for his meke obeysaſice
Haþ suche a pite kaust of his penaunce 740
That prively she folle of his acorde
To take hym for hure husbond *and* her lord
Of suche lordship as men han ouer her wyves
And forto lede þe more in blisse her lyves 744
Of his fre wille he swore hure as a knyȝt
þat neuere in his wille by day ne nyȝt
Ne shuld vpon hym take no maistrie
Ageinst her wille ne kith hure Ialousie 748
But hure obeye and folowe her wille *in* all [leaf 170]
As eny louyere to his lady shall
Saue þat þe name of soucreynte
That wolde he han for shame of his degre 752
She þonkeþ hym *and* wiþ *ful grete* humblesse
She seide sir sip of ȝoure gentylnesse
ȝe profre me to han as large a reyne
Ne wolde neuere god betwix vs tweyne 756
As in my gilt were eiþer werre or striff
Sir I wil be ȝoure owne humble & trewe wiff
Haue here my troupe til þat my hert brest
Thus bene þei boþ in quiete *and* in rest 760
ffor oon þinge sires saufly dar I seie
That frendes euerich oþer most obeie
ȝif þei wil longe holde companye
Ioue wil not bene constreyned be maistrye 764
whan maistrie commeþ þe god of loue anon
Beteþ on his wengges and fare-wele he is gon
Ioue is a þinge as eny spirite free
Wommen of kynde desiren liberte 768

He for his lady wrouht er sche were wonne
For sche was on of þe fairest vnder sonne
And eke þere-to com of so hihe kinrede
þat wele vnneþis dorst þis knyht for drede 736
Tel hir his woo his peine *and* his distresse
Bot att þe last sche for his worþinesse
And namely for his meke obeissance
Haþ suche a pite cauht of his penance 740
þat þrine sche fel of his accorde
To take him for hir husbonde *and* hir lorde
Of suche lor[d]schip as men haue ouer hire wyues
And for to lede þe more in blisse her lynes 744
Of his fre wil he swore hire as a knyht
þat neuer in his wil be daie ne nyht
Ne scholde he vpon him take no maistre
Ageines hir wille ne kuythe hure Ielousye 748
Bot hire obeie *and* folowe hire wille in al
As any louer to his ladi schal·
Saue þat þe name of Soueregnete
That wolde he haue for schame of his degre 752
Sche þonkeþ him *and* wiþ ful grete humblesse
Sche seide sir seþþe ȝe of ȝoure gentilesse [leaf 145]
ȝe profer me to haue als large a reyne
Ne wold neuere god be-twix vs tueyne 756
As in my gulte ware eyþer werre or striffe
Sir .I. wil be ȝoure owen humble trewe wif
Haue here my troupe til þat myn hert burst
Thus buen þei boþe in quiete *and* in ruste 760
For o þinge sires saufly dar .I. seie
þat frendes euerycho oþere motte obeie
If þei wil longe hold compaigne
Loue wil nouht buen constreyned be maistre 764
Whan Maistre commeþ god of loue anone
Beteþ on his wenge *and* fare wele he is gone
Loue is a þinge as any spirit fre
Wemmene of kinde desiren liberte 768

4,964

And nat to been constreyned as a thral
And so doon men / if I sooth seyen shal
Looke / who þat is moost pacient in loue
He is / at his auantage al aboue 772
Pacience / is an heigh vertu certeyn
ffor it venquysseth / as thise clerkes seyn
Thynges / þat rigour / sholde neuere atteyne
ffor euery word / men may nat/ chide or pleyne 776
Lerneth to suffre / or elles so moot I goon
Ye shul it lerne / wher so ye wole or noon
ffor in this world certein / ther no wight is
That he ne dooth or seith / som tyme amys 780
Ire / siknesse / or constellacioun
Wyn / wo / or chaungynge of complexioun
Causeth ful ofte / to doon amys or speken
On euery wrong a man may nat be wreken 784
After the tyme / moste be temperance
To euery wight þat kan on gouernance
And therfore / hath this wise worthy knyght
To lyue in ese / suffrance hire bihight 788
And she to hym / ful wisly gan to swere
That neuere / sholde ther be defaute in here
¶ Heere may men seen / an humble wys accord
Thus hath she take / hir seruant and hir lord 792
Seruant in loue / and lord in mariage
Thanne was he / bothe in lordshipe and seruage
Seruage? nay / but in lordshipe aboue
Sith he hath / bothe his lady and his loue 796
His lady certes / and his wyf also [Leaf 138, back]
The which / þat lawe of loue acordeth to
And whan he was / in this prosperitee
Hoom with his wyf / he gooth to his contree 800
Nat fer fro Pedmark/ ther his dwellyng was
Where as he lyueth / in blisse and in solas
¶ Who koude telle / but he hadde wedded be
The ioye / the ese / and the prosperitee 804

ELLESMERE 337 (6-T. 502)

And nat to been constreynd / as a thral
And so doon men / if I sooth seyn shal
Looke / who þat moost/ is pacient in loue
He is / at his auantage al aboue 772
Pacience / is an heigh vertu certeyn
ffor it venquyseth / as thise clerkes seyn
Thynges / that rigour sholde neuere atteyne
ffor euery word / men may nat chide or pleyne 776
Lerneth to suffre / or ellis so moot I goon
Ye shul it lerne / wher so ye wole or non
ffor in this world / certeyn ther no wight is
That he ne dooth / or seith som tyme amys 780
Ire / siknesse / or constellacioũ
Wyn / wo / or chaungyng of complexioũ
Causeth ful ofte / to doon amys or speken
On euery wrong a man may nat be wreken 784
After the tyme / moste be temperaunce
To euery wight þat kan on gouernaunce
And therfore / hath this wise worthy knyght/
To lyue in ese / suffrance hire bihight 788
And she to hym / ful wisly gan to swere
That neuere / sholde ther be defaute in here
¶ Here may men seen / an humble wys acord
Thus hath she take / hir seruant and hir lord 792
Seruant in loue / and lord in mariage
Thanne was he bothe / in lordshipe & seruage
Seruage nay / but in lordshipe aboue
Sith he hath / bothe his lady and his loue 796
His lady certes / and his wyf also
The which / þat lawe of loue acordeth to
And whan he was / in this prosperitee
Hom with his wyf he gooth to his contree 800
Nat fer fro Pedmark/ ther his dwellyng was [Leaf 135]
Wher as he lyueth / in blisse and in solas
¶ Who koude telle / but he hadde wedded be
The ioye / the ese / and the prosperitee 804

HENGWRT 318 (6-T. 502)

And not to been constreynd as a thral
And so don men if I soth seyn schal
Loke ho so most is pacient in loue
He is at his auauntag al a-boue 772
Pacience is an high vertu certeyn
ffor it venquyschith as these clerkis seyn
Thyngis þat rygour schulde neuere atteyne
ffor euery word men may not chide or pleyne 776
Lernyth to suffere or ellis so mote I goon
ȝe schul it lerne whe̊per ȝe wole or non
¶ ffor in this world certeyn there no wyȝt is
That he ne doth or seyth sumtyme a-mys 780
Ire seeknesse or constelacious
Wyn wo or chaungyng of complexious
Causeth oftyn to don amys or spekyn
On euery wrong a man may not been wrekyn 784
Aftyr the tyme muste be thate̊mperaunce
To euery wyȝt that can on gouernaunce
And therfore hath this wyse worthi knyȝt
To leue in ese sufferaunce to hire hyȝt 788
And sche to hym ful wisely gan to swere
That there schulde neuere been defaute in hire
¶ Heere may men se an humble wys a-cord
Thus hath sche take hire seruaunt & hire lord 792
Seruaunt in loue & lord in maryage
Thanne was he bothe in lordschepe & seruage
Seruage nay but in lo[r]dschepe a-boue
Sythe he hath bothe his lady & his loue 796
His lady certis & his wyf also
To whiche the lawe of loue a-cordyth þerto
And whan he was in this prosperitee
Hom with his wyf he goth to his cuntre 800
Nough fer fro pedmark þere his dwellynge was
Where as he lyuyth in blysse & in solas
Who coude telle but he hadde weddede bee
The Ioye / the ese / & the prosperite 804

CAMBRIDGE 332 (6-T. 502)

And nouȝt to be constreigned as a þral
And so do men if I þe soþe seye schal [leaf 160]
loke who þat is most' pacient' in loue /
he is at' his auauntage aboue 772
Pacience is an heih vertu certeyn
ffor it' venquissheþ as þese clerkes seyn
Thynges þat' Rigor schulde neuer atteigne
ffor euery word men may nouȝt chyde ne pleyne / 776
lerneþ to suffre or elles so mote I gon
ȝe schullen it lerne wheþer ȝe wole or non
ffor in þis worlde certeyn no wight' nys /
þat' he ne doþ or seiþ sumtyme amys / 780
Or ofir sikenesse oþer constillacioñ
Wyn we or chaungyng' of complexioñ
Causeþ ful often to don amys oþer speken
On euery wrong' men may nouȝt' ben awreken 784
After þe tyme moste be temperaunce
To euery wight' þat' can no gouernance /
And þerfore haþ þis worþy wise knight
To lyue in ese suffraunce hire behight' 788
And sche to him ful wisly gan to swere
That' neuer schulde þer be defaute in here /
here may men sen an humble wyse acord
Thus haþ sche take hir seruaunt' and hire lord 792
Seruaunt' in loue and lord in mariage
Thenne was he bope in lordschipe and seruage
Seruage nay but' in lordschipe aboue
Sey̆ns þat' he haþ boþe his lady and his loue 796
his lady certes and his wyf also
The whiche þat' lawe of loue acordeþ þer to
And whan he was in þis prosperite
home wiþ his wyf he goþ to his cuntre 800
Nouȝt fer fro pedmark' þer as his dwellyng' was
Wher as he lyueþ in blisse and in solas
Who coupe telle but' he hadde wedded be
þe ioye þe eze and þe prosperite / 804

And nou,t to be constreyned as a þrall
And so done men ȝif I þe soþe seie shall
Loke who þat' is most' pacient' in loue
He is at' his avauntage aboue 772
Pacience is an hie vertue certeyn
ffor it' venquysheþ as clerkes seyne
Thingges þat' rigoure shulde neuere ateyne
ffor euery worde men may not' chide ne pleyne 776
Lerneþ to suffre or ellis so mote I gon
ȝe Shul it' lerne wheder' ȝe wil or noñ
ffor in þis world' certeyne no wiȝt' nys
þat' he ne doþ or seiþ some tyme amys 780
Or ofer' sikneesse oiþer constellacioñ
Wyne. woo. or chaunchynge of complexioñ
Causeþ ful oft' to do amys eiþer' speken
On euery wronge men may not' be a-wreken 784
Aftere þe tyme most' be temperaunce [leaf 172, back]
To euery wiȝt' þat' can no gouernaunce
And þerfore haþ þis worþi wise knyȝte
To lyue in ease suffrance hurt' bihiȝte 788
And she to hym ful wisely gan to swere
þat' neuers shuld þer be defaute in hers
Here may men seen an humble wif acord
Thus haþ she take her seruaunte and her lord 792
Seruaunte nyl oñ and lord in mariage
þan was he boþ in lordship and seruage
Seruage nay but' in lordschip alloue
Seyens he haþ boþ his lady and his loue 796
His lady certys and his wif also
The which þat' lawe of loue accordeþ þerto
And whan he was in þis prosperite
Home wiþ his wiff he goþ to his cuntre 800
Not fer fro Pedmarke þer as his dwelling' was
Where as he lyueþ in blisse and in solas
Who couthe telle but' he had wedded be
The Ioie þe ease and þe prosperite 804

And nouht to be constreined as a þrall
And so doþ men. if .I. þe soþe saie schall
Loke who þat is most pacient in loue
He is att auantage aboue 772
Pacienc is an hihe vertue certeigne
[ffor it venquyscheth as these clerkis seyne.] [Harl. 1758, f. 128]
Thinges þat Rigor schol neuere atteigne
For euery worde men maie nouht chide ne pleine 776
Lereneþ to suffur or elles so must .I. gone
ȝe scholne it leren wheþer so ȝe wol or noone
For in þis werlde certeine no wight ne is
þat he ne doþ or seiþe sum time of nys 780
Or eiþer sekenes or constillacione
Wyn wo or chaungeinge of complexione
Causeþ ful often to don amys or speken
On euery wronge men maye nouht bue awreken 784
After þe time most be temperance
To euery whiht þat can no gouernance
And þerfore haþe þis worþe wise knyht
To leue in ese suffrance hir be-hiht 788
And sche to him ful wiseli gan to swere
þat neuere scholde be defaute in hire
Here maie men seen an humble wise accorde
Thus haþ sche take hire seruant *and* hir lorde 792
Seruant in loue *and* lorde in Mariage
þan was he boþe in lordeschipe *and* seruage
Seruage naye bot in lordeschip a-boue
Seþen þat he haþ boþe his ladi *and* his loue 796
His lady certes *and* his wif also [leaf 143, back]
The whiche þat lowe of loue accordeþ þarto
And whan he was in þis *prosperite*
Home wiþ his wif he goþ to his contre 800
Nouht ffer fro penmarke þar as his dwellinge was
Where as he leues in blisse *and* in solas
Who coupe teH bot he had wedded bue
The . Ieye þe ese. *and* þe prosperite 804

That is / bitwixe an housbonde / and his wyf
A yeer and moore / lasted this blisful lyf
Til *þat* the knyght of which I speke of thus
That of kayrrud / was cleped Arueragus
Shoope hym to goon / and dwelle a yeer or tweyne
In Engelond / that cleped was eek Briteyne
To seke in Armes / worshipe and honour
ffor al his lust he sette in swich labour
And dwelled there two yeer / the book seith thus
¶ Now wol I stynten / of this Arueragus
And speken I wole / of Dorigene his wyf
That loueth hire housbonde / as hire hertes lyf
ffor his Absence / wepeth she and siketh
As doon thise noble wyues / whan hem liketh
She moorneth / waketh / wayleth / fasteth / pleyneth
Desir of his presence / hire so distreyneth
That al this wyde world / she sette at noght
Hire freendes / whiche *þat* knewe hir heuy thoght
Conforten hire / in al *þat euer* they may
They prechen hire / they telle hire nyght and day
That causeles / she sleeth hir self allas
And euery confort possible in this cas
They doon to hire / with all hire bisynesse
Al / for to make hire / leue hire heuynesse
¶ By proces / as ye knowen euerichoon
Men may so longe / grauen in a stoon
Til som figure / ther Inne emprented be
So longe han they conforted hire / til she
Receyued hath / by hope and by reson
The emprentyng of hire consolacion
Thurgh which / hir grete sorwe gan aswage
She may nat alwey / duren in swich rage
¶ And eek Arueragus / in al this care
Hath sent hire lettres hoom / of his welfare
And *þat* he wol come hastily agayn
Or elles hadde this sorwe / hir herte slayn

That is / bitwix an housbonde / and his wyf
A yeer and moore / lasted this blisful lyf
Til *þat* the knyght of which I speke of thus
That of Kairrud / was clepid Arueragus
Shoope hym to goon / and dwelle a yeer or twayne
In Engelond / that clepid was ek Britayne
To seke in armes / worshipe and honour
ffor al his lust he sette in swich labour
And dwelled ther two yeer / the book seith thus
¶ Now wol I stynte / of this Arueragus
And speke I wole / of Dorigene his wyf
That loueth hir housbonde / as hir hertes lyf
ffor his absence / wepeth she and siketh
As doon thise noble wyues / whan hem liketh
She moorneth / waketh / waileth / fasteth / pleyneth
Desir of his presence / hir so destreyneth
That al this wide world / she set at noght
Hir freendes whiche *þat* knowe / hir heuy thoght
Conforten hire / in al that euer they may
They prechen hire / they telle hire nyght and day
That causeles / she sleeth hir self allas
And euery confort possible in this cas
They doon to hire / with al hir biaynesse
Al for to make hire / leue hir heuynesse
¶ By proces / as ye knowen euerichoon
Men may so longe / grauen in a stoon
Til som figure / ther Inne emprinted be
So longe / han they conforted hire / til she
Receyued hath / by hope and by reson
The emprintyng of hir consolacion
Thurgh which / hir grete sorwe gan aswage
She may nat alwey / duren in swich rage
¶ And eek Arueragus / in al this care
Hath sent hire lettres hom / of his welfare
And that he wole / come hastily agayn
Or ellis hadde this sorwe / hir herte slayn

That is be-twyn an husbonde & his wyf [Del MS]
A ȝeer & more lastyth this blysful lyf
Tyl that the knyȝt of whom I spak of thus
That of kayrrud was clepid Arueragus
Schoop hym to goon & dwelle a ȝeer or tweyne
In Ingelond that clepid was er Breteyne
To seeke in armys worschepe & honour
ffor al his lust he sette in swich labour
And dwelte there too ȝeer the bok seyth thus
Now wele I stynte of this [1] Arueragus [1 h, *first* a]
And speke I wele of dorigious his wyf
That louyth hire husbonde as hire lyf
ffor hyse[2] absence wepith sche & sykyth [2, *first* hire]
As doon these noble wyuys whan hem lykyth
Sche / mornyth / wakyth / waylyth / fastith pleynyth
Desyr of hise presens so hire streynyth
That al this wyde world sche sette at nouȝt
Hire frendys whiche that knewe hyre heuy thouȝt
Comfortyn [3]here in al[3] that euere they may [3—3 *corrected*]
They preche hire they telle hire nyght & day
That causeles sche sleth hyre selue allas
And euery confort possible in this cas
They don to hire with al here besynesse
Al for to make hise leue hire heuynesse
By proces as [ȝe][4] knowyn euerichoon [4 ye *corrected*]
Man may so longe grauyn in a stoon
Tyl *sum* fygure ther-in enpryntid be
So longe han they comfortid tyl that sche
Receyuede hath by hope & by resoun
Thenprentyng of [5]hire consolacyoun [5 h, *first* ȝ]
Thorw whiche / al hire sorwe gan swage
Sche may not al wey duryn in swych rage
And ok [6]Arueragus in al this care [6 A, *first* a]
Hath sent hire lettere hom of his weelfare
And that he hastely wele come a-geyn
Or ellis hadde this sorwe hire herte slayn

That' is bitwixe an housebond and his wyf
A ȝeer and more lasted þis blisful lijf' [leaf 160, back]
Til þat' þis knight' of' which I spak' of' þus
þat' of' kynrede was cleped arneragus 808
Schope him to gon and dwelle a ȝeer or tweyne
In engelond þat' cleped eek' was bretayne
To seche in armes worschipe and eek' honour
ffor alle his lust' he sette in such labour 812
And dwelleþ þere þe book' saiþ þus
Now wol I stynte of' þis arneragus
And speken I wole of' dorygen his wijf'
þat' loueþ hir housbonde as hire hertes lyf' 816
And for his absens wepeþ sche and sikeþ /
As don þese noble wyues when hem likeþ
Sche mourneþ wakeþ wayleþ fasteþ & pleyneþ
Desire of' his presence hire so destreyneþ 820
That' alle þis wyde world sche sette at' nouȝt'
hire freendes which þat knewe hire heuy þouȝt
Conforted hire in al þat' euer þey mighte or may
They prechen hire þay tellen hire night' and day 824
þat' causeles sche sleeþ hire self' allas /
And euery confort' possible in þis cas
þey don to hire wiþ alle here busynes /
And alle to make hire lete hir heuynes 828
By processe as ȝe knowe wel euerychon
Men may so longe grauen in þe ston
Til som figure þerinne enprentyd be
So longe han þey conforted hire þat' sche 832
Receyued haþ by hope and by resoñ
The empryntyng' of' hir constillacioñ
Thurgh which hire grete sorwe gan aswage /
Sche may nought alway endure in such a rage / 836
And eek' arneragus in al þis care
haþ sent' his lettres home in al þis fare
And þat' he wolde come hastly aȝayn
Oþer hadde þis sorwe hire herte slayn 840

That is bitwix an husbond and his wiff
A ȝere and more lasted þis blisful lif'.
Til þat' þis knyȝt' of which I spake of þus
That' of kynrede was cleped Arueragus 808
Shope hym to goon and dwelle a ȝere or tweyn
In engelond þat' cleped was breteyn ./
To seche in armes worship and eke honour
ffor all hit lust' he sette in such labour 812
And dwelleþ þere þe boke seiþ þus
Now wil I stint' of þis Arueragus
And speken I wil of dorygen his wiff'
That' loueþ her husbonde as his hertes lif' 816
And for his absence wepeþ she and sikeþe
As done þise noble wyues whan hem likeþ.
She mourneþ. wakeþ. waileþ. fasteþ & playneþ
Desire of his presence hure so destreyneþ 820
That' all þis wide world she sette at' nouȝt' [leaf 180]
Her frendes which þat' knewe her hevy þouȝt'
In al þat' euere þei myȝt' or may
þei prechen hur' þei tellen hur' nyȝt and day 824
þat' causelees she sleeþ her self alas
And euery comfort' possible in þis cas
They doon to hure wiþ al her bysynesse
And al forto make hure late her heuynesse 828
By processe as ȝe knowe wel euerechoñ
Men may so longe grauen in þe stoñ
Til some figure þer-Inne emprinted be
So longe han þei conforted hure þat' she 832
Resceyued haþ by hope and by resoñ
The emprintyng' of hure constellacioñ
Thorgh which here grete sorowe gan aswage
She may not alway endure in such a rage 836
And eke arueragus in al þis care
Haþ sent' her lettres home in al þis fare
And þat' he wold' come hastely aȝeiñ
Oyþer ellis had þis sorowe hure hert' sclayñ 840

That is betwyx an husbonde and his wif
A ȝere and more lasted þis blisful liff
Til þat þis kniht þe whiche .I. spak of þus
þat of kynred was cleped Arneragus 808
Schope him to gone and dwelle a ȝere or tweyne
In yngelond þat cleped eke was Bretayne
To seche in armes worschipe and honoure
For al his luste he sette in suche laboure 812
And dwelleþe þere þe boke seiþe þus
Nowe wil .I. stint of þis arnaragus
And speken .I. of Dorigen. his wif
þat loueþ hire husbond as hire hertes lif 816
And for his absence wepeþ sche and sykeþ
As done þis noble wives whan hem likeþ
Sche morneþ wake waileþ fasteþ and pleyneþ
Desire of his presence hir so distreineþ 820
That al þis wide werld sche sett att nouht
Hire frendes whiche þat knewe hir heue þouht
Comforted hire in al þat euer þei myht or maie
Thei prechen hire þei telen hire nyht and daie 824
þat causeles sche sleþe hir self alas
And euer .I. comford possible in þis cas
þei done to hire with al here bisinesse
And al for to make hire lete hire heuynesse 828
Be proces as ȝe knowe wele euerychone
Men Maie so longe graue in þe stone
Til figure þer-inne printed be
So longe haue þei comfort hire þat sche 832
Receyuede haþe be hope and be resone
þe emprinteinge of hire constillacione
Thoruhe whiche hire grete sorwe gan eswage
Sche maie not alweie endure suche a rage 836
And eke Arnargus in al þis care
Haþe sent hir lettres home in al þis fare.
And þat he wolde come hastely aȝeine [leaf 143]
Or elles hadde þis sorwe hire hert sleyne 840

¶ Hire freendes sawe / hir sorwe gan to slake
And preyde hire on knees / for goddes sake
To come / and romen hire in compaignye
Awey to dryue / hire derke fantasye 844
And finally / she grauntede that requeste [fol. 228]
For wel she saugh / thatwit was for the beste
¶ Now stood hir Castel / faste by the See
And often / with hire freendes walketh she 848
Hire to disporte / vp on the bank an heigh
Where / as she / many a ship and barge seigh.
Seillynge hir cours / where as hem liste go
But thanne was that a parcel of hire wo 852
For to hir self ful ofte allas seith she
Is ther no ship / of so manye as I se
Wol bryngen hom my lord / thanne were myn herte
Al warished / of hise bittre peynes smerte 856
¶ Another tyme / ther wolde she sitte and thynke
And caste hir eyen / downward fro the brynke
But whan she saugh / the grisly Rokkes blake
For verray feere / so wolde hir herte quake 860
That on hire feet she myghte hire noght sustene
Thanne wolde she / sitte adoun vpon the grene
And pitously / in to the See biholde
And seyn right thus / with sorweful sikes colde 864
¶ Eterne god / that thurgh thy purueiaunce
Ledest the world / by certein gouernaunce
In ydel as men seyn / ye no thyng make
But lord / thise grisly / foendly Rokkes blake 868
That semen rather / a foul confusioun
Of werk than any fair creacioun
Of swich a parfit wys god and a stable
Why han ye wroght this werk vnresonable 872
For by this werk / South / North / ne West ne Est
Ther nys yfostred / man / ne bryd ne beest
It dooth no good to my wit but anoyeth
Se ye nat lord / how mankynde it destroyeth 876

ELLESMERE 339 (C-T. 504)

[Hire¹] freendes sawe hir sorwe gan to slake, [MS. makes, with a]
[²An]d preyde hire on knees / for goddes sake
To come / and romen hire in compaignye
Awey to dryue / hir derke fantasye 844
And finally / she grauntede that requeste
For wel she saw / *þat* it was for the beste
¶ Now stood hir Castel / faste by the See
And often / with hir freendes walketh she 848
Hire to disporte / vp on the bank an heigh
Where as she / many a Ship and Barge sigh
Seillynge hir cours / wher as hem liste go
But thanne was that a parcel of hir wo 852
For of hir self ful ofte allas seith she
Is ther no ship / of so manye as I se
Wol bryngen hom my lord / thanne were myn herte
Al warished / of hise bittre peynes smerte 856
¶ Another tyme / there wolde she sitte and thynke
And caste hir eyen / downward fra the Brynke
But whan she sigh / the grisly Rokkes blake
For verray fere / so wolde hir herte quake 860
That on hir feet she myghte hir noght sustene
Thanne wolde she / sitte adoun vp on the grene
And pitously / in to the See biholde
And seyn right thus / *with* sorweful sikes colde 864
¶ Eterne god / that *thourh* thy purueiaunce
Ledest the world / *by* certeyn gouernaunce
In ydel as men seyn / ye no thyng make
But lord / thise grisly / foendly Rokkes blake 868
That semen rather / a foul confusioun
Of werk / than any fair creacioun
Of swiche a *parfit* wys god and a stable
Why han ye wroght this werk vnresonable 872
For by this werk / South / North / ne west ne Est
Ther nys yfostred / man / ne bryd / ne beest
It doth no good to my wit but anoyeth
Se ye nat lord / how mankynde it destroyeth 876

HENGWRT 329 (C-T. 504)

Here freendis saw hyre sorwe gan a-slake
And preyede hire / on kneis for godis sake
To comyn & romyn heere in cumpanye [fol. 228, back]
A-wey to dryue hire derke fantasye 844
And finally sche grauntede that requeste
ffor wel sche thouȝte it was for the beste
Now stood hire castel faste by the see
And oftyn with hire frendis walkede sche 848
Hire to disporte on this banke an high
Where that sche manye a schip & barge seigh
Seylynge here cours / where as *hem* leste goo
But thanne was that a parcel of hire woo 852
ffor to hire self ful ofte seyde sche
Is there no schip / of so manye as I se
Wil bryngyn *hom* myn lord thanne were *myn* herte
Al-warychid of hire bittere peynys smerte 856
A nothir tyme there wolde sche sitte & thynke
And caste hire eyen / doun fro the brynke
But whan sche sey / the grucely rokis blake
ffor verray feer / so wolde hire herte quake 860
That on hire feet / sché myȝt hire not austene
Thanne wolde sche sitte / adoun wp on the grene
And pitously / in-to the se by-holde
And seye ryȝt thus / *with* sorweful sikys colde 864
Eterne god / that *thour* thyn puruyaunce
Dodist the world / be liuste gouernaunce
In ydil as men seyn / ȝe nothyng make
But lord these grysely / foendly rokkis blake 868
That semyn rathere / a foul confusioun
Of werk than ony fayr creacioun
Of which / a parfyt / wys god & stable
Why han ȝe wrouȝt this werk onresonable 872
ffor bi this werk . South . North / West & Est
There *is* I-fostered . no man / ne brid *ne* best
It doth no good / to myn wit *but* a-noyith
Se ȝe nat lord how mankynde *it* distroyeth 876

CAMBRIDGE 314 (C-T. 504)

hire frendes sawe hire herte gan to slake
And preyed hire on knees for goddes sake [leaf 161]
To come and rome hire in companye
Away to dryue hire derke fantasye 844
And fynally sche *graunted* þat requeste
ffor wel sche sawe it was for þe beste
Now stood hire castel faste by þe see
And often wiþ hire freendes walked sche 848
hire to disporte on þe banke on heih
Wher as sche many schippe and barge seih
Seylinge here cours where hem luste to go
But ȝit was þere a parcelle of hir wo 852
ffor to hir self ful often seyde sche
Is þer no schippe of so many as I se
Wole brynge home my lord þen wolde myn herte
Al waryssche of þis bitter peynes smerte 856
Anoþer tyme þer wole sche sitte and þinke
And caste hire eyen dounward fro þe brynke
But whan sche saugh þe grisly rokkes blake
ffor verray fere so wolde hire herte quake 860
þat on hire feet sche mighte nought hire sustene
Thenne wolde sche sitte a doun vpon þe grene
And pitously in to þe see byholde
And sayn right þus wiþ sorowful hertes colde 864
Eterne god þat þurgh þy puruyaunce
ledest þe world by certein gouernaunce
In ydelnesse as men sayn ȝe no þing make
But lord þese grisely feendly rokkes blake 868
That semen raþer a foul confusion
Of werk þen any fayr creacion
Of whiche a parfyt god and a stable
Why han ȝe wrouȝt þis werk vnresonable 872
ffor by þis werke south north est and west
Ther nys y-fostred man ne bryd ne best
hit doþ no good to my witt but annoyeþ
Se ȝe nouȝt lorde how mankynde it destroyeþ 876

CORPUS 355 (6-T. 504)

Her frendes segh hure hert gan to selake
And preiden hure on knees for goddys sake
To come and to Rome hure in companye
Away to dryve hure derk fantasie 844
And fynaly she graunted þat request
ffor wel she seghe it was for þe best
Nowe stoode hure castel fast by þe see
And oft wiþ hure frendes walked she 848
Hire to disporte on þe See bank on hegh
Where as she mony shippe *and* barge segh
Seilynge her cours where hem lust to goo
But ȝit was þer a parcelle of her woo 852
ffor to hure self ful ofte seide she
Is þer no shippe of so mony as I see
wil bringe home my lord þan wold my herte
Al warisshe of þise bittere peynes smerte 856
A-noþer tyme þer wil she sitte *and* þenke [leaf 160, back]
And cast her yen downward fro þe brinke
But whan she segh þe grissly rokkes blake
ffor verrey fere wold hure hert quake 860
þat on her fete she myȝt not hure sustene
þan wold she sitte doune on þe grene
And pitously into þe see she wolde biholde
And seyn riȝt þus with sorowful hert cold 864
Eterne god þat þourgh þi purueaunce
Ledest þe worlde by certeyn gouernaunce
In ydelnesse as men sayne ye no þinge make
But lorde þise grisly feendly rokkes blake 868
That semen raþer a foule confusion
Of werk þan eny faire creacion
Of which a parfit god *and* a stable
why han ȝe wrouȝt þis werk vnresonable 872
ffor by þis werk souþe . norþ . eest & west
Ther nis yfostred man ne bridde ne beest
It doþ no good to my witte but anoyeþ
Se ȝe not lorde how man-kynde it destroieþ 876

PETWORTH 380 (6-T. 504)

Hire frendes sauhe hire hert gan to slake
And preide hire on knes for goddes sake
To come *and* to Rome in companye
Awaie to driue hire derke fantasie 844
And finally sche graunted þat request
For wele sche sauhe it was for þe best
Now stode hir castel fast by þe see
And often wiþ hire frendes walked sche 848
Hir to disport on þe se banke on hihe
Where as sche many schippes *and* barges seihe
Seileinge her course where hem luste to goo
Bot ȝite was þere a percel of hir woo 852
For to hir selue ful often seide sche
Is þere no schippe of so mony as .I. see
Wil bringe home my lorde þan wolde myne herte
Al warisshe of þis bitter peine smarte 856
Anoþere time þere wil sche sitte *and* þenke
And kast hir eye donward fro þe brenke
Bot whan sche sawhe þe grisely Rokkes blake
For verrei fere so wolde hire heret qwake 860
þat one hir feete sche myhte nouht hire susteigne
þan wolde sche sit adoune vpon þe grene
And pitously into þe see sche walde be-holde
And seine riht þus wiþ sorweful hertes colde 864
Eterne god þat þoruhe þi purueance
Ledest þe werlde be certein gouernance
In ydelnes as men seine ȝe noþinge make
Bot lorde þis griseli fendely Rockes blake 868
þat semen raþer a foule confusione
Of werke þat any faire creacione
Of whiche a parfit god *and* a stable
Whi haue ȝe wrouht þis werk vnresonable 872
For be þis werke souþe . norþe . este *and* west
þare nes ifostred man ne birde ne beste
It doþe no good to my witte bot anoyeþ
Sche ȝe nouht lor how mankinde it destrueþ 876

LANSDOWNE 355 (6-T. 504)

505 SIX-TEXT

GROUP F. § 4. FRANKLIN'S TALE. **Ellesmere MS.**

An hundred thousand bodyes of mankynde
Han Rokkes slayn / al be they nat in mynde
Which mankynde / is so *fair* part of thy werk
That thou it madest lyk to thyn owene merk 880
¶ Thanne semed it ye hadde a greet chierte
Toward mankynde / but how thanne may it bee
That ye swiche meenes make / it to destroyen
Whiche meenes do no good / but *euere* anoyen 884
I woot wel / clerkes wol seyn as hem leste
By Argumentz / that al is for the beste
Though I kan / the causes nat yknowe
But thilke god / that made wynd to blowe 888
As kepe my lord / this my conclusioun
To clerkes lete I / al this disputisoun
But wolde god / that alle thise Rokkes blake
Were sonken in to helle for his sake 892
Thise Rokkes / sleen myn herte for the feere [leaf 139, back]
Thus wolde she seyn / *with* many a pitous teere
¶ Hire freendes sawe / that it was *no* disport
To romen by the see / but disconfort 896
And shopen for to pleyen / somwher elles
They leden hire / by Ryueres and by welles
And eek / in othere places delitables
They dauncen / and they pleyen / at ches and tables 900
¶ So on a day / right in the morwe tyde
Vn to a gardyn / that was ther bisyde
In which / that they hadde maad hir ordinance
Of vitaille / and of oother purueiance 904
They goon and pleye hem / al the longe day
And this was / in the sixte morwe of May
Which May hadde peynted / *with* his softe shoures
This gardyn / ful of leues and of floures 908
And craft of mannes hand so curiously
Arrayed hadde / this gardyn trewely
That neuere / was ther gardyn of swich prys
But if it were / the verray Paradys 912

ELLESMERE 340 (6-T. 505)

505 SIX-TEXT

GROUP F. § 4. FRANKLIN'S TALE. **Hengwrt MS.**

An hundred thousand bodies / of mankynde
Han Rokkes slayn / al be they nat in mynde
Which mankynde / is so fair part of thy werk
That thow it madest lyk to thyn owen merk 880
Thanne semed it ye hadde a greet chiertee [leaf 136]
Toward mankynde / but how thanne may it be
That ye swiche menes make / it to destroyen
Whiche meenes do no good / but euere anoyen 884
I woot wel / clerkes wol seyn as hem leste
By argumentz / that al is for the beste
Thogh I ne kan / the causes nat yknowe
But thilke god / pat made wynd to blowe 888
As kepe my lord / this my conclusioun
To clerkes / lete I al disputisoun
But wolde god / pat alle thise Rokkes blake
Were sonken in to helle / for his sake 892
Thise Rokkes sleen myn herte / for the feere
Thus wolde she seyn / *with* many a pitous teere
¶ Hir freendes sawe / that it was no disport
To romen by the See / but disconfort 896
And shopen / for to pleyen / som wher ellys
They leden hire / by Ryuers and by wellys
And eek in othere places delitables
They dauncen / and they pleyen at Ches & tables 900
¶ So on a day / right in the morwe tyde
Vn to a gardyn / that was ther hisyde
In which / that they hadde maad hir ordinance
Of vitaille / and of othere purueiance 904
They goon and pleye hem / al the longe day
And this was / on the sixte morwe of May
Which may hadde peynted / with his softe shoures
This gardyn / ful of leues / and of floures 908
And craft of mannes hond / so curiously
Arrayed hadde / this gardyn trewely
That neuere was ther gardyn / of swich prys
But if it were / the verray Paradys 912

HENGWRT 321 (6-T. 505)

505 SIX-TEXT

GROUP F. § 4. FRANKLIN'S TALE. **Cambridge MS.**

An hunderede thousent / bodyis of mankynde
Han rolkis slayn / al ben they nat in mynde
Whiche mankynd is / so fayr a part of thyn werk
That þou it madist / lyk to thyn owene merk 880
Thanne semythit ȝe hadde a greet chiertee [leaf 126]
Toward[1] mankynde but how thanne may it be [1 < corrected]
That ȝe sweche meenys make it to distroyen
Whiche menys doon no good but euere a-noyen 884
I woot wel clerkys *wele* seye as *hem* leste[2] [2 ste corrected]
By argumentis that al is for the beste
Thow I ne can the causis not I-knowe
But that god / that made wynd to blowe 888
As keepe myn lord / this is myn conclusioun
To clerkis leete I al discripcioun
But wolde god that alle these rokkis blake
Were sunkyn in-to helle for his sake 892
These rokkis sleen myn herte for the fere
Thus seyde sche *with* manye a pitous teere
Hire fryndys saw that it was no disport
To romyn by the se but disconfort 896
And schopyn for to pleyen sum wher ellis
They leddyn hire by reueris & by wellis
And ek in othere places delectables
Th[ey] dauncedyn the[y] pleyedyn at ches & tablys 900
So on a day ryȝt in the morwetide
Vn-tyl a gardyn that was ther hyside
In whiche they haddyn mad here ordenaunce
Of vitaylis & of othere puruyaunce 904
They goon & pleye hem al the longe day
And this was on the sexte morwe of may
Whiche may hadde peyntid wit[h][3] hise softe schourys [3 h later]
This gardyn ful of leuys & of flouris 908
And craft of manys hand so curiously
Arayed hadde this gardyn trewely
That neuere was thare[4] gardy of swich a prys [4 first that]
But it hadde been the verray paradys 912

CAMBRIDGE 335 (6-T. 505)

An hundred þousand bodyes of mankynde /
han rokkes slayn al be þey nought in myndé [leaf 161, back]
Which mankynde is a fair part of þy werk
That þou it madest y-like to þin hond werk 880
Theune semed it þe hadde a gret chierte
Toward mankynde but how þan may it be
That þe suche menys make it to destroyen
Whiche menys doþ no good but euer annoyen 884
I wot wel clerkes woln seyn as hem leste
By argumentz þat al þing is for þe beste
Though I ne can þe causes for soþe knowe
but þilke god þat made wynd to blowe 888
As kepe my lord þis is my conclusiõn
To clerkes lete I al disputaciõn
But wolde god þat alle þe rokkes blake
Were sonken in to helle for his sake / 892
Thise rokkes sleen myn herte for feere
Thus wolde sche sayn with many a pitous teere
hire freendes sawe þat nas no disport
To romen be þe see but discomfort 896
And schopen for to pleyen som where elles /
þey leden hire by Ryueres and by welles
And eek in oþer places delitables
þey daunce and pleye at Chesse and at tables 900
So on a day right on þe morne tyde
vnto a gardyne þat was right fere besyde
In which þat þey hadde made here ordynaunce
Of vitaille and of oþer puruyaunce 904
They gon and pleyen hem al þe longe day
And þis was on þe sixte morwe of may
Which may hadde peynted wiþ his softe schoures /
This gardeyn ful of leues and of flowres 908
And wiþ crafte of mannes hande so curiously
Arayed hap þis gardyn trayelly
That neuer nas þer gardyn of such prys
But if it were þe verrey paradys 912

An C. thousand bodies of man-kynde
Han rokkes sclayn al be þei nought in mynde
Which mankynde is so faire part of þi werke
þat þow it maidest like to þine honde werke 880
þan semed it þe had a grete cheerte
Toward mankynde but how þan may it be
þat þe suche menes make it to destroien ./
Which menes done no good but euer anoyen 884
I wote wel clerkys wollen seyn as hem lest
By argument þat al þing is for þe best
þough I ne can þe causesse forsoþ knowe
But þilk god þat made wynde to blowe 888
As kepe my lorde þis is my conclusiõn
To clerkes lete I al disputaciõn
But wolde god þat alt þe rokkes blake
Were sonken into helle for his sake 892
Thise rokkes sclean myn hert for fere [leaf 181]
Thus wold she sayn wiþ mony a pitous tere
Hire frendes segh þat [it] was no disport
To Romen by þe see but discomfort 896
And shopen for to pleyen somwher ellis
They leden hure by ryuers *and* by wellys
And eke in oþer places delitables
Thei dauncen *and* pley atte chesse *and* tables 900
So on a day riȝt on þe morwe tyde
Vnto a gardyne þat was þer beside
In whiche þat þei had made her ordinaunce
Of vitaille and of oþere purueaunce 904
They goon *and* pleien hem al þe longe day
And þis was on þe sext morowe of may
Which may had peinted wiþ his softe shoures
This gardeyn ful of leues *and* of floures 908
And wiþ craft of mannys honde so curiously
Araiod had þis gardyne traily
That neuere nas þer gardyne of such prise
But ȝif it were þe verrey *paradyse* 912

An hundrep þousand bodyes of mankinde
Haue rokkes sleine *and* al be þei nouht in mynde
Whiche mankinde is so faire parte of þi werke
þat þou it madest ylike to þine handwerke. 880
Than semed it ȝo hadde a grete chierte [leaf 143, back]
To-ward mankynde bot howe þan maie it be
That ȝe suche menys make it to destroyen
Wyche menys doþ no good but euere annoyen 884
.I. woote wele clerkes woln sayn as hem lest
By argumentz þat al þinges is for þe best
They .I. ne can þe causes for soþe knowe
Bot þilke god þat maade winde to blowe 888
As kepe my lorde þis conclusiõn
To clerkis lat .I. al disputasiõn
Bot wolde god . þat al þe Rokkes blake
Ware sonken in-to hel for his sake 892
þes rokkes sleen myne hert for fere
Thus wold sche seine wiþ mony a pitous tere
Hire frendes sawe þat it nas no disporte
To Roumen be þe see bot discomfort 896
And schopen for to pleyne sum where elles
Thei leden hire be Reuers *and* be welles
And eke in oþer place delitables
Thei daunce *and* plei att chesse *and* att tables 900
So on a dai riht on þe morwe tide
Vnto a Gardeine þat was riht *þere* beside
In whiche þat þei had maade her ordinance
Of vitaile *and* of oþer purueance 904
Thei gone *and* pleine hem al þe longe daie
And þis was on þe sext morwe of maie
Whiche had peintede wiþ his soft schoures
This gardine ful of leues *and* of floures 908
And wyþ craft of mannes honde so curiously
Araide had þis gardine trialli
That neuer was þer gardine of suche prise
Bot if it were þe verrei *paradise* 912

The odour of flowres / and the freshe sighte
Wolde han maked / any herte lighte
That euere was born / but if to greet siknesse
Or to greet sorwe / helde it in distresse 916
So ful it was / of beautee with plesaunce
At after dyner / gonne they to daunce
And synge also / saue Dorigen allone
Which made alwey / hir compleint *and* hir moone 920
For she ne saugh hym / on the daunce go
That was hir housbonde / and hir loue also
But natheless / she moste a tyme abyde
And with good hope / lete hir sorwe slyde 924
¶ Vp on this daunce / amonges othere men
Daunced a squier / biforn Dorigen
That fresshe was / and Iolyer of array
As to my doom / than is the Monthe of May 928
He syngeth / daunceth / passynge any man
That is // or was / sith *þat* the world bigan
Ther-*with* he was / if men sholde hym discryue
Oon / of the beste farynge man on lyue 932
Yong/ strong/ right *vertuous* / and riche *and* wys
And wel biloued / and holden in *greet* prys
And shortly / if the sothe I tellen shal
Vnwityng/ of this Dorigen at al 936
This lusty Squier / seruant to Venus
Which that ycleped was Aurelius
Hadde loued hire / best of any creature
Two yeer and moore / as was his auenture 940
But neuere / dorste he tellen hire his greuance [leaf 130]
With outen coppe / he drank al his penaunce
He was despeyred / no thyng dorste he seye
Saue in his songes / somwhat wolde he wreye 944
His wo / as in a general compleynyng
He seyde he louede / and was biloued no thyng
Of swich matere / made he manye layes
Songes / compleintes / roundels / virelayes 948

The odour of flowres / and the fresshe sight
Wolde han maked / any herte lighte
That euere was born / but if to greet siknesse
Or to greet sorwe / helde it in destresse 916
So ful it was / of beautee with plesaunce
At after dyner / gonne they to daunce
And synge also / saue Dorigen allone
Which made alwey / hir compleynt and hir mone 920
[Hooly she ne saugh hym / on the daunce go [T. Arete. lf 126, bk]
That was hir housbonde / and hir loue also
But natheless / she moste a tyme abyde
And with good hope / lete hir sorwe slyde 924
¶ Vp on this daunce / amonges othere men
Daunced a Squier / bifore Dorigen
That fresshe was / and Iolier of array
As to my doom / than is the Monthe of May 928
He syngeth / daunceth / passyng any man
That is / or was / sith *þat* the world bigan
Ther with he was / if men sholde hym discryue
Oon of the beste farynge man / on lyue 932
Yong strong right vertuous / and riche and wys
And wel biloued / and holden in gret prys
And shortly / if the sothe I tellen shal
Vnwityng of this Dorigen at al 936
This lusty Squier / seruant to Venus
Which / that ycleped was Aurelius
Hadde loued hire / best of any creature
Two yeer and moore / as was his auenture 940
But neuere dorste he tellen hire / his greuance
With outen coppe / he drank al his penance
He was despeyred / no thyng dorste he seye
Saue in his songes / som what wolde he wreye 944
His wo / as in a general complaynyng
He seyde he louede / and was biloued no thyng
Of which matere / made he many layes
Songes / compleyntes / roundels / vyrelayes 948

The odour of flourys & the frosche syght
Wolde han maad ony herte for to lyst
That euere was born but ȝif to gret seknesse
Or to greet sorwe hadde it in distresse 916
So ful it was of beute with plesaunce
At afyr dyner gunne thei[1] to daunce [[1] *l.* tacer]
And synge also saue doryggen[2] alone [[2] oryggen cor.] [lf 128, bk]
Whiche maade alwey hire compleynt & hyre mone 920
ffor sche ne saw hym on the daunce go
That was hire husbonde & hire loue also
But natheles sche mote a tyme (a-byde
And wyth good hope lete hire here[3] slyde [[3] ere corrected] 924
Vp on this daunce a-mongis opere men
Daunsede a squier bi-fore Dorigen[4] [[4] o corrected]
That froschere was & Iolyere of aray
As to myn doon as is the monyth of may 928
He syngith daunseth passynge ony man
That is or was syn the world be-gan
Ther-with he was ȝif men schuldę hym discryue
On of te beste farynge man on lyue 932
ȝong. strong. ryght vertuous. & ryche. & wys
And weel be-louyd & holdyn in greet prys
And schortely ȝif the sothe tellyn schal
Onwetyng of this Dorygen at al 936
This lusty squyer seruaun to venus
Whiche *þat* I-clepede was aurelius
Hadde louyd hire best of ony creature
Too ȝeer & more as was his auenture 940
But neuere durste he telle hire his greuance
Wyth-oute cuppe he drank al his penaunce
He was dispeyred nothyng durste he seye
Saue in his songis *sum*what wolde he wreye 944
His woo as in a gentyl *com*plenynge
He seyde he louede & was belouyd nothyng
Of swiche matiere made he manye layis
Songis *com*pleyntis / roundelis virelayes 948

The odure of floures and þe freisshe sight /
Wolde han made ony pensyf herte light [leaf 181]
That euer was born / but if to gret sikneese /
Oþer to gret sorwe hyld it in distresse / 916
And after dynere gan þey to daunce 918
So ful it was of beaute with plesaunce / 917
And synge also but dorigen allone
Sche made alwey hire compleynt and hire mone 920
ffor sche ne saugh him on þe daunce go
þat was hire housbond and hir loue also
But nameles sche moste a tyme abyde /
And with good hope sche let hir sorwe glyde 924
vpon þis daunce amonges oþer men
Daunced a squier biforen Dorigen
That freisscher was and iolyer of array
As to my dome þan is þe monþe of May 928
he syngeþ and daunceþ passyng any man
That is or was sipens þis world bygan
Ther wiþ he was if men schulde him discryue /
On þe beste furynge man on lyue / 932
ȝong strong right vertuous riche and wys
And wel biloued and holden in gret prys
And schortliche if þe soþe telle I schal
vnwytyng of þis Dorigen at al 936
This lusty squyer seruaunt to venus
Which þat y-cleped was Aurelius
had loued hire best of eny creature
Two ȝeer and more as was his aduenture / 940
But neuer durste he telle hire of his greuance
Wiþoute cuppe he drank al his penaunce
he was dispeyred no þing durst he seye
Sane in his sawe somwhat wolde he wreye 944
his woo as in general compleynyng
he sayde he louede and was biloued noþing
Of such matiere made he many layes
Songes compleigntes roundeletis virrelayes 948

The odour of floures and þe freeshe sight
Wold haue made eny pensif herte light [leaf 181, back]
That euers was born but if to gret sikneese
Oiþer to grete sorowe hilde it in distresse / 916
And aftere dynere gan þei to daunce 918
So ful it was of bewte wiþ plesaunce / 917
And syngen also but dirigen songe alone
And made alway her compleinte and her mone 920
ffor she ne segh him in þe daunce goo
þat was her husbonde and her loue also
But napeles she mosy a tyme abide
And wiþ good hope lete she her sorowe glide 924
¶ Vpon þis daunce amonges oþer men
Daunsed a squier afore Dorigen
þat fresshe was and Iolier of araye
As to my dome þan is þe monþ of may 928
He syngeþ and dounseþ passinge eny man [leaf 181, back]
þat is or was sipens þis world bygan
þer-wiþ he was if men shuld hym disrive
On þe best faring man alyue 932
ȝong. strong riȝt vertuous riche and wis
And wel byloued and holden in grete pris
And shortely if þe soþ tellen I shal
Vnwittyng of þis Dorigen at all 936
This lusty squyere seruaunte to Venus
Which þat icleped was aurelius
Had loued hure best of eny creature
Two ȝere and more as was his auenture 940
But neuere durst he telle of his greuance
Wiþ-out cuppe he dronke al his penaunce
He was despeired no þing durst he saye
Sauf in his sawe somwhat wold he wreye 944
His woo as in generall compleynyng
He saide he loued and was byloued no þing
Of suche matere made he mony laies
Sougges compleyntes roundelettes virrelaies 948

The odur of floures *and* þe frisshe siht
Wolde han maade ony pensif man liht
That euer was borne bot if to grete sekenesse
Oþer to grete sorwe hilde it in distresse 916
And after dener gan þei to daunce 918
So ful it was of beute wiþ plesance 917
And singen also bot Dorigen songe alone
Sche made alweie here compleinte *and* hire mone 920
For sche ne sawhe him on þe daunce goo
þat was hir husbonde *and* hire loue also
Bot naþeles sche moste hire time a-bide [leaf 144]
And wiþ goode hope lete sche here sorwe glide 924
Vpon þis daunce amonges oþere men
Daunced a swyer to-forn Dorigen
That frisscher was *and* Ioliere of araie
As to my dome þan is þe moneþ of maie 928
He singeþ *and* daunseþ passinge any oþer man
þat is or was seþþe þis werlde be-gan
þare-wiþ he was if men schold him discryue
On of þe beste faringe men on liue 932
ȝonge stronge riht vertuous ryche *and* wise
And wele beloued *and* holden in grete prise
And schortly if þe soþe tellen .I. schal
Vnweteinge of *þis* dorigen att aH 936
This lusty swyere seruant to Venus
Whiche *þat* ycleped was aurelius
Had loued hire best of any creature
Two ȝere *and* more as was his aduenture 940
Bot neuer dorst he tellen hirs of his greuance
Wiþ-outen cuppe he drank al his penance
He was dispeired noþinge dorst he saie
Saue in his soule sum what wolde he wraie 944
His woo as in general compleineinge
He saide he loued and was beloued no þinge
Of suche Matiere maade he mony layes
Songes compleintes Roundeletis virrelayes 948

507 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Ellesmere MS.**

How that/ he dorste nat/ his sorwe telle
But langwissheth / as a furye dooth in helle
And dye he moste he seyde / as dide Ekko ¶ Methamorphoseos &
ffor Narcisus / that dorste nat telle hir wo 952
In oother manere / than ye heere me seye
Ne dorste he nat, to hire his wo biwreye
Saue that paraventure / som tyme at daunces
Ther yong folk/ kepen hir obseruaunces 956
It may wel be / he looked on hir face
In swich a wise / as man kan asketh grace
But no thyng wiste she / of his entente
Nathelees / it happed er they thennes wente 960
By cause / that he was hire Neighebour
And was a man / of worshipe and honour
And hadde yknowen hym / of tyme yoore
They fille in speche / and forthe moore and moore 964
Vn to this purpos / drough Aurelius
And whan he saugh his tyme / he seyde thus
¶ Madame quod he / by god kat this world made
So that I wiste / it myghte youre herte glade 968
I wolde that day / that youre Arueragus
Wente ouer the see / that I Aurelius
Hadde went/ ther neuere I sholde haue come agayn
ffor wel I woot my seruyce is in vayn 972
My gerdon is / but brestyng of myn herte
Madame / reweth vpon my peynes smerte
ffor with a word / ye may me sleen or saue
Heere at youre feet/ god wolde kat I were graue 976
I ne haue as now / no leyser moore to seye
Haue mercy sweete / or ye wol do me deye
¶ She gan to looke / vp on Aurelius
Is this youre wyl quod she / and sey ye thus? 980
Neuere erst quod she / ne wiste I what ye mente
But now Aurelie / I knowe youre entente
By thilke god / that yaf me soule and lyf
Ne shal I neuere / been vntrewe wyf 984

ELLESMERE 343 (6-T. 507)

507 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Hengwrt MS.**

How kat he dorste nat his sorwe telle
But langwissheth / as a fuyre dooth in helle
And dye he moste he seyde / as dide Ekko
ffor Narcisus / that dorste nat telle hir wo 952
In oother manere / than ye heere me seye
Ne dorste he nat to hire / his wo biwreye
Saue that paraventure / som tyme at daunces
Ther yong folk / kepen hir obseruaunces 956
It may wel be / he looked on hir face
In swich a wise / as man kat asketh grace
But no thyng wiste she / of his entente
Nathelees it happed / er they thennes wente 960
¶ By cause / that he was / hir neghebour [leaf 137]
And was a man / of worshipe and honour
And hadde yknowen hym / of tyme yoore
They fille in speche / and forth moore and moore 964
Vn to this purpos / drough Aurelius
And whan he saugh his tyme / he seyde thus
¶ Madame quod he / by god that this world made
So kat I wiste / it myghte youre herte glade 968
I wolde that day / kat youre *Aruerugus*
Wente ouer the See / that I Aurelius
Hadde went/ ther neuere I sholde haue come agayn
ffor wel I woot my seruyce is in vayn 972
My gerdon is / but brestyng of myn herte
Madame reweth / vp on my peynes smerte
ffor with a word / ye may me sle or saue
Here at youre feet/ god wolde kat I were graue 976
I ne haue as now / no leyser moore to seye
Haue mercy swete / or ye wol do me deye
¶ She gan to looke / vp on Aurelius
Is this youre wil quod she / and sey ye thus 980
Neuere erst quod she / ne wiste I what ye mente
But now Aurelie / I knowe youre entente
By thilke god / that yaf me soule and lyf
Ne shal I neuere / been vntrewe a wyf 984

HENGWRT 323 (6-T. 507)

507 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Cambridge MS.**

How he durste not his sorwe telle
But languscht as a furye doth in helle
And deye he muste he seyde as dede Ekko
ffor Narcisus[1] that durste not telle his wo [1 nus corrected] 952
In oother maner than ȝe here me seye
Ne durste he nat to hire his woo be-wreye
Saue that peraventure sumtyme at daunces
There ȝonge folk kepyn here obseruaunces 956
¶ It may wel be he lokede on hire face [leaf 230]
In swich a wyse as men that askyth grace
But no thyng wiste sche of his entente
Nathe-les it happid er they thens wente 960
By cause that he was hire neghebour
And was a man of worchepe & honour
And hadde I-knowyn hym of tyme ȝore
They fille in speche & they more & more 964
Vn-to his purpos drow aurelius
And whan he saw his tyme he seyde thus
Madame quod he by god that this world maade
So that I wyste it myȝte ȝoure herte glade 968
I wolde ȝat day that ȝoure arueragus
Wente ouyr the se that I Aurelyus
Hadde went there neuere I schulde a comyn a-geyn
ffor weel I woot myn seruyse is in veyn 972
My guerdoun is but brestynge of myn herte
Madame rewyth on mynne peynys smerte
ffor with a word ȝe may ne sle & saue
Here at youre feet god wolde that I were graue 976
I ne haue as now no leyser more[2] to seye [2 more corrected]
Hauyth mercy swete or ellis ȝe do me deye
¶ Sche gan to lokyn vp on aurelius
Is this ȝoure wil quod sche & seye ȝe thus 980
Neuere erst quod sche ne wiste I[3] what ȝe mente [3 I corrected]
But now[4] Aurelius I knewe ȝoure entente [4 w corrected]
By-twixe god that ȝaf me soule & lyf
Ne schal I neuere ,been vntrewe wyf 984

CAMBRIDGE 337 (6-T. 507)

how þat he durste nought his sorwe telle /
That languisship as fuyre doþ in helle [leaf 102, back]
And deye seyde he moste as did Ekko
ffor narsisius þat durste nought telle hir wo 952
In oþer manere þenne ȝe here me seye
Ne durst he nought to hire his wo bewreye
Saue peraduenture som tyme at daunces
There ȝonge folk kepen hure obseruaunces 956
hit may wel be he loked on hire face
In such a wise as man þat askeþ grace
But no þing wiste sche of his entent
Napeles it happed or þei pennes went 960
By cause þat he was hire neyȝebourre /
And was a man of worschipe and honour
And hadde knowen him ofte tymes ȝore /
þei fille in speche ofte more and more / 964
vnto his purpos drowe aurelius
And whan he saw his tyme he sayde þus
Ma dame *quod* he by god þat þis world made
So þat I wiste it mighte ȝour herte glade 968
I wolde þat day þat ȝoure arneragus /
Wente on þe see þat I aurelius
had went þat I schulde neuer haue come ayain
ffor wel I woot my seruise is in vayn 972
My gwerdon nys but berstyng of myn herte /
Ma dame rewe þ vpon my peynes smerte
ffor as wiþ a sword ȝe may me sle or saue
her at ȝoure foot god wolde þat/ I were graue / 976
I haue as now no more leysir for to seye /
haue mercy on me swete o ȝe wolen do me deye
Sche gan to loke vpon aurelius
Is þis ȝoure wille *quod* sche and say ȝe þus 980
Neuer erst *quod* sche ne wist I what ȝe mente
But now Aurely I knowe ȝoure entente
By pilke god þat ȝaf me soule and lyf
Ne schal I neuer be vntrewe wyf 984

How þat he durst not his sorowe telle
þat languysshe as a fuyre doþ in helle
And deye he seide most I as did Ekko
ffor Narsisus þat durst not telle hure woo 952
In oþere manere þan ȝe here me saye
Ne durst he not to hure his woo bywrey
Saue peraventure somtyme at daunces
þere ȝonge men kepen her obseruaunces 956
It may wel be he loked on hure face
In such a wise as man þat askeþ grace
But no þinge wiste she of his entent
Napeles it happed er þei þens went 960
Bycause þat he was hure neighbour
And was a mon of worship *and* honour
And had yknowe hym oft tymes ȝore
þei fylle in speche more *and* more 964
Vnto his purpos drowe aurelius [leaf 132]
And whan he segh his tyme he saide þus
Madame quod he by god þat þis world made
So þat I wist it myst ȝoure herte glade 968
I wold þat day þat ȝoure arneragus
Went to þe see þat I Aurelius
Had went þat I shuld neuere come azein
ffor wel I wote my seruisse is in veyn 972
My gwerdon is but brestyng of myn herte
Madame rewe þ vpon my peynes smerte
ffor as wiþ a swerde ȝe may me scle or saue
Here at ȝoure fote god wolde I were in graue 976
I haue as nowe no leisere forto seie
Haue mercy on me swete or ȝe wil do me die
She gan to loke vpon Aurelius
Is þis ȝoure wille quod she and saye ȝe þus 980
Neuer erst quod she ne wist I what ȝe ment
But nowe Aurely I knowe ȝoure entent
By pilke god þat ȝaf me soule *and* lif
Ne shal I neuere be an vntrewe wiif 984

Howe þat he durst nouht his sorwe tell
þat languissoþ as fire doþe in hell
And deye seide he must as dide ekko
For Narsisus þat dorst nouht tell hir wo 952
In opere maner þan ȝe here me seie
Ne dorst he nouht to hire his wo be-wreie
Saue peraventur sumtime att daunces
There ȝonge folke kepen her obseruaunces 956
It mai wel be he loked on hir face
In suche a wise as man þat Axeþ grace
Bot no þinge wist sche of his entent
Napeles it happed er þei þens went 960
Be cause þat he was hire neiȝbore
And was a mon of worsc^hippe *and* honoure
And had yknowen him of[1] times ȝore [1 a later t after of]
Thei fel in speche oft more *and* more 964
Vn-to his purpos drouhe Aurelius [leaf 144, back]
And whan he sauhe his time he seid þus
Madame quod he be god þat þis werld maade
So þat .I. miht ȝoure hert glade 968
.I. wolde þat daie þat ȝoure Arnaragus
Wente on see þat .I. Aurelius
Hadde wente þat .I. scholde neuer haue corn ayeine
For wele .I. wote my seruise is in veine 972
Mi guerdon nys bot bristinge of myn herte
Ma dame rewe þ vpon my peines smarte
For as wiþ a swerd ȝe maie me sle or saue
Here att ȝoure fote god wolde þat .I. were graue 976
.I. haue as nowe no leiser for to seie
Haue merci on me swete or ȝe wolne do me deye
Sche gan to loke vpon Aurelius
Is þis ȝoure wil quod sche *and* seie ȝe þus 980
Neuer eft quod sche wist .I. what ȝe ment
Bott nowe Aurely .I. know ȝoure entent
Be pilke god þat ȝaue me soule *and* lif
Ne schal .I. neuer be vntrewe wiif 984

In word ne werk/ as fer as I haue wit/
I wol been his / to whom þat I am knyt
Taak this for fynal answere / as of me
But after that in pley thus seyde she 988
¶ Aurelie quod she / by heighe god aboue [leaf 150, back]
Yet wolde I graunte yow / to been youre loue
Syn I yow se / so pitously complayne
Looke what day / that endelong Britayne 992
Ye remoeue alle the Rokkes / stoon by stoon
That they ne lette / shipe ne boot to goon
I seye / whan ye han maad / the coost so clene
Of Rokkes / that ther nys no stoon ysene 996
Thanne wol I / loue yow best of any man
Haue heer my trouthe / in al þat euere I kan
¶ Is ther noon oother grace / in yow quod he ?
¶ No / by that lord quod she that maked me 1000
ffor wel I woot þat it shal neuer bityde
Lat swiche folies / out of youre herte slyde
What deyntee sholde a man / han in his lyf
ffor to go loue / another mannes wyf 1004
That hath hir body / whan so þat hym liketh
¶ Aurelius / ful ofte soore siketh
Wo was Aurelie / whan þat he this herde
And with a sorweful herte / he thus answerde 1008
¶ Madame quod he / this were an inpossible
Thanne moot I dye / of sodeyn deth horrible
And with that word / he turned hym anon
Tho coome / hir othere freendes many oon 1012
And in the Aleyes / romeden vp and doun
And no thyng wiste / of this conclusioun
But sodeynly / bigonne reuel newe
Til that the brighte sonne / loste his hewe 1016
ffor Thorisonte / hath reft the sonne his lyght
This is as muche to seye / as it was nyght
And hoom they goon / in ioye and in solas
Saue oonly / wrecche Aurelius allas 1020

ELLESMERE 343 (6-T. 508)

In word ne werk as fer as I haue wyt
I wol been hye / to whom þat I am knyt
Taak this for fynal / as of me
But after that in pleye thus seyde she 988
¶ Aurelie quod she / by heighe god aboue
Yet wolde I graunte yow / to been youre loue
Syn I yow se / so pitously complayne
Looke what day / þat endelong Britayne 992
Ye remoeue alle the Rokkes / stoon by stoon
That they ne lette / shipe ne Boot to goon
I seye / whan ye han maad / the coost so clene
Of Rokkes / that ther nys no stoon ysene 996
Thanne wol I loue yow / best of any man
Haue heer my trouthe / in al that euere I kan
¶ Is ther noon oother grace / in yow quod he
¶ No by that lord quod she / that maked me 1000
[ffor[1]] wel I woot that it shal neuere bityde [[1] Ratt. lf 127, bk]
[[1] L]at swiche folies / out of youre herte slyde
What deyntee / sholde a man han his lyf
ffor to loue / another mannes wyf 1004
That hath hir body / whan so that hym liketh
¶ Aurelius / ful ofte soore siketh
Wo was Aurelie / whan þat he this herde
And with a sorweful herte / he thus answerde 1008
¶ Madame quod he / this were an inpossible
Thanne moot I dye / of sodeyn deth horrible
And with that word / he turned hym anon
Tho coome / hir othere freendes many oon 1012
And in the Aleyes / romeden vp and doun
And no thyng wiste / of this conclusioun
But sodeynly / bigonne reuel newe
Til that the brighte sonne / loste his hewe 1016
ffor thorisonte / hath reft the Sonne his light
This is as muche to seye / as it was nyght
And hom they goon / in ioye and in solas
Saue oonly / wrecched Aurelius allas 1020

HENGWRT 324 (6-T. 508)

In word ne werk as fer as I haue wit
I wele been his to whom that I am knyt
Take this for fynal answere as of me
But aftyr in pleyn thus seyde sche 988
Aurele quod sche bi hye god a-boue
Ȝit wolde I grauntyn ȝow to been ȝoure loue
Syn I se ȝow so pitously compleyne
Loke what day that endelyng Breteyne 992
Ȝe remoue alle the rolkis ston be ston
That they ne lette schyp[1] ne boot to goon [[1] first schpp]
I seye whan ȝe han mad the cost so clene [leaf 290, back]
Of rokkis that there ne is no stoon I-seene 996
Thanne wele I loue ȝow best of ony man
Haue here myn trouthe In al that euere I can
Is there noon othis grace quod he
No be that lord quod sche that makede me 1000
ffor wel I wot that It schal neuere betyde
Lat sweche folyis out of ȝoure herte slyde
What deynte schulde a man han in his lyf
ffor to go loue a-noþer manys wyf 1004
That hath hire body whan so that hym lykyth
Aurelius ful ofte sore sykyth
Wo was aurelius whan that he this herde
And with a sorweful herte he thus answerde 1008
Madame quod he this were an Impossible
Thanne mote I deye on sodeyn deth horrible
And with that word he turnede hym a-non
To come here othere frendis manyon 1012
And in the aleyijs they romede vp & doun
And no thyng wiste of this conclusioun
But sodeynly begunne reuel newe
Til that the bryȝte sunne loste his hewe 1016
ffor thorisonte refte þe sunne his lyȝt
This is as meche to seye as it was nyȝt
And hom they goon In Ioye & in solas
Saue only wreche Aurelius allas 1020

CAMBRIDGE 338 (6-T. 508)

In word ne in werk as fer as I haue wit /
I wole ben his to whom þat I am knyt [leaf 163]
But after þat in pleyn þus seyde sche / 988
Tak þis for fynal answer as for me / 987
Aurely *quod* sche by hihe god aboue
3it wol I *graunte* 3ou to be 3oure loue
Seþyns I 3ou se so pitously compleyne /
loke what day þat engelond is Bryteyne / 992
3e remewe alle þe rokkes ston by stoon
þat þay ne lette schip no boot to goon
I say whan 3e han made þese costes so clene
Of Rokkes þat þer nys no ston y-sene / 996
þan wol I loue 3ou best/ of any man
haue here my troupe in al þat euer I can
Is þere non oþer grace *quod* he /
No by þat lord quod sche þat made me 1000
ffor wel I wot þat þat schal neuer betyde
leu such folye out of 3our herte glyde
What deynte schulde man haue by his lijf
ffor to loue anoþer mannes wyf 1004
That haþ hir body whan so þat him likeþ
Aurelius ful ofte sore sikeþ /
Wo was surely whan þat he þis herde /
And wiþ a sorwful herte þus answerde / 1008
ma dame *quod* he þis were impossible /
Thenne mot I deye on sodeyn deþ orrible /
And wiþ þat word he torned him anon
þo came hire oþer frendes many oon 1012
And in þe aleyes romed vp and doñ
And no þing wiste of þis conclusiõ
But sodeinly bygan to reuel newe /
Til þat þe brighte sonne loste his hewe / 1016
ffor thorisowte haþ raft þe sonne his light
þis is as moche to say as it was night
And home þey gon in loye and in solas /
Saue oonly wrecched aurelius allas / 1020

CORPUS 359 (6-T. 508)

In worde ne werk as fer as I haue witte
I wil bene his to whom þat I am knytte
But aftare þat in pleyn þus seide she 988
Take þis for fynal answero as for me 987
Aurely quod she by hige god aboue
3it wil I graunte 3ou to be 3oure loue
Sippe I see 3ou so pitously compleyne
Loke what day þat euenlongr breteyne 992
3e remeue alle þe Rokkes stoon by stoon
þat þei let schippe ne bote none
I saye whan 3e han made þise costes so clene
Of Rokkes þat þer be no stone sene 996
þan wil I loue 3ou best of eny man
Haue here my troupe in al þat euere I can
Is here noon oþer grace quod he
No be þat lorde quod she þat made me. 1000
ffor wel I wote þat shal neuere betide [leaf 185, back]
Lat such foly out of 3oure hert glide
What deynte shuld man haue be his lif
ffor to loue anoþere mannys wif 1004
þat haþ hure body whan þat hym likeþ
Aurelius ful ofte sore sikeþ
Woo was Aurelius whan he þis herde
And wiþ a sorowful hert þus answerde 1008
Madame quod he þis were an impossible
þan mote I deye a sodeyne deþe horrible
And wiþ þat wordo he turned hym anõn
Tho come hire oþer frendes mony oñ 1012
And in þe aleis romed vp *and* doun
And no þing wist of þis conclusioun
But sodenly bygonne to reuel newe
Til þat þe bright sonne lost his hwe 1016
ffor þorisonth haþ raft þe sonne his light
This is as moche to say as it was nyst
And home þei gone in Ioie and in solace
Saue only wrecched Aurelius alas 1020

PETWORTH 384 (6-T. 508)

In worde ne in werke as fer as .I. haue witte
.I. wil be his to whome þat .I. am knytte
Bot after þat þou pleine þus seide sche 988
Tak þis for final answer as for me 987
Aurely quod sche be hihe god aboue
3it wil .I. graunt 3oue to be 3oure loue
Sen þus .I. 3owe see so pitously compleigne
Loke what daie þat yngelonde is breteigne 992
3e remewe al þe rokkes stone be stone
þat þei let schippe ne bote to gone
.I. saie whan 3e haue maade þis coste so clene
Of Rokkes þat þer nys no stone seene 996
þan wil .I. loue 3owe best of any mãn
Haue here my troupe in al þat euer y can
Is þere none oþer grace quod he
No be þat lorde quod sche þat maade me 1000
For wele .I. wote þat. þat schal neuer be-tide
Late suche foly oute of 3oure hert glide
What deynte scholde man haue be his lif
For to loue a noþer mannes wif 1004
þat haþ hir body when so þat him likeþ
Aurelius ful oft sore sikeþ
Woo was Aurely whan þat he þis herde [leaf 145]
And wiþ a sorwful hert þus answerde 1008
Madam quod he þis were an inpossible
Than Mot .I. deie on sodeine deþe Orrible
And wiþ þat worde he torned him anone
Tho cam her oþer frendes mony one 1012
And in þe alies romed vp *and* doune
And no þinge wist of þis conclusioune
Bot sodenlye be-gan to renel newe
Til þat þe briht sorn lost his hewe 1016
For þe orizonte haþ raft þe sonne his liht
This is as muche to saie as it was niht
And home þei gone in ioye *and* in solas
Saue onely wriched Aurelius alas 1020

LANSDOWNE 339 (6-T. 508)

He to his hous is goon / with sorweful herte
He seeth / he may nat fro his deeth asterte
Hym semed / that he felte his herte colde
Vp to the heuene / hise handes he gan holde 1024
And on hise knowes bare / he sette hym doun
And in his rauyng' seyde his orisoun
ffor verray wo / out of his wit he breyde
He nyste what he spak' but thus he seyde 1028
With pitous herte / his pleynt hath he bigonne
Vn to the goddes / and first' vn to the sonne
¶ He seyde Appollo / god and gouernour ¶ The complaint of Aurelius to the goddes and to the sonne ☉.
Of euery plaunte / herbe / tree and flour
That yeuest' after thy declinacioun
To ech of hem / his tyme and his seson
As thyn herberwe / chaungeth lowe or heighe
Lord Phebus / cast thy merciable eighe [beam] 1036
On wrecche Aurelie / which am but lorn
Lo lord / my lady hath my deeth y-sworn
With oute gilt' but thy benignytee
Vpon my dedly herte / haue som pitee 1040
ffor wel I woot / lord Phebus / if yow lest'
Ye may me helpen / saue my lady best'
Now voucheth sauf / þat I may yow deuyse
How þat I may been holpen / and in what wyse 1044
Youre blisful suster / Lucina the sheene
That of the see / is chief goddesse and queene
Though Neptunus / haue deitee in the See
Yet Emperisse / aboven hym is she 1048
Ye knowen wel lord / that right as hir desir
Is to be quyked / and lightned of youre fir
ffor which / she folweth yow / ful bisily
Right / so / the see desireth naturelly 1052
To folwen hire / as she that is goddesse
Bothe in the see / and Ryueres moore and lesse
Wherfore lord Phebus / this is my requeste
Do this miracle / or do myn herte breste 1056

He to his hous is goon / with sorweful herte
He seeth / he may nat from his deeth asterte
Hym semed / that he felte his herte colde
Vp to the heuene / hise hondes he gan holde 1024
And on his knowes bare / he sette hym doun
And in his rauynge / seyde his orisoun
ffor verray wo / out of his wit he breyde
He nyste what he spak' but thus he seyde 1028
With pitous herte / his pleynt hath he bigonne
Vn to the goddes / and first vn to the sonne
¶ He seyde Appollo / god and gouernour
Of euery plaunte / herbe / tree / and flour 1032
That yeuest' after thy declynacioñ
To ech of hem / his tyme and his seson
As thyn herberwe / chaungeth / lowe or heighe
Lord Phebus / cast thy merciable eighe 1036
On wrecche Aurelie / which þat am but lorn
Lo lord / my lady hath my deeth ysworn
With outen gilt' but thy benygnytee
Vp on my dedly herte / haue som pitee 1040
ffor wel I woot' lord Phebus / if yow lest' [Leaf 198]
Ye may me helpen / saue my lady best'
Now voucheth sauf / þat I may yow deuyse
How þat I may been holpe / and in what wyse 1044
¶ Youre blisful Suster / lucyna the sheene
That of the See / is chief goddesse and queene
Thogh Neptunus / haue deitee in the See
Yet Empiresse / aboven hym is she 1048
Ye knowen wel lord / that right as hir desir
Is / to be quyked / and lighted of youre fyr
ffor which / she folweth yow / ful bisily
Right so the See / desireth naturelly 1052
To folwen hire / as she þat is goddesse
Bothe in the See / and Ryuers moore and lesse
Wherfore lord Phebus / this is my requeste
Do this myracle / or do myn herte breste 1056

He to his hous is goon with sorweful herte
He seth he may not *from* his deth asterte
Hym somede that he felte his herte colde
Vp to the heuene hise hondis he gan holde 1024
And on hise kneis bare he sette hym doun
And in his rauynge seyde his orysoun
ffor verray woo out of his wit he broyde
He nyste what he spak but thus he seyde 1028
With pitous herte his pleynt hath he bygunne
Vnto the goddis & fyrst vp to the sunne
¶ He seyde Apollo god & gouernour
Of euery plaunte herbe tre & flour 1032
That ȝeuyst aftyr thi declinacioun [Leaf 291]
To eche of hem his tyme & his seasoun
As thyn herberwe chaungith lowe & hyghe
Lord phebus cast thyn merciable Iye 1036
On wrechede auryele wheche that am but lorn
Lo lord myn lady hath myn deth I-sworn
With-outyn gilt but thyn benygnete
Vp-on myn dedly herte haue sum petee 1040
ffor wel I wot lord phebus If thow lest
ȝe may me helpe saue myn lady best
Now vouchith saf that I may ȝow deuyse
How that I may been holpe & in what wyse 1044
¶ ȝoure blysful systyr luciane the schene
That of the see is cheef goddesse & queene
Thow neptinius haue deyte on the see
ȝit Enaparensse a-bouyn hym is sche 1048
ȝe knowyn weel lord that ryȝt as hire desyr
is to been quykyd & lyghtenyd of ȝoure fyer
ffor whiche sche folwyth ȝow ful busyly
Ryȝt so the see desyryth naturelly 1052
To folwyn hire as sche that is goddesse
Bothe in the se & ryuerys more & lesse
Therfore lord phebus this is myn requeste
Do this myrakele or do myn herte brest 1056

That now next' at this opposicion
Which in the signe / shal be of the leon'
As preieth hire / so greet a flood to brynge
That fyue fadme at the leeste it ouersprynge 1060
The hyeste Rokke / in Armorik/ Briteyne
And lat this flood / endure yeres tweyne
Thanne certes / to my lady may I seye
Holdeth youre heste / the Rokkes been aweye 1064
¶ Lord Phebus / dooth this miracle for me
Preye hire / she go no faster cours than ye
I seye / preyeth your suster / that she go
No faster cours than ye / thise yeres two 1068
Thanne shal she been / suene atte fulle alway
And spryng flood / laste bothe nyght' and day
And but she vouche sauf / in swich manere
To graunte me / my souereyn lady deere 1072
Prey hire / to synken euery Rok' adoun
In to / hir owene dirke Regioun
Vnder the ground / ther Pluto dwelleth Inne
Or neuere mo / shal I my lady wynne 1076
Thy Temple in Delphos / wol I barefoot seke
Lord Phebus / se the teeris on my cheke
And of my peyne / haue som compassioun
And with that word / in swowne he fil adoun 1080
And longe tyme / he lay forth in a traunce
¶ His brother/ which þat knew of his penaunce
Vp caughte hym / and to bedde he hath hym broght'
Dispeyred / in this torment' and this thoght' 1084
Lete I / this woful creature lye [leaf 131, back]
Chese he for me / wheither he wol lyue or dye

A rueragus / with heele and greet honour
As he / þat was / of chiualrie the flour 1088
Is comen hoom / and othere worthy men
O blisful / artow now / thou Dorigen
That hast' thy lusty housbonde in thyne Armes
The fresshe knyght' the worthy man of Armes 1092

That now next/ at this opposicion
Which in the signe / shal be of the Lion'
As preyeth hire / so greet a flood to brynge
That fyue fadme at the leeste / it ouer sprynge 1060
The hyeste Rok' in Armoryk' Britayne
And lat this flood / endure yeris twayne
Thanne certes / to my lady / may I seye
Holdeth youre heste / the Rokkes been aweye 1064
¶ Lord Phebus / dooth this myracle for me
Pray hire / she go no faster cours than ye
I seye this / prayeth youre Suster/ þat she go
No faster cours than ye / thise yeris two 1068
Thanne shal she been euene / at the fulle alway
And spryng flood lasten / bothe nyght and day
And but she vouche sauf/ in swich manere
To graunte me / my souereyn lady deere 1072
Pray hire / to synken euery Rok/ adown
In to / hir owene dirke Regioun
Vnder the ground / ther Pluto dwelleth Inne
Or neuere mo / shal I my lady wynne 1076
Thy temple in Delphos / wol I barfoot seke
Lord Phebus / Se the teerys on my cheke
And of my peyne / haue som compassioun
And with that word / in swowne he fil adoun 1080
[And[1] longe tyme / he lay forth in a traunce [? Rots. M 130, bk]
[1]His brother / which that knew of his penaunce
Vp caughte hym / and to bedde he hath hym broght'
Despeired / in this torment' and this thoght 1084
Lete I / this woful creature lye
Chese he for me / wher he wol lyue or dye

¶ Arueragus / with heele / and greet honour
As he þat was / of Chiualrie the flour 1088
Is comen hom / and othere worthy men
O blisful artow now / thow dorigen
That hast' thy lusty housbonde / in thyn armes
The fresshe knyght' the worthy man of armes 1092

That now next at this opposicious
Which in the sygne schal be of the lyous
As preyeth hire so greet a flood to brynge
That fyue fademe at the leste it ouyr sprynge 1060
The hyeste rok in armorik briteyne
And lat this flod endure ȝerys tweyne
Thanne sertys to myn lady may I seye
Holdyth ȝoure heste the rokkis been a-wey 1064
Lord phebus doth this myrakele for me
Preyeth hyr sche go no fastere cours than ȝe
I seye preye ȝoure systyr that sche goo
Non fastere course / these ȝerys two 1068
Thanne schal sche been at the fulle alwey
And spryng flood laste bothe nyght & day
And but she wouchesaf in swich maneere [leaf 201, back]
To graunte me myn soucreyn lady deere 1072
Preye hire to synke euery rokke a-doovn
In to hire owene derke regioun
Vndyr the ground there [1]pluto dwellyth Inne [? plu corrected]
Or neuere more schal I myn lady wysne 1076
Thy temple in delphos wil I barfoot seke
Lord phebus se the teris on myn cheke
And of myn peyne haue *compassioun*
And with word for sorwe he fel a-doun 1080
[2]And long tyme he lay / forth in a traunce[2] [2—2 on an erasure]
His brothir which that knew of his penaunce
Vp caught hym / & to bedde hath hym brouȝt
Dispeyrede in this turnement & this thoght 1084
Lete I this woful creature lye
Chese he for me / where he wele leue or dye

¶ Arueragus / with heye[3] & gret honour [? y corrected]
As he that was of chynalrye the flour 1088
Is comyn hom & othere worthy men
O blysful art tow now thow Dorigeoun
That hast thyn lusty husbonde in thyne armys
The frosche knyȝt the worthi man of armys 1092

That loueth thee / as his owene hertes lyf
No thyng list hym / to been ymaginatyf
If any wight had spoke / whil he was oute
To hire of loue / he hadde of it no doute 1096
He noght entendeth / to no swich matere
But daunceth / lusteth / maketh him good cheere
And thus / in ioye and blisse / I lete hem dwelle
And of the sike Aurelius / I wol yow telle 1100

In langour / and in torment furyus
Two yeer and moore / lay wrecche Aurelyus
Er any foot he myghte on erthe goon
Ne confort in this tyme / hadde he noon 1104
Saue of his brother / which pat was a clerk
He knew of al this wo / and al this werk
ffor to noon oothre creature certeyn
Of this matere / he dorste no word seyn 1108
Vnder his brest he baar it moore secree
Than euere dide Panphilus for Galathee ¶ Panphilus of Galathee / & galathee / vthere & eyther pleynede hoole & entera
His brest was hool / with oute for to sene
But in his herte / ay was the Arwe kene 1112
And wel ye knowe / that of a Sursanure
In Surgerye / is perilous the cure
But men myghte touche the Arwe / or come therby
His brother / weepe / and wayled pryuely 1116
Til atte laste / hym til in remembrance
That whiles he was / at Orliens in ffrance
As yonge clerkes / that been lykerous
To reden Artes / that been curious 1120
Seken / in euery halke / and euery herne
Particuler sciences / for to lerne
He hym remembred / that vpon a day
At Orliens in studie / a book he say 1124
Of Magyk / natureel / which his felawe
That was that tyme / a Bacheler of lawe
Al were he ther / to lerne another craft
Hadde priuely / vpon his desk ylaft 1128

That loueth thee / as his owene hertes lyf
No thyng list hym / to been ymaginatyf
If any wight hadde spoke / whil he was oute
To hire of loue / he hadde of it no doute 1096
He noght entendeth / to no swich matere
But daunceth / lusteth / maketh hir good cheere
And thus in ioye and blisse / I lete hem dwelle
And of the Syke Aurelius wol I telle 1100

¶ In langour / and in torment furyus
Two yeer and moore / lay wrecche Aurelius
Er any foot he myghte on erthe goon
Ne confort in this tyme / hadde he non 1104
Saue of his brother / which pat was a Clerk
He knew of al this wo / and al this werk
ffor / to noon oothre creature certeyn
Of this matere / he dorste no word seyn 1108
Vnder his brist he baar it moore secree
Than euere dide Pantilus / for Galathee
His brist was hool / with oute for to sene
But in his herte / ay was the arwe kene 1112
And wel ye knowe / pat of a Sursanure
In Surgerye / is perilous the cure
But men myghte touche the arwe / or come therby
His brother / weepe and wayled pruely 1116
Til at the laste / hym fil in remembrance
That whils he was / in Orliens in ffrance
As yonge clerkes / that been lykerous
To reden Artes / that been curious 1120
Seken / in euery halke / and euery herne [leaf 139]
Particuler Sciences / for to lerne
He hym remembred / pat vp on a day
At Orliens in Studie / a book he say 1124
Of Magyk naturel / which his felawe
That was that tyme / a Bachiler of lawe
Al were he ther / to lerne another craft
Hadde priuely / vp on his desk ylaft 1128

That louyt the as his owene hertis lyf
Nothing liste *hym* to be ymaginatyf
3if ony wight hadde spoke whil he was oute
To hire of loue he hadde of it no doute 1096
He not entendyth to no swich matere
But *dau*neith Iustyth makyth hire good chere
And thus in Ioye & Ilysse I lete *hem* dwelle
And of the sike Aurelyus I wele 3ow telle 1100

¶ In langure & in turnemen furyus
Two 3eer & moore lay wrecche aurelyus
Er ony foote he myȝte on erthe goon
Ne confort in this tyme no hadde he noon 1104
Saue of his brothir which that was a clerk
He knew of al this wo & al this werk
ffor to noon othir creature certeyn
Of this matere he durste no word seyn 1108
Vndyr his brest he bar it eure [leaf 202]
And so for forth it greuede hym the moore [*periclus*]
Than euere dede Pamphlus or Galathe*e*ne
His brest was sor with-outyn for to sene
But in his herte ay was the arwe kene 1112
And weel ȝe knowe that of a sursanure
In surgerye is *per*lious the cure
But men myȝte touche the arwe or come therby
His brothir wep & waylede pryuyly 1116
Til at the laste hym fil in remembra*n*nce
That whil he was at orlionys in fra*n*nce
As ȝonge clerkis that been likerous
To rendyn artis that been curious 1120
Sekin in euery halk & euery herne
Particuler sciencis for to lerne
He hym *remem*brede that vp-on a day
At orlionys in stodie he say 1124
Of magyk naturel whiche that his felawe
That was that tyme a bachiler of lawe n d; baccalarius
Al were he there to lerne a nothir craft
Hadde pryuyly vp on his deske laft 1128

That loueþ þe as his owen hertes lyf
No þing liste he to be ymaginatyff [leaf 161, back]
Of any wight hadde spoke while he was oute
To hire of loue he made þer-of no doute 1096
he nought entendeþ to no such matere
But dauncep Iustip and makeþ good chere
As þus in loye and blisse I lete hem dwelle
And of þe swete Aurelyus wol I telle 1100
In langure and in furious torments þus
Two 3er and more lay wrecche aurelius
Or ony foot on erþe he mighte gon
No comfort in þis tyme nade he non 1104
Saue of his broþer which þat was a clerk
he knew of al þis wo and of al þis werk
for to non oþer creature certeyn
Of þis matiere ne durste he no word seyn 1108
vnder his brest he bar it more sure
Then euer did Pamphilius for Galathe
his brest was hole wip-outen for to sene
But in his herte was ay þe arwe kene 1112
And wel 3e knowen þat a sore sauure
In surgerie ful perilous is þe cure
But man might touche þe arwe or come perby
his broþer wepeþ and wayleþ priuyly 1116
Til atte laste him felle in remembrance
That whiles he was at Orlyaunce in ffreunce
As 3onge clerkes þat ben likerous
To reden artes þat ben curious 1120
Seken in euery halk and euery herne
Particuler sciences for to lerne
he him remembreþ vpon a day
At Orlyaunce in studye a book he say 1124
Of magique naturell which his felawe
That was þat tyme a bachiler of lawe
Al were he þere to lerne anoþer craft
And priuely vpon his deske y-laft 1128

þat loueþ þe as his owne herte lif
No þing lest he to be ymaginatiff
þouse eny wiȝt had spoke while he was oute
To hure of loue he made þerof no doute 1096
He nouȝt entendeþ to no such matere
But dauncep. Iustep. and makeþ good chere
And þus in ioye and blisse I let hem dwelle
And of þe swete Aurelius [1] wil I telle [1 *first*, Aurelius, *in the MS.*]
In langour and in furious torment þus
Two 3ere and more lay wrecched aurelius.
Or eny foote on erþe he myȝte goñ
No comfort *in* þis tyme had he noñ 1104
Sauf of his broþere which þat was a clerke
he knewe of alle þis woo and al þis werke
flor to noñ oþer creature certeyñ
Of þis matere ne durste he no wordes seyñ 1108
Vndere his brest he bere it more secree [leaf 184]
Than euere did phamphilius *for* galathe
His brest was hoole wip-outen *for* to sene
But in his herte was ay þe arowe kene 1112
And wel to knowe þat afore Sanure
In Surgery ful perilous is þe cure
But men myȝt not touche þe arowe þouse he come perby
His broþer wepeþ and weilleth prively 1116
Til at þe last hym fel in remembrance
That whiles he was at orliance in fraunce
As 3onge clerkes þat bene likerous
To reden artes þat bene curious 1120
Seken in euery halke and euery herne
Particulere sciences forto lerne
He him remembreþ vpon a day
At Orliaunce in stody a boke he saie 1124
Of magike naturel which his felawe
þat was þat tyme a bachilere of lawe
Al were he þere to lerne anoþer craft
And priucly vpon his deske he lafte 1128

þat loueþ þe as his owen hertes lif
No þinge lust him to be ymaginatif
Of any wight had spoke whiles was oute
To hire of loue he maade þeroof no doute 1096
He nouhte entendeþ to none suche matiere
Bot dauncep Iustip *and* makeþ good chere
As þus in ioy *and* blisse .I. late hem dwelle
And of þe swete aurelius wil .I. telle 1100
In langure and in furious torme*n*tes þus
Two 3ere *and* more laie wreched Aurelius
Or ony foote on erþe he myht gone
Ne comfort *in* þis time had he none 1104
Saue of his broþer whiche þat was a clerke
He knewe of al þis woo *and* of al þis werke
For to none oþer creature certeine
Of þis matier ne dorst he no worde seine 1108
Vnder his brest he bare his more secre
Than euer dide Pamphilius for Galathe
His brest was hole wip-owten for to sene
Bot in his herte was aie þe arwe kene 1112
And wele 3e wote þat a sore savoure
In surgere ful perilous is þe cure
Bot man myht touche þe arwe or come perby
His broþer wepeþ *and* weileþ *priuely* 1116
Til att þe last him fel in remembrance
þat whiles he was att Orliaunce in fraunce
As 3onge clerkes þat buen licorous
To reden artes þat buen curious 1120
Seken in *euery* halke *and* in *euery* herne
Particuleres sciens for to lerne
He him remembreþ vpon a daie
Att Orliance in stode a boke he saye 1124
Of Magik naturelle whiche is felawe
þat was þat time a bacheller of lawe
Al were he *þere* to lerne anoþer crafte
An priuely vpan his deske he lafte 1128

Which book spak muchel / of the *operacions*
Touchynge / the eighte and twenty mansions
That longen to the moone / and swich folye
As in oure dayes / is nat worth a flye 1132
ffor holy chirches feith / in oure bileue [leaf 127]
Ne suffreth noon illusioñ vs to greue
And whan this book / was in his remembraunce
Anon for ioye / his herte gan to daunce 1136
And to hym self he seyde pryuely
My brother/ shal be warisshed hastily
ffor I am siker / þat ther be sciences
By wh[i]c[h]e / men make diuerse apparences 1140
Swiche / as thise subtile tregetours pleye
ffor ofte at festes / haue I wel herd seye
That tregetours / *with* Inne an halle large
Haue maad come In / a water and a barge 1144
And in the halle / rowen vp and doun
Somtyme / hath semed come a grym leoun
And somtyme floures sprynge / as in a Mede
Somtyme a Vyne / and grapes white and rede 1148
Somtyme a Castel / al of lym and stoon
And whan hym lyked / voyded it anoon
Thus semed it *to every* mannes sighte
¶ Now thanne conclude I thus / þat if I myghte 1152
At Orliens / som old felawe yfynde
That hadde / this moones mansions in mynde
Or oother Magyk naturel aboue
He sholde wel make / my brother han his loue 1156
ffor with an apparence / a clerk may make
To mannes sighte / þat alle the Rokkes blake
Of Britaigne / weren yvoyded euerichon
And shippes / by the brynke comen and gon 1160
And in swich forme / enduren a wowke or two
Thanne were my brother // warisshed of his wo
Thanne moste she nedes / holden hire biheste
Or elles / he shal shame hire atte leeste 1164

Which book spak muchel / of the *operacions*
Touchynge / the .xxviij. mansioñs
That longen to the Moone / and swich folye
As in oure dayes / is nat worth a flye 1132
ffor holy chirches feith / in oure bileue
Ne suffreth / noon illusioñ vs to greue
And whan this book was in his remembyrance
Anon for ioye / his herte gan to dance 1136
And to hym self / he seyde pryuely
My brother / shal be warisshed hastily
ffor I am siker / þat ther be sciences
By whiche / men make diuerse apparences 1140
Swiche / as thise subtile / Tregettours pleye
ffor ofte at festes / haue I wel herd seye
That Tregettours / *with* Inne an halle large
Haue maad come In / a water / and a barge 1144
And in the halle / rowen vp and doun
Som tyme hath semed / come a grym leoun
And som tyme floures sprynge / as in a mede
Som tyme a vyne / and grapes white and rede 1148
Som tyme a Castel / al of lym and Stoun
And whan hem lyked / voyded it anoon
Thus semed it to euery mannes sighte
¶ Now thanne conclude I thus / þat if I myghte 1152
At Orliens / som old felawe yfynde
That hadde / this Moones mansions in mynde
Or oother Magyk naturel aboue
He sholde wel / make my brother han his loue 1156
ffor with an apparence / a clerk may make
To mannes sighte / þat alle the Rokkes blake
Of Britaigne / were yvoyded euerichon
And Shippes / by the brynke / comen and gon 1160
[And[1]] in swich forme / enduren a day or two [[1] *Note*, leaf 160, back]
Thanne were my brother / warisshed of his wo
Thanne moste she nedes / holden hir biheste
Or *ellis* / he shal shame hire / at the leeste 1164

Touchynge the eyghte & twenty manciounnys 1130
That longyn to the moone & swich folye 1131
Swich book that spak meche of the *operaciounnys* 1129
[As in oure dayes nys not worpe a flye] [Sloane 1685]
ffor holycherchis feyth in oure beleue 1133
Ne suffere noone illusiounnys vs to greue
And whan this bok was in remembraunce
Anoon for ioye his herte gan to daunce 1136
And to hym self he seyde pryuyly
Myn brother schal been warshit[1] hastily [[1] *rshit corrected*]
ffor I am sekyr that there ben sciencis
By whiche men mak diuers apparencis 1140
Swyche as *these subtyle* tregettourys pleye
ffor ofte at festis / haue I weel herd seye
That tregettouris *with*-inne an halle large
Haue mad come in a watyr & a barge 1144
And in the halle rowyn vp & doun
Sumtyme haue semyd to come a grym lyoun
And *sum*tyme flouris sprynge as in a mede [leaf 292, back]
*Sum*tyme a vine & grapis white & reede 1148
*Sum*tyme a castel al of lym & stoon
And whan hym lykith woydede it anoon
Thus semede it to euery manys syȝt
Now thanne conclude I thus as ȝif I myght 1152
At orlyonys *sum* old felaue I fynde
That hadde these monys manciounnys in mynde
Or othere Magyk naturel a-boue
He schulde weel make myn brothir han his love 1156
ffor with apparens a clerk may make
To *man*nys syȝt that alle the rokkis blake
Of Brytaygne were voydede euerychon
And schippis by the brynke comyn & goon 1160
And in swich forme endure a day or two
Thanne were myn brothir warsched of his woo
Thanne muste ache nedys holdyn hyre by-heste
Or ellis he schal schame hire at the leste 1164

This book' spak' mochil of' þis operaciońs
Touchynge þe .xviij. manciońs [leaf 165]
That' longen to þe mone and suche folye
As in oure dayes nys nought' worþ a flye 1132
ffor holy chirche saiþ in oure bylcue
Ne suffreþ non illusioń vs to greeue
And whan þis book' was in remembraunce
Anon for ioye he gan for to daunce 1136
And to himselue sayde pryuely
My broþer schal be warisshed hastily
ffor I am siker þat' þer ben sciences
By whiche men maken dyuerse apparences / 1140
Whiche as þe subtile tregetoures pleyen
ffor ofte at' festes herde I seyen
That' tregettours wiþinne an halle large
han made in come water and a barge / 1144
And in þe halle rowen vp and doun
Som tyme haþ semed a grym leoun
[and somtyme flouris springe / as in a mede [MS Arch. Seld. B. 14]
somtyme a vyne & grapes / white & rede]
Som tyme a castel al of lym and ston
And whan hem liked voyded it anon
þus semed it' to euery mannes sight'
Now þeune conclude I þus it' þat' I might' 1152
At' Orliaunce som olde felawe I-fynde
That' hadde þe moones mancioun in mynde
Oþer magike naturel aboue
he scholde wel make my broþer han his loue / 1156
ffor wiþ apparens a man may make
To mannes sight' þat' alle þe Rokkes blake
Of Britaigne were y-went' euerychon
And schippes by þe brinke mighte comen and goon 1160
And in such forme endure a 3eer or two
þen were my broþer warissched of his wo
þen most' sche needes knowen hire byheste
Or elles he schal schamen hire at' þe leste 1164

This boke which speke mochel of operaciońs
Touchinge þe *eight and twenty*[1] manciońs [1 *MS* xxviij]
þat' longen to þe mone and such folý
As in our daies nys nat' worþ a flye 1132
ffor holy churche seiþ in *our* bileue
Ne suffreþ noon illusioń vs to greue
And whan þis booke was in remembrsaunce
Anone for ioy he gan to daunce 1136
And to hym self saide príuely
My broþer shal be warisshed hastely
ffor I am siker þat' *þer* bene sciences
By whiche men make dyuers apparences 1140
whiche as þise subtile tregetours pleien
ffor oft' at' feestes haue I herde seyen
That' tregetours wiþ-in an halle large
Han maden come water in a barge. 1144
And in the halle rowe vp and doune [leaf 154, back]
Somtyme haþ semed [come] a grote lyoun
[And sountyme flours spryng as in a mede [Add. MS 5140, leaf 130, back]
Somtyme a vyne/ and grapes whyt and reode] 1148
Somtyme a castel al of lyme *and* stoń
And whan hen liked voide it' anoń
Thus semed it' to euery mannys sight'
Now þan conclude I þus if þat' I myght' 1152
At' Orliaunce some olde felawe finde
þat' had þe moons mancions in mynde
Oiþer magike naturel aboue
He shuld wel make my broþer han his loue 1156
ffor wiþ apparens a man may make
To mannys siȝt þat' alle þe Rokkes blake
Of Bretoyne were ywent' euerechoń
And þat' shippes by þe brinkes myȝt' *commen and* goń 1160
And in such forme enduren a 3ere or twoo
þan were my broþer warshed of his woo
þan moste she nedis knowe hure byhest'
Or ellis he shal shamen hure at' þe lest' 1164

þis boke whiche spak muche of þis *operacions*
Toucheinge þe .xxviiij. Mancions
That longeþ to þe mone *and suche* folye
As in oure daies ne is not worþe a flye 1132
For holy cherche seiþe in owre beleue [leaf 146, back]
Ne suffureþ none illusione vs to greue
And whan þis booke was in remembraunce
Anone for ioye he gan to daunce 1136
And to him self seide príuely
Mi broþer schal be warisched hastely
For .I. am seker þat þere be sciencia
Be whiche men make diuers apparences 1140
Whiche as þe subtile tregitours pleine
For oft att festes herd .I. seine
þat tregetours wiþ in an hal large
Haue maad in come water *and* a barge 1144
And in þe hall' rowe vp *and* doune
Som time haþe semed a grime lyoune
[And som tyme floures spryngiṅ in A mede [Harl. 7333, leaf 84, back, col. 2. Not in Harl. 1758, leaf 152, or Roy. 17 D. xv, leaf 168, back.]
Sum tyme wyne & grapis white & rede]
Som tim a castel al of lyme *and* stone
And whan him liked voide it anone
Thus semed it to euery mannes siht
Nowe þan conclude .I. þus if þat .I. myht 1152
At orlyance some olde felawe finde
þat had þe mones mancions in mynde
Oyþer magik naturel a-boue
He scholde wele mak my broþer haue his loue 1156
For wiþ apparens a man maie make
To mannenes siht þat al þe rokkes blake
Of B[r]teigne were went euerychone
And þat schippes be þe brinke myht comen *and* gone 1160
And in suche forme endure a 3ere or tuo
Then were my broþer wareshed of his wo
Then most sche nedes knowe hire be-hest
Or elles he schamen hire schal att þe leste 1164

¶ What sholde I make / a lenger tale of this
Vn to his brotheres bed / he comen is
And swich confort he yaf hym for to gon
To Orliens / that he vp stirte anon 1168
And on his wey / forthward thanne is he fare
In hope / for to been lissed of his care
¶ Whan they were come / almoost to that Citee
But if it were / a two furlong or thre 1172
A yong clerk romynge by hym self they mette
Which þat in latyn / thriftily hem grette
And after that he seyde a wonder thyng
I knowe quod he / the cause of youre comyng 1176
And er they ferther / any foote wente
He tolde hem / al that was in hire entente
¶ This Briton clerk hym asked of felawes
The whiche þat he had knowe / in olde dawes 1180
And he answerde hym / that they dede were [leaf 132, back]
ffor which / he weep ful ofte many a teere
¶ Doun of his hors / Aurelius lighte anon
And with this Magicien / forth is he gon 1184
Hoom to his hous / and maden hem wel at ese
Hem lakked no vitaille / þat myghte hem plese
So wel arrayed hous / as ther was oon
Aurelius in his lyf / saugh neuere noon 1188
¶ He shewed hym / er he wente to Sopeer
fforestes / Parkes / ful of wilde deer
Ther saugh he hertes / with hir hornes hye
The gretteste / that euere were seyn with eye 1192
He saugh of hem / an hondred slayn with houndes
And somme with Arwes blede / of bittre woundes
¶ He saugh / whan voyded were thise wilde deer
Thise ffauconers / vpon a fair Ryuer 1196
That with hir haukes / han the heron slayn
¶ Tho saugh he knyghtes / iustyng in a playn
And after this / he dide hym swich plesaunce
That he hym shewed / his lady on a daunce 1200

ELLESMERE 348 (6-T. 513)

¶ What sholde I make / a lenger tale of this
Vn to his brotheres bed / he comen is
And swich confort he yaf hym for to gon
To Orliens / that he vp stirte anon 1168
And on his wey forthward / thanne he is fare
In hope / for to been lissed of his care
¶ Whan they were come / almoost to that Citee
But if it were / a two furlong or thre 1172
A yong clerk / romynge by hym self they mette
Which þat in latyn / thriftily hem grette
And after that/ he seyde a wonder thyng
I knowe quod he / the cause of youre comyng 1176
And er they ferther / any foote wente
He tolde hem / al that was in hir entente
¶ This Britoñ clerk hym asked of felawes
The whiche þat he hadde knowe / in olde dawes 1180
And he answerde hym / þat they dede were
ffor which / he weepe ful ofte many a teere
¶ Doun of his hors / Aurelius lighte anon
And with this Magicien / forth he is gon 1184
Hom to his hous / and maden hem wel atese
Hem lakked no vitaille / þat myghte hem plese
So wel arrayed hous / as ther was oon
Aurelius in his lyf / saw neuere noon 1188
¶ He shewed hym / er he wente to soper
fforestes / Parkes / ful of wilde deer
Ther saw he hertes / with hir hornes hye
The gretteste / þat euere were seyn with eye 1192
He say of hem / an hundred slayn with houndes
And somme with arwes blede / of bittre woundes
¶ He saw / whan voyded were thise wilde deer
Thise ffawconers / vp on a fair Ryuer 1196
That with hir hawkes / han the heron slayn
¶ Tho saugh he knyghtes / Iustyng in a playn
And after this / he dide hym this plesaunce
That he hym shewed / his lady on a daunce 1200

HENGWRT 329 (6-T. 513)

What schulde I make a lengere tale of this
Vnto hise brotheris bed he comyn is
And swich confort he ȝaf hym for to goon
To Orlyonys that he vp styrte a-noon 1168
And in his weye forward is he fare
In hope for to been lessede of his care
Whan they were come / almost to that cete
But ȝif it were a two furlong or thre 1172
A ȝong clerk romynge by hym self he mette
Whiche that in latyn thrystily hym grette
And aftyr that he seyde a wondyr thyng
I knowe quod he the cause of ȝoure comyng 1176
And er they ferthere ony foote wente
He told hem al that was in here entente
This Britoun Clerk hym askede of felawys
The whiche hem had knowe of olde dawis 1180
And he answerde hem that they dede were
ffor which he wepte ful ofte manye a teere
Doun of his hors Aurelyus lyȝte a-non
And with this Magicien forth is he gon 1184
Hom to his hous & maade hem wel at eese [leaf 293]
Hem lakkede no vitayle that myghte hem pleese
So weel arayede hous as there was oon
Aurelyus in his lyf saw neuere noon 1188
He shewede hym er he wente to soper
fforestis / parkis ful of wylde deer
There saugh he hertis with here hornys hye
The gretteste that euere were seyn[1] with Iye [1 first eyn]
He saw of hem an hunderede weere slayn with houndis
And some with arwis bledde of bittere wondys
He say whan woyded were the wylde deer
The faucounneris vp-on a fayr reuer 1196
That with here haukys han the heyroun slayn
Tho saugh he knyȝtis slayn in a playn[2] [2 a altered]
And aftyr this he dede hym swich plesaunce
That he hym schewede his lady on a dan[n]ce 1200

CAMBRIDGE 343 (6-T. 513)

What schulde I make a lenger tale of' þis
Vnto his broþer bedde come he is
And such confort he ȝaff' him for to gon
To Orlyaunce þat' he vpstarte anon [leaf 165, back] 1168
And on his way forþward is he fare
In hope to ben y-lissed of' his care /
When þay were come almost' to þat' Cite
But if' it' were a tuo forlong' oþir þre 1172
A ȝong' clerk' romyng' by himself' þey mette
Which þat' in latyn thriftily hem grette
And after þat' he sayde a wonder þing'
I knowe quod he þe cause of' ȝoure comyng' 1176
And er þey forþer any foote went'
he tolde hem alle þat' was in here entent'.
This brytoun clerk' him asked of' felawes
The which þat' he had knowen in olde dawes 1180
And he answerde him þat' þey dede were /
ffor which he wepe ful ofte many a tere
Doun of' his hors Aurelius ligħt anon
And forþ wiþ þis magicien forþ is he gon 1184
home to his hous and made hem wel at ese /
hem lacked no vitayle þat' hem might' plese /
So wel arrayed hous as þer was oon
Aurelius in his lyf' saugh noon 1188
He schewed him er he wente to sopere
fforestes parkes ful of' wilde deere
[there saw he hartes / with hornys ful higħe [MS Arch. Seld. B. 14.]
pasturynge rigħt faire / & merilie 1192
he saw of hem an hundred / sleyn with houndes
and somme with arwis blede / & bitter woundes
he saw when voided were / the wilde dere
these ffaukeners / vppon a faire Rivere] 1196
And how ffaukons han þe heroñ slayne
Then sawe he knigħtes iusten in a playne
And after þis he dide him such plesaunce
That he him schewed his lady in a daunce 1200

What' shuld' I make a lenger tale of þis
Vnto his broþer bedde commen he is
And suche comforte he ȝaue hym forto goñ
To orliaunce þat' he vpstert' anoñ 1168
And on his way forþward is he fare
In hope to bene ylissed of his care
Whan þei were come almost' to þat' cite
But' if it' were a two forlonge or þree 1172
A ȝonge clerk' romyng' by hemself þei mette
Whiche þat' in latyn thriftely hym grette
And aftere þat' he seide a wonder' þinge
I knowe quod he þe cause of ȝoure commynge 1176
And er þei forþer eny foote went'
He tolde hem all þat' was in her entent'
þis bretoyne clerke hym asked of ffelawes
þe whiche þat' he had knowe in olde daies 1180
And he answered hym þat' þei dede were
ffor whiche he wept' ful mony a tere
Doune of' his hors Aurelius liȝt' anōn [leaf 185]
And forþ wiþ þis Magicien is he gōn 1184
Home to his hous and made hem wel at' eese
Ham lackeþ no vitaile þat' hem myȝt' plese
So wel an araied hous as ther was oñ
Aurelius in his lif ne segħ none 1188
He shewed hem ere [þei] went' to sopere
fforestis and parkes ful of wilde dere
[Ther sauhe he hertis / witħ ther hornys hihe [Addit. MS 5140, leaf 191]
The grettest / that evir wer seyne with eye 1192
He sauhe of hem an hundred / slayne wyth houndes
And som witħ arwes / bleede of bytter woundes
He sauhe whanne wyde were the wylde deer
The fauconers vpon' a fayr ryver] 1196
And howe facouns han þe herowne sclayñ
þat' segħ he knyghtes iusten in a playñ
And aftere þis he did hym such plesaunce
þat' he hym shewed his lady in a daunce 1200

What scholde make a longer tale of þis
Vnto his broþer bedde commen he is
And suche comfor[t] he ȝaf him for to gone
To Orliaunce þat vp sterte anone 1168
And on his waie forwarde is he fare
In hope to be lessed of his care
Whan þeie were come almoste to þat Citee
Bot if were a tuo furlonge or þree 1172
A ȝonge clerke romeynge by himselfe þei · mette
Whiche þat in latine þrefteli hem grette
And after þat seide he a wonder þinge
.I. knowe quod he þe cause of ȝoure comynge. 1176
An er þei forþer any foote wente
He tolde hem al þat was in her en-tent
This briton clerke him asked of felawes .
The whiche þat he had knowen in olde dawes 1180
And he anseward him þat þei dede were
For whiche he wepped ful oft mony a tere
Downe of his hors Aurelius liht anone
And furþe wiþ þis Magicien is he gone 1184
Home to his howse and maade hem wele att ese
Hem lakked no vitaile þat hem myht plese
So wele araide hous as þer was one
Aurelius in his lif ne sawe he none 1188
He schewde him ar he went to soper
Forest Parkes ful of wilde dere
[þer sawe he hertes with hornes hyȝe / [Harl 7333, lf 84, bk. col. 2. Not in Harl. 1758, leaf 132, back. In Rep. 17 D xv, leaf 184, back.]
The grettest that euer were se with ye /
He / say of hem An hunderid' slayn' with houndes
And some with Arowes bled' & bitter woundes
He say whan' voydid' were thes wylde der'
þe fauconers vp on' A faire rever] 1196
And how fakons haue þe heron sleine
Than sawe he knyhtes Iusten in a pleine
And after þis he dide him suche plesance
That he him schewde his lady in a daunce 1200

On which hym self / he daunced as hym thoughte
And whan this Maister / þat this Magyk wroughte
Saugh it was tyme / he clapte hise handes two
And farwel / al oure reuel was ago 1204
And yet remoeued they neuere / out of the hous
Whil they saugh / al this sighte merueillous
But in his studie / ther as hise bookes be
They seten stille / and no wight but they thre 1208
¶ To hym / this Maister called his Squier
And seyde hym thus / is redy oure soper
Almoost an houre it is I vndertake
Sith I yow bad / oure soper for to make 1212
Whan that thise worthy men / wenten *with* me
In to my studie / ther as my bookes be
¶ Sire quod this Squier / whan it liketh yow
It is al redy / though ye wol right now 1216
Go we thanne soupe quod he / as for the beste
This amorous folk / som tyme moote han hir reste
¶ At after soper / fille they in tretee
What somme sholde / this Maistres gerdon be 1220
To remoeuen / alle the Rokkes of Britayne
And eek from Gerounde / to the mouth of Sayne
¶ He made it straunge / and swoor / so god hym saue
Lasse than a thousand pound / he wolde nat haue 1224
Ne gladly / for that somme he wolde nat goon
¶ Aurelius / with blisful herte anoon
Answerde thus / fy on a thousand pound
This wyde world / which that men seye is round 1228
¶ I wolde it yeue / if I were lord of it [leaf 132]
This bargayn is ful dryue / for we been knyt
Ye shal be payed / trewely by my trouthe
But looketh now / for no negligence or slouthe 1232
Ye tarie vs heere / no lenger than to morwe
¶ Nay quod this clerk haue heer my feith to borwe
¶ To bedde is goon Aurelius / whan hym leste
And wel ny / al that nyght he hadde his reste 1236

On which hym *self* / he daunced as hym thoughte [leaf 330]
And whan this maistor / þat this magyk wroughte
Saugh it was tyme / he clapte his handes two
And farwel / al our reuel was ago 1204
And yet remoeued they neuere / out of the hous
Whil they sawe / al this sighte merueillous
But in his studie / ther as his bookes be
They sitten stille / and no wight but they thre 1208
¶ To hym this maistor / called his Squyer
And seide hym thus / is redy oure soper
Almoost an houre it is / I vndertake
Sith I yow bad / oure soper for to make 1212
Whan that thise worthy men / wenten *with* me
In to my studie / ther as my bookes be
¶ Sire quod this Squyer / whan it liketh yow
It is al redy / though ye wol right now 1216
Go we thanne soupe quod he / as for the beste
This amorous folk som tyme mote han hir reste
¶ At after soper / fille they in tretee
What somme sholde / this Maistres gerdon be 1220
To remoeuen / alle the Rokkes of Britayne
And eek from Gerounde / to the mouth of Sayne
He made it straunge / and swoor so god hym saue
Lasse than a thousand pound / he wolde nat haue 1224
Ne gladly for that somme / he wolde nat goon
¶ Aurelius / with blisful herte anon
Answerde thus / fy on a thousand pound
This wyde world / which þat men seye is round 1228
I wolde it yeue / if I were lord of it
This bargayn is ful dryue / for we been knyt
Ye shal be payed trewely / by my trouthe
But looketh now / for no negligence or slouthe 1232
Ye tarie vs hoer / no lenger than tomorwe
¶ Nay quod this clerk haue heer my feith to borwe
¶ To bedde is goon Aurelius / whan hym leste
And wel neigh al that nyght/ he hadde his reste 1236

On whiche hym selue daunsede as hym thouȝte
And whanne this Maystyr that this Magik wrouȝt
Saw it was tyme he clapte hise handis two
And farweel al oure reuel was a go 1204
And remoũnede they neuere out of the hous
Whil they seye al the syght merueilious
But in hise stodie there as hise bokys be
They seetyn stille & no whit but they thre 1208
To hym his maystir callede his squyer
And seyde thus is redy oure [1]soper [1 so altered]
Almost an hour it is I vndyrtake
Sythe I ȝow bad oure *soper* for to make 1212
Whan that these worthi men wentyn *with* me
In-to myne stodye there as *myynne bokis* be
Syre quod this *squyer* whan that it lykyth ȝow
It is al redy thow ȝe wele rygh now 1216
Go we thanne suppe as for the beste
These amerouse folk sumtyme mote han reste
At aftyr super felle they in tr-tee
What *summe* schulde *this* maysteris gerdoun bee 1220
To remeuyn alle the rokkis of bretayne
And ek *from* Gerounde to the mount of Sayne [2 first stroke]
He made it straung[2] & swor so god hym sane [leaf 228, back]
Lasse than a thousent pound wolde he nat haue 1224
Ne gladli[3] for that *summe* wolde he nat goon [3 i later]
Aurelyus *with* blysful herte a-noon
Answerde thus fy on a thousent pound
This wide world which that men seyn is round 1228
I wolde it ȝeue ȝif I weere lord of it
This bargayn is ful drewyn for we been knyt
ȝe schal been payed trewely be myn trouthe
But lokyth now for no recligence ne slouthe 1232
ȝe tarye vs no lengere than to morwe
Nay quod this clerk / here myn feyth to borwe
To bedde is goon Aurelius whan *hym* leste
And wel nygh al that nyght he hadde his reste 1236

On which himself he daunced as him þoughtˡ
And whan þis mayster þatˡ þis magique wroughtˡ
Sawhˡ itˡ was tyme to clappe his hondes tuo
And fare wel al oure reuel is y-do 1204
And ȝit/ remewe þey neuer outˡ ofˡ þis hous /
Whiles þey sawe al þis sighˡ merueylous
Butˡ in his study þer as his bookes be
þey saten stille and no wighˡ butˡ þey þre 1208
To him his mayster called þanne a squiere
And seyde him þus is redy oure sopere [leaf 166]
Almostˡ an hour itˡ is I vndertake
Seþyns I ȝou bad oure souper to make 1212
When þatˡ þis worþy men wenten with me
vnto my study þer as my bokes be
Sire quod this squyer when itˡ likeþ ȝou
Itˡ is al redy þey ȝe wolen righˡ now / 1216
Go we þen soupe quod he and for þe beste /
These auerous folkˡ som tyme mote haue reste
And after souper felle þey in trete
Whatˡ somme schulde þis maystres guerdoñ be / 1220
Te remewe alle þe rokkes ofˡ Brytaigne
And eekˡ fro Geroun to þe mouþ ofˡ Sayne
he made itˡ straunge / and swore so god him saue
lasse þan a þousand pound he nolde nouȝtˡ haue 1224
Ne gladly for þatˡ somme ne wolde he gon
Aurelius wiþ blisful herte anon
Answerde þus fy on a þousand pound
þis wyde worlde þatˡ men seyn is round 1228
þatˡ wolde I ȝiue ifˡ I were lord ofˡ itˡ
This bargayn is ful dryue for we be knyt /
ȝe schulle be payed trewely by my trouþe
Butˡ lokeþ now for no necligence or slouþe 1232
ȝe tary vs heere no lenger þan to morwe
Nay quod þis clerkˡ haue heer my trouþe to borwe
To bedde is gon aurelius whan him liste
And wel neigh al þatˡ nighˡ he hadde his reste 1236

On whichˡ him self daunsed as hym þouȝtˡ
And whan þis maistere þatˡ þis magike wrouȝtˡ
Seghˡ itˡ was tyme and clapped his hondys twoo
A fare wele al oure reuel is ydoo 1204
Butˡ ȝitˡ remeue þei neuere outˡ of þis hous
whiles þei seghe al þis siȝtˡ merveilous
Butˡ in his stody þere as his bokes be
þei sitten stille and no wiȝtˡ butˡ þei þre 1208
To him þis maastere called þan a sqwiere
And seide him þus is itˡ redy oure sopere
Almostˡ an houre itˡ is I vndertake
Siþens I ȝou bad oure sopere to make 1212
Whan þatˡ þise worþi men wenten with me
Vnto my stody þer as my bokes be
Sirˡ quod þis squiere whan itˡ likeþ ȝou.
Itˡ is al redy þouȝe ȝe will riȝtˡ nowe 1216
Go we þan soupe quod he & for þe bestˡ
þise Amerous folkˡ somtyme mote haue restˡ
And after sopere fille þei in trete
Whatˡ somme shulde þis maisters guerdoñ be 1220
To rem[u]e alle þe Rokkes of breteyne
And eke from geroñ to þe mouþe of Seyn
He made itˡ straunge & swore so god hym saue
Lasse þan a þousand pounde he nolde notˡ haue 1224
Ne gladly for þatˡ somme he nold notˡ gooñ [leaf 185, back]
Aurelius wiþ blisful hertˡ anoñ
Answered þus . fie on a thousand pounde
This wide worldˡ þatˡ men seyn is rounde 1228
þatˡ wold I ȝeue if I were lordˡ of itˡ
This bargayn is ful drive for we bene knytˡ
ȝe shullen be paide trewly be my trouþe
Butˡ lokeþ nowe for no negligence ne slouþe 1232
ȝe tary vs here no lenger þan to morowe
Nay quod this clerke haue here my trouþe to borowe
To bedde is gone Aurelius whan hym listˡ
And welnygh al þatˡ nyȝtˡ he had his restˡ 1236

On whiche him self he daunced as him þouht
And whan þis maister þat þis magik wrouht
Sawe it was time he clapped his hondes two
And fare wele al oure reuel is do 1204
And ȝitte remewe þei neuere oute of þis house
Whiles þei sawe al þis siht meruelouse
Bot in his stodye þere as his bokes be
The[i] satten stil *and* no whight bot þei þre 1208
To him þis maister called þan a swyere
And seide him þus is redi oure sopere
Al most an houre it is .I. vndertake
Seþens .I. ȝowe badde oure soper to make 1212
When þat þis worþi men wenten wiþ me
Vnto my stode þer as my bokes be
Sire quod þis Swye[r] whan it lykeþ ȝoue
It is al rede þouhe ȝe wolde riht nowe 1216
Go we þan to soupe quod he and for þe best
þes auerous folke sum time mot haue rest
And after soper fel þei in trete
What somme schold þis maister guerdone be 1220
To remoue al þe rokkes of bretaigne
And eke fro geroun to þe mouþe of seine
He maade it straunge . *and* swore so god him saue
Lesse þan a þousand pounde he nolde not haue 1224
Ne gladly for þe somme ne wolde he gone [leaf 147, back]
Aurelius wiþ blisful herte anone
Onsewarde þus fy on a þousand pounde
This wide werlde þat men seine is rounde 1228
That wold .I. ȝeue if .I. were lorde of it
This Bargeyne is ful dreue for we bue knyt
ȝe schollene be paide treuly be my trouþe
Bot lokeþ nowe for no necligens or sleuþe 1232
ȝe tary vs here no longer þan to morwe
Nay quod þis clerke haue here my trouþe to borwe
To bed is gone Aurelius whan him luste
And wel nyhe al þat nyht he had his ruste 1236

515 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Ellesmere MS.**

What for his labour / and his hope of blisse
His woful herte / of penaunce hadde a lisse
¶ Vpon the morwe / whan þat it was day
To Britaigne / tooke they the righte way 1240
Aurelius / and this Magicien bisyde
And been descended / ther they wolde abyde
And this was / as thise bookes me remembre
The colde / frosty seson of Decembre 1244
Phebus wax old / and hewed lyk laton
That in his hoote declynacion
Shoon as the burned gold / with stremes brighte
But now in Capricorn / adoun he lighte 1248
Where as he shoon ful pale / I dar wel seyn
The bittre frostes / with the sleet and reyn
Destroyed hath the grene / in euery yerd
Ianus sit by the fyr / with double berd ¶ Ianus biceps
And drynketh / of his bugle horn the wyn
Biforn hym / stant brawen / of the tusked swyn
And Nowel / crieth euery lusty man
¶ Aurelius / in al that euere he kan 1256
Dooth to his Maister / chiere and reuerence
And preyeth hym / to doon his diligence
To bryngen hym / out of his peynes smerte
Or with a swerd / þat he wolde slitte his herte 1260
¶ This subtil clerk swich routhe had of this man
That nyght and day / he spedde hym þat he kan
To wayten a tyme / of his conclusion
This is to seye / to maken illusion 1264
By swich a apparence or Iogelrye
I ne kan no termes / of Astrologye
That she and euery wight sholde wene *and* seye
That of Britaigne / the Rokkes were aweye 1268
Or ellis / they were sonken vnder grounde
So atte laste / he hath his tyme yfounde
To maken hise Iapes / and his wrecchednesse
Of swich / a supersticious cursednesse 1272.

ELLESMERE 350 (6-T. 515)

515 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Hengwrt MS.**

What for his labour / and his hope of blisse
His woful herte / of penaunce hadde a lisse
¶ Vp on the morwe / whan þat it was day
To Britayne / tooke they the righte way 1240
[[1]Aur]elius / and this Magicien bisyde [[1] *Rats.* leaf 100, back]
And been descended / ther they wolde abyde
And this was / as thise bookes me remembre
The colde / frosty seson of decembre 1244
¶ Phebus wax old / and hewed lyk laton
That in his hote declynacion
Shoon as the burned gold / *with* stremys brighte
But now in Capricorn / adoun he lighte 1248
Where as he shoon ful pale / I dar wel seyn
The bittre frostes / with the sleet and reyn
Destruyed hath the grene / in euery yerd
Ianus sit by the fyr / with double berd ¶ Ianus biceps.
And drynketh / of his bugle horn the wyn
Biforn hym stant brawen / of the tusked swyn
And Nowel / crieth euery lusty man
¶ Aurelius / al þat euere he kan 1256
Dooth to this maister / cheere & reuerence
And preyeth hym / to doon his diligence.
To bryngen hym / out of his peynes smerte
Or with a swerd / þat he wolde slytte his herte 1260
¶ This subtil clerk swich routhe hadde of this man
That nyght and day / he spedde hym that he kan
To wayten a tyme / of his conclusion
This is to seyn / to make illusion 1264
By swich an apparence / or Iogelrye
I ne kan / *no termes* of Astrologye
That she and euery wight sholde wene and seye
That of Britayne / the Rokkes were aweye 1268
Or ellis / were sonken vnder grounde
So at the laste / he hath his tyme yfounde
To maken his Iapes / and his wrecchednesse
Of swich / a supersticious cursednesse 1272

HENGWRT 331 (6-T. 515)

515 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. **Cambridge MS.**

What for his labour & his hope of blys
His woful herte of penaunce hadde a lys
Vp on the morwe whan *that it* was day
To bryteyne toke they the ryȝte way 1240
Aurelyus & the Magicyoun by syde
And been descendit there they wele vnbyde
And this was as the bokys me remembre
The colde frosty sesoun of decembre[1] [[1] *c corrected*] 1244
Phebus wex old & hewid lyk latoun
That in his hoote declynacioun
Schon as the burnet gold with streemys bryȝte
But now in Caprycorn adoun he lyghte 1248
Wheere as he schon ful pale I dar weel seyn
The bittere frostis with the sleet & reyn
Distroyed hat the grene & euery ȝerd[2] [[2] *r altered*]
Ianus sit by the fyr *with* double berd 1252
And drynkyth of hyse bugle horn the wyn
By-forn hym stant braun / of the tuskyd swyn
An Nowel syngyth / eueuery lusty man
Aurelius in al that euere he can 1256
Doth to his maystyr chier & reuerence
And preyeth hym to don his dilygence
To bryngyn hym out of hise peynys smerte
Or with a swerd that he wolde slytte his herte 1260
This subtyl clerk swych routhe hadde of this man [leaf 294]
That nygh[t] & day he spedde hym as he kan
To waytyn a tyme of his conclusioun
That is to seyne to makyn illusioun 1264
By swich an apparens or iogilrye
I ne can no termys of astrologie
That sche & euery wygh[t] schulde wene & seye
That of Brytayne the rokkys were a-weye 1268
Or ellys they were sunkyn vndyr grounde
So at the laste he hath his tyme I-founde
To make hise Iapis & hise wrechedenesse
Of swich a supersticious cursedenesse 1272

CAMBRIDGE 345 (6-T. 515)

That' for his labour and for his hope of' blisse
his woful herte of' penaunce hadde a lisse
vpon þis morwe when þat' it' was day
To Britaigne toke þay þe righte way 1240
Aurelius and *þis* magicien besyde
And ben descendid þer þey woln abyde
And þis was as þe bokes me remembre
þe colde frosty sesoun of' Decembre 1244
Phebus wax olde and hewed lik' latoun
That in his hoote declinacioñ [leaf 166, back]
Schon as þe burnyd gold wiþ stremes brigħt'
But now in Scorpioñ a doun he ligħt' 1248
Wher as he schon ful pale I dar wel sayn
The bitter frostes wiþ þe slete and rayn
Destroyed haþ þe grene in euery ȝerde /
Ianus sit' by þe furye wiþ double berde 1252
And drynkeþ of' his bugle horn þe wyn
Biforn him stant' þe braun of' tuxed swyn
And a nowel cryeþ euery lusty man
Aurelius in al þat euer he can 1256
Doþ to his maister cheere and reuerence
And preyeþ him to don his diligence
To bryngen him out' of' his peynes smerte
Or wiþ a swerd þat' he wolde slitte his herte 1260
þat subtil clerk' which þat' rouþe hadde of' þis man
þat' nigħt' and day he him spedde þat' he ne lan
To wayte a tyme of' his conclusioñ
This is to say to make illusioun 1264
I ne can no termes of' astrologie / 1266
By which an apparence of' Iogellerie / 1265
That' sche and euery wigħt' scholde wene and seye
þat' of' Britaigne þe rokkes were aweye 1268
Oþer elles þey were sonken vnder grounde
So atte laste whan þat' he his tyme fonde
To make his Iapes and his wrecchednes
Of' which a supersticious cursednesse 1272

þat' for his laboure and for his hope of blisse
His wooful herte of penaunce had a lisse
Vpon þis morowe whan þat' it' was day
To breteigne toke þei þe right' way 1240
Aurelius and þis magicien be side
And bene descended *þer* þei willen abide
And þis was as þe bokes me remembre
þe colde frosty seson of decembre 1244
Phebus wexe olde and hwed like latoñ
That' in his hote declinaciōn
Shoone as þe byrned cold' *with* stremes briȝt'
But' nowe in scorpion a-doune he liȝt' 1248
Where as he shone ful pale I dar wel seyn
þe bitter' frostes *with* þe sclete *and* reyn
Destroied haþ þe grene in euery ȝerde
Ianus sitte by þe fuyr *with* double berde 1252
And drynkeþ of his bugle horn þe wyne
Byforn hym stant' þe brawne of þe tusked swyne
And a nowell crieþ euery lusty man
Aurelius in al þat' euere he can. 1256
Doth to his maister' chere *and* reuerence
And preieþ him to doñ his diligence
To bringgen him out' of his peynes smerte
Oiþere wiþ a swerde þat' he wold sclitte his herte 1260
That' subtile clerk' which þat' rouþe had of *þis* man [leaf 186]
þat' nyght' and day he him spedde þat' he ne lan
To waite a tyme of his conclusioñ
This to say to make illusioñ 1264
I ne can no termes of Astrologie 1266
By whiche an apparence of Iogelrie 1265
þat' she and euery wiȝt' shuld wene *and* seie
That' of Breteyn þe rokkes bene away 1268
Oiþere ellis þei were sonken vnder grounde
So at' þe last' whan he his tyme founde
To make his iapes and his wrecchednesse
Of which a supersticious cursednesse 1272

That for his laboure *and* for his hope of blisse
His woful herte of penance hadde a lisse
Vpon þis mo[r]we whan þat it was daie
To bretaine toke þei þe riht weie 1240
Aurelius *and* þis magicien be side
And buene descendit þere þei wilne a-bide
And þis was as þe bokes me remembre
The colde frosty seson of decembre 1244
Phebus waxede olde *and* hewed ylike latoun
þat in his hote declinacioun
Schone as þe burnyd gold wiþ stremes briht
Bot nowe in scorpion a-doune he liht 1248
Where as he schone ful pale .I. dare wel seien
The bitter frostes wiþ slete *and* reine
Destruyed haþ ȝe grene in euery ȝerde
Ianus sit be fire wiþ double berde 1252
And drinkeþ of his bugle horne þe wyne.
Be-forne him stant þe braune of þe twext swyne
And a nouel crieþ euery lusti man
Aurelius in al þat euere he can. 1256
Doþe his maister chier *and* reuerence
And preyeþ him to done his diligence
To bringen him oute of his peines smerte
Oþer wiþ a swerde þat he wold slitt his herte 1260
That subtille clerk whiche þat reuþe hadde on þis man
þat nyht *and* daie he him spedde þat he ne lan
To waite a time of his conclusione
þis is to seie to make illucione 1264
.I. ne can no termes of astrologie 1266
Be whiche an apparens of Iogellery 1265
That sche *and* euery wight schold wene *and* seie [leaf 146]
þat of Bretaigne þe rokkes were aweie 1268
Or elles þei were sonken vnder grounde
So att þe last whan that he his time founde
To make his Iapes *and* his wrechednesse
Of whiche a supersticious cursedenesse 1272

Hise tables tolletanes / forth he brought
ffull wel corrected / ne ther lakked nought
Neither his collect ne hise expans yeeris
Ne hise rootes / ne hise othere geeris 1276
As been his centris / and hise Argumentz [leaf 193, back]
And hise proporcionales conuenientz
ffor hise equacions / in every thyng
And by his .8. speere in his wirkyng 1280
He knew ful wel / how fer Alnath was shoue ¶ Alnath dicitur prima stellaria arietis.
ffro the heed / of thilke fixe Aries aboue
That in the .9. speere considered is ¶ In nona spera ♃
ffull subtilly / he hadde kalkuled al this 1284
¶ Whan he hadde founde / his firste mansioun
He knew the remenaunt by proporcioun
And knew the arisyng of his moone weel
And in whos face / and terme and euerydeel 1288
And knew ful weel / the moones mansioun
Acordaunt to his operacioun
And knew also / hise othere obseruances
ffor swiche illusions / and swiche meschances 1292
As hethen folk / vseden in thilke dayes
ffor which / no lenger maked he delayes
But thurgh his magik / for a wyke or tweye
It semed / that alle the Rokkes were aweye 1296
¶ Aurelius / which pat yet despeired is
Wher he shal han his loue / or fare amys
Awaiteth nyght and day / on this myracle
And whan he knew / pat ther was noon obstacle 1300
That voyded were / thise Rokkes euerychon
Doun / to hise Maistres feet he fil anon
And seyde / I woful wrecche Aurelius
Thanke yow lord / and lady myn Venus 1304
That me han holpen / fro my cares colde
And to the temple / his wey forth hath he holde
Whers as he knew / he sholde his lady see
And whan he saugh his tyme / anon right hee 1308

His tables tolletanes / forth he broght
ffull wel corrected / ne ther lakked noght
Neither his collect ne his expans yeris
Ne hise rootes / ne hise othere geris 1276
As been his centris / and hise argumentz
And hiss proporcionels conuenientz
ffor hise equacions / in euery thyng
And by his .8. speere / in his wirkyng 1280
He knew ful wel / how fer Alnath was shoue [leaf 161]
ffro the heed / of thilke fixe Aries aboue
That in the .9. speere / considered is
ffull subtilly / he kalkuled al this 1284
¶ Whan he hadde founde / his firste mansioñ
He knew the remenaunt by proporcioñ
And knew the arisyng of his Moone wel
And in whos face / and terme / and euery del 1288
And knew ful wel / the Moones mansioñ
Acordaunt / to his operacioñ
And knew also / hise othere obseruances
ffor swiche illusions / and swiche meschances 1292
As hethen folk vseden / in thilke dayes
ffor which no lenger / maked he delayes
But thurgh his magyk for a wyke or tweye
It semed/ that alle the Rokkes were aweye 1296
¶ Aurelius / which pat yet despeired is
Wher he shal han his loue / or fare amys
Awaiteth nyght and day / on this myracle
And whan he knew / that ther was noon obstacle 1300
That voyded were / thise Rokkes euerichon
Doun to his maistres feet he fil anon
And seyde / I woful wrecche Aurelius
Thonke yow lord / and lady myn Venus 1304
That me han holpen / fro my cares colde
And to the temple / his wey forth hath he holde
Wher as he knew / he sholde his lady se
And whan he saw his tyme / anon right he 1308

Hise tablis colletanes / forth he brouste
ffull weel correctid / ne there lakkede nough[t]
Neythir his collect / ne his expans yeeris
Ne hise rotis ne hise othere geris 1276
As been hise sentris & hise argumentis
And hise proporciounnys conuenyentis
ffor hise equatiou[n]s / in euery thyng
And by his .8^e. speere / in his werkyng 1280
He knew ful weel / hu fer Alnath was schoue
ffro the hed of thilke[1] / fixe aries a-boue [1 first thilke]
That in the nynte speere considered is
ffull subtily he calkolid al this 1284
Whan he hadde founde his fyrste mancious
He knew the remenaunt / by proporcyoun
And knew tharysyng of the moons weel
And in whos face & terme eueridel 1288
And knew ful weel the monys mancious
A-cordaunt to his operacioun
And knew also hise othere obscruaunces
ffor swyche illusiounys & swyche myschaunces 1292
As hethene folk vsedyn / in thilke dayis
ffor which no lengere makyth he delayis
But thour his magik for a wyke or tweye
It semede *pat* alle the rokkys were awcye 1296
¶ Aureiyus which that yit dispeyred is
Where he schal han his loue / or fare a mys
Awaytht nygh[t] & day on this myrakele [leaf 294, back]
And whan he knew pat there was noon obstakele 1300
That weydede weere the rokkys euerychon
Doun to his mayster feet he fel a-noon
And seyde I woful wrecche aurelyus
Thanke I[2] yow lord & lady myn Venus [2 I yo corrected] 1304
That me han holpys of myne caris colde
And to the temple his weye forth hath helde
Where as he knew he schulde his lady see
And whan he saw his tyme a-noon ryght he 1308

his tables colletanes forþ he brought
ful wel corrected ne þer lakked nouȝt/
Ne his collectes ne his expans feres
Ne his rotes ne his oþer geres / 1276
As ben his centrys and his argumentz
And his proporcions conuenientz
for his equacions in euery þing
And by his viij spere in his werkynge 1280
he knew how fer Alnaþe was y-schoue
fro þe hede of þilke fixe aries aboue [leaf 167]
That in þe ix^e spere considered is
ful subtilly he calkeþ al þis / 1284
And whan he hadde founde his firste mansion
he knewe þe remenaunt by proporcion
And knewe þe arisynge of/ þe mone wel
And in whos face and terme euery del 1288
And knew ful wel þe moones mansion
acordaⁿt to his operacion
And knew also his oþer obseruaunces /
for suche illusions and suche meschaunces / 1292
As hepin folk vsed þilke dayes
for whiche no lenger maked he delayes
But þough his magike for a wike or tweye /
It semed as alle þe rokkes were aweye 1296
Aurelyus which þat dispeyred is
Wheþer he schal han his loue or fare amys
Awayteþ nyght and day of þis myracle /
And whan he knewe þat þer was non obstacle 1300
þat voyded were þise rokkes euerychon
Doun to þis maistres feet he felle anon
And seyde I woful wrecche aurelius
þanke ȝou lord and lady myn venus 1304
That me han holpe fro my cares colde /
And to þe temple forþ his way haþ holde
Where he knewe he scholde his lady se
And whan he saugh his tyme anon right he 1308

CORPUS 367 (6-T. 516)

His tables colletanes forþ he brouȝt
ful wel corrected for þer lacked nouȝt
Ne his collectis ne his expans feres
Ne his rotes ne his oþer geres 1276
As bene his Centrys *and* his argumentz
And his *proporcions* conuenientz
ffor his equacions and euery þinge
And by his viiij spere in his wirkinge 1280
He knewe howe fer alnaþe was yshoue
ffrom þe hede of þilk fixe arisþ aboue
þat in þe *ninthe* [1] spere considered is [1 MS ix]
ful subtily he cal[cu]leþ al þis 1284
And whan he had founde his first mancion
He knewe þe remy*nau*nte by *proporcion*
And knewe þe arising of þe mone welt
And in whoos face and terme euery delt 1288
And knewe ful wel þe monys mancion
Accordant to his operacion
And knewe also his oþer obseruaunces
ffor such illusions and such meschaunces 1292
As hepen folk vsed þilk daies
ffor whicht no longer maked he delaies
But þorgh his magike for a weke or tway
It semed as al the Rockes were away 1296
Aurelius which þat despeired is [leaf 156, back]
whedere he shal han his loue or fare amys
Awaiteþ nyȝt and day of þis myracle
And whan he knewe þer was noñ obstacle 1300
þat voiden were þise rokkes euerechoñ
Doune to þis maistres fete he fille anoñ
And seide I woful wreche Aurelius
Thanke ȝou lorde and lady myne Venus 1304
That me han hulpe from my carys cold
And to þe temple forþ his way haþ holdt
Where he knewe he shuldt his lady se
And whan he segh his tyme anon riȝt he 1308

PETWORTH 392 (6-T. 516)

His tables colletanes forþ he brouht
Ful wele corrected for þere lakked nouht
Ne his collectes ne his expans ȝeres
Ne his rotes ne his opere geres 1276
As biene is centres *and* his argumentez
And his *proporcione* conuenientez
For his equacions in euery þinge
And be his .viij. spere in his wirkinge 1280
He knewe howe fere alnaþe was. yschoue
From þe heued of þilke fix aries aboue
þat in þe .ix. spere consideɼd is
Ful subtilli he calleþ al þis 1284
And whan he had fonde his first *mancion*
He knewe þe remenant be *proporcion*
And knewe þe arisenige of þe mone wele
And *in* whos face *and* terme euery dele 1288
And knewe ful wele þe mones mansion
Accordant to his *operacion*
And k[n]ewe al so his *oper* obseruaunces
For suche illusions *and* suche meschaunces 1292
As eyþen folke vside þilke daies
For whiche no longer Maked he delaies
Bott þoruhe his magik for a woke or tweie
It semede þat al þe rokkes were a waie 1296
Aurelius whiche þat despayred is
Weþer he schal haue his or fare amys
Awaiteþ nyht *and* daie of þis miracle
And whan he knewe þer was none obstacle 1300
þat voided were þes rokkes euerychon
Doune to his maistres fete he fel a none
And seide .I. wooful wriche Aurelius
Thank ȝowe lord *and* lady myne Venus 1304
That me haue holpe fro my .Cares colde
And to þe temple forþe his weie haþe holde
Where ke knewe he scholde his lady se
And whan he sawhe his time anone riht he 1308

LANSDOWNE 367 (6-T. 516)

With dredful herte / and with ful humble cheere
Saluwed hath / his souereyn lady deere
My righte lady / quod this woful man
Whom I moost drede and loue as I best kan 1312
And lothest were / of al this world displese
Nere it þat I for yow / haue swich disese
That I moste dyen heere / at youre foot anon
Noght wolde I telle / how me is wo bigon 1316
But certes / outher moste I dye or pleyne
Ye sle me giltles / for verray peyne
But of my deeth / thogh þat ye haue no routhe
Auyseth yow / er þat ye breke youre trouthe 1320
Repenteth yow / for thilke god aboue
Er ye me sleen / by cause þat I yow loue
ffor madame / wel ye woot what ye han hight
Nat þat I chalange / any thyng of right 1324
Of yow my souereyn lady / but youre grace [leaf 134]
But in a gardyn yond / at swich a place
Ye woot right wel / what ye bihighten me
And in myn hand / youre trouthe plighten ye 1328
To loue me best god woot ye seyde so
Al be / þat I vnworthy be therto
Madame I speke it / for the honour of yow
Moore than to saue / myn hertes lyf right now 1332
I haue do so / as ye comanded me
And if ye vouche sauf / ye may go see
Dooth as yow list haue youre biheste in mynde
ffor quyk or deed / right there ye shal me fynde 1336
In yow lith al / to do me lyue or deye
But wel I woot the Rokkes been aweye
¶ He taketh his leue / and she astonied stood
In al hir face / nas a drope of blood 1340
She wende neuere / han come in swich a trappe
Allas quod she / þat euere this sholde happe
ffor wende I neuere / by possibilitee
That swich a Monstre / or merueille myghte be 1344

With dredful herte / and with ful humble cheere
Salued hath / his souerayn lady deere
¶ My righte lady / quod this woful man
Whom I moost drede / and loue as I best kan 1312
And lothest were / of al this world displese
Nere it þat I for yow haue swich disese
That I moste dyen heer/ at youre foot anon
Noght wolde I telle yow / how me is wo bigon 1316
But certes / outher moste I dye / or pleyne
Ye sleen me giltless / for verray peyne
But of my deeth / thogh þat ye haue no routhe
Auyseth yow / er that ye breke your trouthe 1320
[¶ Repen]teth yow / for thilke god aboue [¶ *Rate.* leaf 161, back]
Er ye me sleen / by cause that I yow loue /
ffor madame / wel ye woot what ye han highte
Nat þat I chalange / any thyng of right 1324
Of yow my souereyn lady / but youre *grace*
But in a gardyn yond / at swich a place
Ye woot right wel / what ye bihighten me
And in myn hand / your trouthe plighten ye 1328
To loue me best god woot ye seyden so
Al be / þat I vnworthy am ther to
Madame I speke it / for the honour of yow
Moore than to saue / myn hertes lyf right now 1332
I haue don so / as ye comaunded me
And if ye vouche sauf / ye may go se
Dooth as yow liste haue youre biheste in mynde
ffor quyk/ or deed / right ther ye shal me fynde 1336
In yow lyth al / to do me lyue or deye
But wel I woot the Rokkes been aweye
¶ He taketh his leue / and she astoned stood
In al hir face / nas a drope of blood 1340
She wende neuere haue come / in swich a trappe
Allas quod she / þat euere this sholde happe
ffor wende I neuere / by possibilitee
That swich a Monstre / or merueille myghte be 1344

With dredful herte & with humble cheere
Saluyth hath his soureeyn lady deere
¶ Myn ryghte lady quod this woful man
Whom I most dreede & loue as I best can 1312
And lothest weere of al this world displease
Neere it þat I for 3ow / haue swich disese
That I muste deyen here at 3oure fot a-non
Nat wolde I telle how me is wo bygoon 1316
But sertys othir muste I deye or pleyne
3e sle me giltles for veray peyne
But of myn deth thow 3e han no routhe
A-vyseth 3ow er than 3e breke 3oure trouthe 1320
repente 3ow for thilke god a-boue
Er 3e me sle by cause that I 3ow loue
ffor madame weel 3e wot what 3e han hyȝt
Nat that I chalange ony thyng of ryght 1324
Of 3ow myn soureeyn lady but 3oure grace
But in a gardyn / 3ond in swich a place
3e woot ryȝt weel what 3e be-hyghtyn me
And in myn hand 3oure trouthe plyghte 3e 1328
To loue me god wot 3e seyde so
Al be that I vnworthi am therto
Madame I speke it for the honour of 3ow
Moore than to saue myn hertys lyf ryȝt now 1332
I haue don so as 3e comaundede me
And 3if 3e vouche saf 3e may go se
Doth as 3ow lyste hauyth 3oure heste in mynde
ffor quyk or ded ryght[t] there 3e schul me fynde 1336
In 3ow lyth al to do me lyue or deye [leaf 220]
But weel I wot the rolkis been a-weye
He takyth his leue & sche a-stonyd stod
In al hire face nas a drope of blood 1340
Sche wenede neuere / haue come in swich a trappe
Allas quod sche that euere this schulde happe
ffor wende I neuere by possibilite
That swich a monstre or merueyle myghte be 1344

Wiþ dredful herte and humble chere /
Salued haþ his souereyn lady deere /
My rightful lady *quod* þis woful man
Whom I most^{e} drede and loue as I best^{e} kan 1312
And lo|pest were of$^{}$ all^{e} þis world displese /
Nere it$^{}$ þat$^{}$ I for þou haue suche disese
That$^{}$ I moste dye her$^{}$ at$^{}$ þour foot$^{}$ anon
But$^{}$ not$^{}$ wolde I telle how me is wo bygon 1316
But$^{}$ certes eyþer most^{e} I deye or pleyne /
[leaf 167, back]
3e sleen me gilteles for verrey peyne /
But$^{}$ of$^{}$ my deþ þough$^{}$ 3e haue no roupe
Auyse|þ 3ou er$^{}$ þat$^{}$ 3e lese 3our troupe 1320
Repente|þ 3ou for þilke god aboue /
Or 3e me sleen by cause þat$^{}$ I 3ou loue$^{}$
ffor ma dame wel 3e wot$^{}$ þat$^{}$ 3e han highr$^{}$
Nought$^{}$/ þat$^{}$ I chalenge eny þing$^{}$ of$^{}$ right$^{}$ 1324
Of$^{}$ 3ou soureyne lady but$^{}$ 3oure grace
But$^{}$ in a gardyn 3onde at$^{}$ such a place
3e wot$^{}$ right$^{}$ wel þat$^{}$ 3e behighte me
And in myn hande my troupe plighte me 1328
To loue me best$^{}$ god wot$^{}$ 3e sayde so
Al be þat$^{}$ I vnworþy am perto
Madame I speke it *for* þe honour of$^{}$ 3ow
More þen to saue myn hertes lyf$^{}$ right$^{}$ now / 1332
I haue don so as 3e haue *com*manded me
And if$^{}$ 3e vouche sauf$^{}$ 3e may go se /
And as 3ou luste haue$^{}$ þ 3oure byheste in myn$^{}$de
ffor quyk$^{}$ or deed right$^{}$ þus 3e schulle me fynde 1336
In 3ow lif$^{}$ al to do me lyue or deye
But$^{}$ wel I wot$^{}$ þe rokkes ben aweye /
he took$^{}$ his leue and sche astoned stood
In alle hir face þer$^{}$ nas a drop of$^{}$ blood 1340
Sche wende neuer han comyn in such a trappe
Alas quod sche þat$^{}$ þis euer schulde happe
ffor wende I neuer by possibilite
þat$^{}$ such a muster or such a merualle schulde be 1344

With dredful herte and humble chere
Salwed haþ his soureyn lady dere
My rigtful lady quod$^{}$ þis wooful man .
Whom I most^{e} drede and loue as I best^{e} can . 1312
And lo|pest$^{}$ were of al þis world$^{}$ displese
Nere it$^{}$ þat$^{}$ I for 3ou haue suche disese
That$^{}$ I most^{e} dye here at$^{}$ 3oure fote anon
¶ But$^{}$ not$^{}$ wolde I telle howe me is woo bygon 1316
But$^{}$ certes eiþer most^{e} I deye or pleien ·
3e slee me giltelees for verrey peyne
But$^{}$ of my deth$^{}$ þouȝe ȝe haue no roupe
Avise 3ou er$^{}$ þat$^{}$ 3e lese 3oure troupe 1320
Repente|þ 3ou for þilke god aboue
Er 3e me sleen by cause þat$^{}$ I 3ou loue
ffor madame wel 3e wote$^{}$ þat 3e han$^{}$ hig$^{}$t
Not$^{}$ þat$^{}$ I chalence eny þing$^{}$ of$^{}$ rig$^{}$t 1324
Of 3ou soureyn lady but$^{}$ 3our$^{}$ grace
But$^{}$ in a gardyne 3onde in such a place
3e wote rig$^{}$t wel þat$^{}$ 3e bihote me
And in myn honde 3oure troupe bli$^{}$t 3e 1328
To loue me best$^{}$ god wote 3e saide so
Al be þat$^{}$ I vnworþi am perto .
Madame I seie it$^{}$ for þe honure of 3ou ·
More þan to saue myn hertes lif rig$^{}$t nowe . 1332
I haue done as 3e comanded me
[leaf 167]
And if 3e vouchesauf 3e may go see
And as 3ou lust$^{}$ haue þ3oure biheste in myn$^{}$de
ffor qwikke or dede rig$^{}$t þus 3e shullen me finde 1336
In 3ou lif$^{}$ al$^{}$ to do me lyve or deye
But$^{}$ wel I wote þe rockes bene aweye
He toke his leue and she astonyed stode
In al her face þer$^{}$ nas on drope of$^{}$ blood 1340
She wonde neuere han *com*men in such a trappe
Alas *quod* she þat$^{}$ this euere shuld$^{}$ happe
ffor wende I neuere by possibilite
þat$^{}$ such a meschaunce shuld euere be 1344

Wiþ d[r]edeful herte *and* humble chiere [leaf 168, back]
Saluyd haþ his soureigne lady dere
¶ My rihtful lady *quod* þis woful man
Whome .I. moste drede and loue as .I. best can 1312
And lo|pest wer of al þis werlde displese
Nere it þat .I. for 3owe haue suche disese
þat .I. muste deye here att 3oure fote anone
Bot nouht wold .I. tel howe me is wo begone 1316
Bot certes eyþer must .I. deye or pleine
3e sleine me giltles for verrei peine
Bot of my deþe 3ouhe 3e haue no reuþe
Aviseþ 3owe ar þat 3e lese 3oure treuþe 1320
Repenteþ 3owe for þilke god aboue
Or 3e me sleyne because þat .I. 3owe loue
For madame wele 3e wote þat 3e haue hiht
[Nouȝt that I Chalenge ony thing of ryght] [Harl. 7333, leaf 86, col. 2]
Of 3ow soureigne ladye bot 3oure grace
Bot in a gardeine 3onde in suche a place
3e woote riht wele þat 3e be-hiht me
And in 3oure honde 3oure troupe pliht me 1328
To loue me best god wote 3e saide so
And al be þat . þat .I. vnworþe am þerto
Madame .I. speke it *for* þe honoure of 3oue
More þan to saue myn herte lif riht nowe 1332
.I. haue done as 3e haue commanded me
And if 3e vouche-saf 3o maie go see
And as 3ow luste haueþ 3oure behest in myndе
For whikke or dede riht þus 3e schal me fynde 1336
In 3owe liþe al to do me lyve or deye
Bot wele .I. wote þe rokkes bene aweye
He toke his leue *and* sche *astonyed stode*
In al hir face *þere nas* a drope of *blode* 1340
Sche wende *neuer* haue *commen* in suche a trappe
Alas quod sche *þat* euer *þis* scholde happe
For wend .I. neuer be possibelite
That suche a mustre or suche a merveile schолde be 1344

It is / agayns the proces of nature
And hoom she goth / a sorweful creature
ffor verray feere / vnnethe may she go
She wepeth / wailleth / al a day or two 1348
And swowneth / that it routhe was to see
But why it was / to no wight tolde shee
ffor out of towne / was goon Arueragus
But to hir self/ she spak and seyde thus 1352
With face pale / and with ful sorweful cheere
In hire compleynt as ye shal after heere ¶ The complaynt of Dorigene ayeyns Arueragus
¶ Allas quod she / on thee ffortune I pleyne
That vnwar / wrapped hast me in thy cheyne 1356
ffor which tescape / woot I no scour
Saue oonly / deeth or dishonour
Oon of thise two / bihoueth me to chese
But natheles / yet haue I leuere to lese 1360
My lif/ than of my body haue a shame
Or knowe my seluen fals / or lese my name
And with my deth / I may be quyt ywis
Hath ther nat/ many a noble wyf er this [Latin note, p. 522.]
And many a mayde / yslayn hir self allas
Rather / than with hir body doon trespas
¶ Yis certes / lo thise stories beren witnesse
Whan .xxx. tiraunts / ful of cursednesse 1368
Hadde slayn Phidon / in Athenes at feste
They comanded / hise doghtres for tareste
And bryngen hem / biforn hem in despit
Al naked / to fulfille hir foul delit 1372
And in hir fadres blood / they made hem daunce [f. 154, bk]
Vpon the pauement/ god yeue hem myschaunce
ffor which / thise woful maydens ful of drede
Rather / than they wolde lese hir maydenhede 1376
They prively / been stirt/ in to a welle
And dreynte hem seluen / as the bookes telle
¶ Chm. post. vicgines lacchebiorum Mesenii violare tentabantur. /
They of Mecene / leete enquere and seke
Of Lacedomye / fifty maydens eke

It is agayns / the proces of nature
And hom she gooth / a sorweful creature
ffor verray feere / vnnethe may she go
She wepeth / wayleth / al a day or two 1348
And swowneth / that it routhe was to se
But why it was / to no wight tolde she
ffor out of towne / was goon Arueragus
But to hir self/ she spak and seyde thus 1352
With face pale / and with ful sorweful cheere
In hir compleinte / as ye shal after heere
¶ Allas quod she / on thee ffortune I pleyne
That vnwar / wrapped hast me in thy cheyne 1356
ffor which tescape / woot I no socour
Saue oonly / deeth / or deshonour
Oon of thise two / bihoueth me to chese
But natheles / yet haue I leuere to lese 1360
My lyf / than of my body to haue a shame/ [leaf 152]
Or knowen my seluen fals / or lese my name
And with my deeth / I may be qyyt ywis
Hath ther nat/ many a noble wyf er this 1364
And many a mayde / yslayn hir self allas
Rather / than with hir body doon trespas
¶ Yis certes / lo thise stories beren witnesse
Whan .xxx. tiraunts / ful of cursednesse 1368
Hadde slayn Phidon / in Athenes atte feste [Latin note, p. 486]
They comaunded / his doghtren for tareste
And bryngen hem / biforn hem in despit
Al naked / to fulfille hir foul delit 1372
And in hir fadres blood / they made hem daunce
Vp on the pauement/ god yeue hem meschaunce
ffor which / thise woful maydens / ful of drede
Rather / than they wolde lese hir maydenhede 1376
They prynely / been stirt/ in to a welle
And dreynte hem seluen / as the bokes telle
¶ They of Mecene / leete enquere and seke
Of Lacedomye / fifty maydens eke 1380

It is ageyn the prosses of nature
And hom sche goth a sorweful criature
ffor verray fer cnethe/ may sche go
Sche wepith waylyth al a day or two 1348
And swounyth that routhe it was to see
But whi it was to no wyst tolde schee
ffor out of tounne was goon arueragus
But to hire self sche spak & seyde thus 1352
With pale face & with ful sorweful cheere
In hire compleynt as ȝe schal after heere
¶ Allas quod sche on the fortune I pleyne
That vndyr wrapped / hast me in thyn cheyne 1356
ffor which to skape[1] woot I no socour [1 kap corrected]
Saue only deth / or ellys dishonour
Oon of these two / by-howith me to cheese
But natheles ȝit haue I leuere to lese 1360
Myn lyf than of myn body to han a schame
Or knowyn myn self[2] fals or lese myn name [2 el corrected]
And with myn deth I may been quit I-wis
Hat there nat manye a noble wyf er this 1364
And manye a maydyn I-slayn hire self allas
rathere than with hire body don trespas
ȝis certis lo these storyis bere witnesse
Whan thretty tiraunttis ful of cursednesse 1368
Hadde slayn Phidoun in atthenes[3] at the feste [3 h altered]
They comaundit his doughtren for tareste
And bryngyn here[4] by-forn hym in despit [4 first he]
Al nakid to fulfylle his foule delyt 1372
And in here fadyris blood they made hem daunce
Vp on the pauement god ȝeue hym myschaunce
ffor which these woful maydenys ful of drede [leaf 286, back]
Rathere than thy wolde lese here maydynheede 1376
They[5] prinyly ben styrt in-to a welle [5 sy corrected]
And drenkte hem selayn as the bokys telle
¶ They of Messene lete enquire & seke
Of Latedomye fifty madenys eke 1380

GROUP F. § 4. FRANKLIN'S TALE. **Corpus MS.**

It is ayein þe processe of nature[1] [1 These lines are transposed in the MS.]
And home ſche goþ a ſorwful creature[1]
ffor verray feere vnneþes may ſche go
Sche wepeþ and wayleþ a day or two 1348
And ſwowneþ þat it rouþe was to ſe
But why it was to no wight tolde ſche
ffor out of toune was gon arneragus
But to hir ſelf ſche ſayde and ſpak þus 1352
In hire compleynt as ye ſchullen after heere
Wiþ face pale and wiþ ſorweful cheere [leaf 163]
Alas *quod* ſche on þe fortune I pleyne
That vnwar hast wrapped me in þi cheyne 1356
ffor which þe eſchape wot I no ſocour
Saue only deþ oþer elles diſhonour
On of þeſe two bihoueþ me to cheſe
But naþeles ȝit hadde I leuer to leſe / 1360
My lif þan of my body to han a ſchame
Oþer knowe my ſelf fals oþer leſe my name /
And wiþ my deþ I may be quyte y-wys
haþ þer nouȝt many a wyf er þis 1364
And many a mayden y-ſlayn hem ſelf alas
Raþer þan wiþ here bodyes don trespas
And certes lo þiſe ſtories beren witneſſe
Whan xxx tyrauntz ful of curſednеſſe 1368
hadde ſlayn Phydon in athenes atte leſte
þey comaunded his douȝtres to areſte /
And bryngen hem byforn hem in diſpyt
Al naked to fulfille here foule delyt 1372
And in here fadres blod þey made hem daunce
vpon þe pament god ȝeue hem meſchaunce
ffor whiche þeſe woful maydens ful of drede /
Raþer þan þey wolde leſe here maydenhede / 1376
þay pryuely ben ſtert in to a welle /
And dreynt hemſelue as þe bookes telle
They of meſue lete enquere and ſeke
Of lacedemye .L. maydens eke 1380

GROUP F. § 4. FRANKLIN'S TALE. **Petworth MS.**

It is ageinſt þe preceſſe of nature[1] [1 These lines are transposed in the MS.]
And home ſhe goþ a ſoriful creature[1]
ffor verrey fere vnneþes may ſhe goo /
She wepeþ and weilleþ a day or twoo 1348
And ſwowneþ þat it ranthe was to ſee
But whi it was to no wiȝt tolde ſhe
ffor out of toune was goon Arueragus
But to hure ſelf ſhe ſeide and ſpeke þus. 1352
In hure compleynte as ȝe ſhul aftere here
With face pale *and* wiþ ſoriful chere
Allas quod ſhe on þe fortune I playñ
þat vnware hast wrapped me in þi chayñ 1356
ffor which þe eſkape wote I no ſocour
Saue only deþ eiþer diſhonour
Oon of þiſe two bihoueth me to cheſe
But naþeles ȝit had I leuer leſe 1360
My lif þan of my body to haue a ſhame
Eiþer knowe my ſelf fals eiþer leſe my name
And wiþ my deþ I may be quytte I-wis
Han þer nat mony a wif er þis 1364
And mony a maiden ſclayn her ſelf allas
Raþer þan wiþ her bodies done trespas
And certes loo þiſe ſtories beren witneſſe
Whan xxx.[d] tiraunts ful of curſednеſſe. 1368
Had ſclayn Phidon in Athenes at þe leſt [leaf 167, back]
They commaunded his douȝters to areſt
And bringgen [hem] byforn hym in despit
Al naked to fulfille her foule delite 1372
And in her faders bloode þei made hem daunce
Vppon þe pauement god ȝeue hem meſchaunce
ffor which þiſe woofiul maidens ful of drede
Raiþer þan þei wolde leſe her maidenhede 1376
þei prively bene ſterte into a welle
And dreinte hem ſelf as þe bokes telle
Thei of meſue lete enquere and ſeke
Of lacedemye .L. maidens eke 1380

GROUP F. § 4. FRANKLIN'S TALE. **Lansdowne MS.**

It is ageine þe process of Nature[1] [1 These lines are transposed in the MS.]
And home eche goþ a ſorweful creature[1]
For verraie vnneþ maie ſche go
Sche wepeþ *and* weyleþ a daie or tuo 1348
And ſwowneþ þat it reuþ was to ſee
Bot whi it was to no whight tolde ſche
For oute of toune was gone Arneragus[2] [2 This line is repeated on top of leaf 160]
Bot to hir ſelfe ſche ſaide *and* ſpak þus [leaf 160] 1352
In hire compleint as ȝe ſchollen affter here
Wiþ face pale *and* wiþ ſorwheful chiere
Alas *quod* ſche on þe fortune .I. pleine
þat vnwar hast wrapped me in þi cheyne 1356
For whiche þe Eskape wote .I. no ſcoure
Saue only deþe oþir diſhonoure
One of þis tuo behoueþ me to cheſe
Bot naþeles ȝit hadde leuere to leſe 1360
Mi lif þan of my bodi to haue a ſchame
Oþer knowe my ſelf fals oþer leſe my name
And wiþ my deþ .I. may me quyte y-wis
Haþ þere nouht mony a wif ar þis 1364
And mony a maiden yaleine hire ſelf alas
Raþer þat wiþ hire bodis done trespas
And certes lo þes stories beroþ witteneſſe
Whan .xxx. tyrantez ful of curſednеſſe 1368
Had ſleyne Phidon in Athenes att þe leſt
Thei commaunded his douhtres to arest
And bringen hem be-forne him in despite
Al naked to ful-fil hire foule delite 1372
And in here faders blode þe[i] made hem daunce
Vppon þe pament god ȝeue hem meſchaunce
For whiche þes woful maidens ful of drede
Raþer þan þe[i] wolden leſe here maidenhede 1376
þei prively bene ſtert in-to a well
And dreinte hem ſelf as þe bokes telle
Thei of Meſne lete e[n]quere *and* ſeke
Of lacedemye .I. maydens eke 1380

On whiche / they wolden doon hir lecherye
But was ther noon of al that compaignye
That she nas slayn / and *with* a good entente
Chees / rather for to dye than assente 1384
To been oppressed / of hir maydenhede
Why sholde I thanne / to dye been in drede

[*Latin note, p. 499*] Loo eek / the tiraunt Aristoclides
That loued a mayden / heet Stymphalides 1388
Whan that hir fader / slayn was on a nyght
Vn to Dianes temple / goth she right
And hente the ymage / in hir handes two
ffro which ymage / wolde she neuere go 1392
No wight / ne myghte hir handes of it arace
Til she was slayn / right in the selue place
¶ Now sith þat maydens / hadden swich despit
To been defouled / with mannes foul delit 1396
Wel oghte a wyf / rather hir selues slee
Than be defouled / as it thynketh me

[*Latin note, p. 499*] What shal I seyn / of Hasdrubales wyf
That at Cartage / birafte hir self hir lyf 1400
ffor whan she saugh / that Romayns wan the toun
She took hir children alle / and skipte adoun
In to the fyr / and chees rather to dye
Than any Romayn / dide hirs vileynye 1404

[*Latin note, p. 499*] Hath nat Lucresse / yslayn hir self allas
At Rome / whan she oppressed was
Of Tarquyn / for hire thoughte it was a shame
To lyuen / whan she had lost hir name 1408

[*Latin note, p. 499*] The seuene maydens / of Melesie also
Han slayn hem self / for drede and wo
Rather than folk of Gawle / hem sholde oppresse
Mo than a thousand stories / as I gesse 1412
Koude I now telle / as touchynge this matere

[*Latin note, f. 499*] Whan Habradate was slayn / his wyf so deere
Hirseluen slow / and leet hir blood to glyde
In habradates woundes depe and wyde 1416

On whiche / they wolden doon hir lecherye
But was ther noon / of al that compaignye
That she nas slayn / and with a good entente
Chees rather for to dye / than assente 1384
To been oppressed / of hir maydenhede
Why sholde I thanne / to dye been in drede
¶ Loo eek / the tiraunt Aristoclides
That loued a mayden / highte Stymphalides 1388
Whan þat hir fader / slayn was on a nyght
Vn to Dianes temple / gooth she right
And hente the ymage / in hir handes two
ffro which ymage / wolde she neuere go 1392
No wight ne myghte / hir handes of it arace
Til she was slayn / right in the selue place
Now sith þat maydens / hadden swich despit [*Latin note, p. 499*]
To been defouled / with mannes foul delit 1396
Wel oghte a wyf/ rather hir seluen sle
Than be defouled / as it thynketh me
¶ What shal I seyn / of Hasdrubales wyf
That at Cartage / birafte hir self hir lyf 1400
[ffor[1]] whan she saw / that Romayns wan the town [[1] *ffor*, *if* [*cut, like*]]
[1]She took hir children alle / and skipte adown
In to the fyr / and chees rather to dye
Than any Romayn / dide hire vileynye 1404
¶ Hath nat Lucresse / yslayn hir self allas
At Rome / whan she oppressed was
Of Tarquyn / for hir thoughte it was a shame
To lyuen / whan she hadde lost hir name 1408
¶ The .vij. maydens / of Milesie also
Han slayn hem self/ for verray drede and wo
Rather than folk/ of Gawle / hem sholde oppresse
Mo than a thousand stories / as I gesse 1412
Koude I now telle / as touchyng this matere
¶ Whan habradace was slayn / his wyf so deere
Hir seluen slow / and leet hir blood to glyde
In Habradaces woundes / depe and wyde 1416

On whiche they wolde doon here lecherye
But was theere noon of al that cumpaynye
That sche nas slayn & *with* a good[1] entente [[1] *first* good]
Ches rathere for to deye / than assente 1384
To been oppressed of hire maydynhede
Whi schulde I thanne to deye been in drede
¶ Loke ek the [2]tyraunt aristoclides [[2] *ty corrected*]
That louede a mayden / hyghte stymphalides 1388
Whan that hire fadyr slay was on a nyght
On to dyane temple goth sche ryȝt
And hente the emage in hire armys two
ffrom which I-mage wolde sche nat go 1392
No whygh[t] myghte hire handys of it a-race
Tyl sche was slayn ryȝt in the selue place
¶ Now sythe that maydenys / [3]haddyn swich dispit [[3] *added corr.*]
To been defoyled *with* manya foule delyt 1396
Weel oghte a wyf [4] rathere hyre selue slee [[4] *t corrected*]
Than been defoyled as it semyth mee
What schal I seye of hasdrubales wyf
That at cartage be-rafte hire self hire lyf 1400
Whan[5] sche say that romaynys wan the tourn [[5] *'than' scratched out*]
Sche tok hire chyldere alle & skypte a-doun
In-to the fer & ches rathere to deye
Than ony romayn dede hire vilanye[6] [[6] *n altered*] 1404
¶ Hath not lucresse I-slayn hire self allas
At rome whan sche oppressed[7] was [[7] *o, pres corrected*]
Of Tarquyn for hire thoughte it was a schame
To lyuyn whan sche hadde lost hire name 1408
¶ The seuene maydenys of Mulesye also
Han slayn hem self for verray drede & wo
rathere than folk of gaule hem schulde oppuresse
Mo than a thousent storyis as I gesse 1412
Coude I now telle as touchynge this mateere [*last* 286]
¶ Whan Hadrabate was slayn his wyf so deere
Hire selvyn slow / & leet hire blood to glyde
In Hadrabis woundis deepe & wyde 1416

GROUP F. § 4. FRANKLIN'S TALE. **Corpus MS.**

On which þey wolden don here leccherie
But' was þer non of' al þat companye /
þat' sche nas slayn and wiþ a glad entent
Chese raþir for to dye þan for to assent' 1384
To ben oppressed of' here maydenhede
Why schulde I þanne to deye ben in drede
lo eke þe tyraunt' Anstoclydes
þat' loued a mayde þat/ hight' Symphalides 1388
Whan þat' hir fader slayn was on a nigħt/
vnto þe Dyanes temple goþ sche anon right' [leaf 168, back]
hente þe ymage with hire armes tuo
ffro which ymage wolde sche neuere go 1392
No wigħt' migħt' of' hit hir armes race
Til sche was slayn in þe selue place /
Now seþyns þat' maydens hadde such despit/
To ben defouled wiþ mannes foul delyt' 1396
Wel augħt' a wyf' raþer hirself' to sle/
þan ben defouled as þenkeþ me
þat' schal I sayn of' hasdrubaldes wyf'
That/ at' kartage byraft' hir self' hir lyf' 1400
ffor whan sche sawħ þat/ Romayns wan þe toun
Sche took' hir children alle and swept' a doun
In to þe fuyr and ches raþer to dye
þan eny Romeyn did hir vilanye 1404
haþ nouȝt' lucres y-slayn hir self' allas
At' Rome þere sche oppressed was
Of' Tarquyn for hir þoughtt' it' was a schame /
To lyue whan þat' sche had lost' hire name / 1408
The viij. maydens of' Milesye also /
han slayn hem self' for drede and for wo
Raþir þan folke of' gaule scholde hem oppresse /
Mo þen a þousend stories as I gesse / 1412
Couþe I now telle as touchinge þis matere
Whan habradas was slayn his wyf' so dere
hire self' slough and let hir blood to glyde
In habradas woundes brode and wyde / 1416

CORPUS 370 (6-T. 519)

GROUP F. § 4. FRANKLIN'S TALE. **Petworth MS.**

On whicħ þei wolden doñ her lecherie
But' was þer none of al þat' companye
þat' she nas sclayn and wiþ a glad entent'
Chese þe raþere to die þan to assent' 1384
To bene enpressed of her maidenhede
Whi shuld' I þan to dye bene in drede
Lo eke þe tiraunte Austoclides
þat' loued a maiden whicħ hiȝt' Symphalides 1388
Whan þat' hure fadere sclayn was on a nyȝt'
Vnto Dianes temple goþ she anoñ riȝt'
And hent' þe ymage wiþ hure armes twoo /
ffrom whicħ ymage she nolde neuer goo 1392
No wiȝt' myȝt' fro hit' hure handis race
Til she was sclayn in þe self place
Nowe siþens þat' maidens had sucħ despit
To bene defouled wiþ mannys foule delite 1396
Wel ouȝte a wiff raþere hure self slee
þan ben defouled as þenkeþ me
What' shal I sayn of hasdrubaldys wif
þat' at' Cartage biraft' herself hur liff 1400
ffor whan she segħ þat' Romayns wan þe toun
She toke her chuldren alle and swept' adoun
Into þe fuyre and ches rather to dye
þan eny Romayñ did hure vilenye 1404
Haþ not' lucres ysclayn hure self allas [leaf 138]
At' Rome þere she oppressed was
Of Tarquyne for hure þouȝt' it' was a shame
To live whan þat' she had lost' her name 1408
The .viij. maidens of Melefie also /
Han sclayn hem self for drede *and* woo /
Raþer þan folk of gaule shuld' hem oppresse
Moo þan a M.' stories as I gesse 1412
Couþe I nowe telle as touching' þis matere
Whan habradas was sclayn his wif so dere
Her self sclowe and lete her blood to glide
In Habradas woundes brood *and* wide 1416

PETWORTH 395 (6-T. 519)

GROUP F. § 4. FRANKLIN'S TALE. **Lansdowne MS.**

On whiche þei wolden done here licherye
Bot was þere none of al þat companye
þat sche nas sleyne wiþ a gladd entent
And raþer chase to deye þan for to assent 1384
To bien oppressed[1] of here maidenhede [1 ? MS ofpressed]
Whi schold .I. þan to deye buen in drede
¶ Lo eke þe tyrant Anstoclides
þat loued a maide þat hiht simphalides 1388
Whan þat hir fader sleine was on a nyht
Vnto Dyanes temple goþe sche a-none riht
And hent þe ymage wiþ hire armes tuo
Fro whiche ymage wold sche neuer goo 1392
No wyht myȝt of it hire hande race [leaf 149, back]
Til sche was sleine in þe selue place
Nowe seþen þat maidens hadd suche despite
To bien defouled wiþ mannes foule delite 1396
Wele auht a wif raþer her self sle
þat to bue defouled as þenkeþ me
That schal .I. seien of Asdrubardis wiff
þat att Cartage beraft hir self here liff 1400
For whan sche sawe þa romeine wanne þe toune
Sche toke hir children al *and* swep adoune
In to þe fire *and* chase raþer to deye
þan any Romeyne did hire velanye 1404
Haþ nouht Lucres sleyne hire self alas
Att Rome þare sche oppressed was
Of Tarquyne for hire þouht it was a schame
To leue whan þat sche had lost hire name 1408
The .viij. Maidens of Milesye also
Haue sleyne hem self for drede *and* woo
Raþer þan folke of Gaule schold hem oppresse
Mo þan a þousand storis as .I. gesse 1412
Couþe .I. nowe tell as toucheinge þis matier
Whan Abradas was sleyne his wif so dere
Hire selfe slowhe *and* lete hire blode to glide
In Abradas woundes brode *and* wide 1416

LANSDOWNE 370 (6-T. 519)

And seyde my body / at the leeste way
Ther shal no wight / defoulen if I may
¶ What sholde I / mo ensamples heer of sayn
Sith that so manye / han hem seluen slayn 1420
Wel rather / than they wolde defouled be [leaf 132]
I wol conclude / that it is bet for me
To sleen my self / than been defouled thus
I wol be trewe / vn to Arueragus 1424
Or rather/ sleen my self in som manere

As dide / Demociones doghter deere [Latin note, p. 490]
By cause / pat she wolde nat defouled be
O Cedasus / it is ful greet pitee ¶ Quo ore laudamus eum Cedasi filiæ & cetera
To reden / how thy doghtren deyde allas
That slowe hem self / for swich manere cas

As greet a pitee was it/ or wel moore [Latin note, p. 490]
The Theban mayden / that for Nichanore 1432
Hir seluen slow / right for swich manere wo

Another Theban mayden / dide right so [Latin note, p. 490]
ffor oon of Macidonye / hadde hire oppressed
She with hire deeth / hir maydenhede redressed 1436

What shal I seye of Nicerates wyf [Latin note, p. 490]
That for swich cas / birafte hir self hir lyf /

How trewe eek[1] was / to Alcebiades ¶ Alcebiades ille exercitus victor & ceteris
His loue / rather for to dyen chees 1440
Than for to suffre / his body vnburyed be
Lo which a wyf / was Alceste quod she [Latin note, p. 490]

What seith Omer / of goode Penelopee
Al Grece / knoweth of hire chastitee 1444

Pardee / of Lacedomya / is writen thus [Latin note, p. 491]
That whan[2] at Troie / was slayn Protheselaus
No lenger/ wolde she lyue / after his day

The same / of noble Porcia telle I may ¶ Porcia sine Bruto vinere non potuit
With oute Brutus / koude she nat lyue
To whom she hadde / al hool hir herte yeue
The parfit wyfhod of Arthemesie [Latin note, p. 491]
Honured is / thurgh al the Barbarie 1452

And seyde / my body / at the leeste way
Ther shal no wight defoulen if I may
¶ What sholde I mo ensamples / her of sayn
Sith that so manye / han hem seluen slayn 1420
Wel rather / than they wolde defouled be
I wol conclude / that it is bet for me
To sleen my self than ben defouled thus
I wol be trewe / vn to Arueragus 1424
Or rather sle my self in som manere
As dide / democienis doghter deere
By cause / pat she wolde nat defouled be
¶ O Cedasus / it is ful gret pitee 1428
To reden / how thy doghtren deyde allas
That slowe hem self for swich maner cas
¶ As greet a pitee was it or wel moore
The Theban mayden / that for Nychanore 1432
Hir seluen slow / right for swich manere wo
¶ Another Theban mayden / dide right so
ffor oon of Macedonye / hadde hire oppressed
She with hir owene deeth / hir maydenhed redressed 1436
¶ What shal I seyn / of Nyceratis wyf
That for swich cas / birafte hir self hir lyf
¶ How trewe ek / was to Alcebiades
His loue / that rather for to dyen chees 1440
Than for to suffre / his body vnburyed be [leaf 132]
¶ Lo which a wyf / was Alceste quod she
¶ What Omer / of goode Penolopee
Al Grece / knoweth of hir chastitee 1444
¶ Pardee of Lacdomya / is writen thus
That whan at Troye / was slayn Protheselaus
No lenger wolde she lyue / after his day
¶ The same / of noble Porcia telle I may 1448
With oute Brutus / koude she nat lyue
To whom she hadde / al hool hir herte yeue
¶ The parfit wifhod / of Arthemesye
Honoured is / thurgh al the Barbarye 1452

And seyde myn body at the leste way
There schal no man defoylyn yif I may
What schulde I mo ensaumplys hercof sayn
Syn that so manye / han hem selue slayn 1420
Wel rathere than they wolde defoyled be
I wele conclude that it is bet to me
To sleen myn self than ben defoyled thus
I wele been trewe vn-to [1]Arueragus [1 A corrected] 1424
Or rathere slen myn self[2] in sum manere [2 l corrected]
¶ As dede democienys doughtyr deere
Bi-cause schе wolde not defoylyd be
¶ O Cedasus it is ful greet pite 1428
To redyn how thynne doughteryn deyedyn allas
That slow hem self for swych manere cas
¶ As greet a pyte was it or wel moore
The theban maydyn that for nychanore 1432
Hire seluyn slaw / ryst for swych maner wo
¶ A nothir theban maydyn dede ryst so
ffor on of massedoyne hadde hire oppressed
Sche with hyre deth hyre maydynhed redressed 1436
¶ What schal I seyn of nycherates wyf
That for swich cas berafte hire self hyre lyf
¶ How trowe ze ek was Althebiades
Hyre loue al rathere for to deyen chees 1440
Than for to sufferyn hyse[3] body onburycde be [3 first hyre]
¶ Loo which a wyf was Alceste quod sche
¶ What seyth Omer of goode penolopee
As Crece knowyth of hire chastitee 1444
¶ Parde of Lacedomya is wrytyn thus
That whan at troye was slayn Protheselaus
No lengere wolde sche leuyn aftyr hise[4] day [4 first hife]
¶ The same of noble porcya tellyn I may 1448
With-outyn Brutus coude sche nat lyue
To whom sche hadde al hol hire herte zyue
¶ The parfyte wifhod of Arthemesye [leaf 256, back]
Honoured is thour al the Barbarye 1452

And seyde my body at þe leste way
þer schal no wight defoule it if þat I may
What schulde I mo ensamples her of sayn
Siþþen þat so many han hemselue slayn 1420
Wel raþer þan þey wolde defouled be /
I wol conclude what is best for me
[to sle my selue / than be defouled thus [MS Arch. Seld. B. 14]
I wol be trewe / to Arueragus] 1424
Oþir raþer sle my self in som manere
As Demonicious doughter dere
By cause þat sche nolde not defouled be /
O Cedasus it is ful gret pite [leaf 100] 1428
To reden how þi doughtren deyeden allas
þat slowe hemself for such a maner caas
As gret appetyt was it or more
The Theban mayden þat for Nichasore 1432
[hir selue slowe / right for suche manere woo [MS Arch. Seld. B. 14]
another Theban maiden dide right so]
hire hadde wedded and y-dressed [*spurious*]
flor on of Macedoigne hadde hire oppressed 1435
þat schal I sayn of Nicharatiffs wijf
þat for such cas byrafte hir self hir lyf
how trewe was eek to alcebiades
his loue þat for to deyen chees 1440
þan for to suffren his body vmbreyde be
lo which a wyf was Alcestem q*uod* sche
What Emore of good Penolope /
Al Grece knoweþ of hir chastite 1444
P*ar*dee of leodomia is write þus
That when at Troye was slayn protheselayus
No lenger nolde sche lyue after his day
The same of noble Porcia I telle may 1448
Wiþoute Brutus couþe sche not lyue
To whom he hadde al hol his herte ȝiue
The parfyt wyfhod of archemesy
honoured is þurgh al þe Barbary 1452

CORPUS 371 (6-T. 520)

And saide my body at þe leeste waye
Ther shal no wiȝt defoile if þat I may
What shuld I moo ensamples herof sayñ
Siþen þat so mony han hem self sclayñ 1420
Wel raþer þan þei wolde defowled be
I wil conclude what is best for me
[Tho sleen my self, than be defouled thus [MS Reg. 17 D 15, *leaf* 188]
I wilbe trewe. vnto Arueragus] 1424
Eiþer raþer slee my self in some manere
As did Demonycious douȝtere dere
By cause þat she nolde defoiled be
O Cedasus it is ful grete pite 1428
To reden how þi douȝters deiden allas
þat sclowe hem self for suche manere cas
As grete appetit was it or more
The theban maiden þat for Nichasore 1432
[Hir selfen slough right for suche a maner woo [MS Reg. 17 D 15, *leaf* 188]
Another theban mayden dide right so]
Hure had wedded and sore dressed. [*spurious*]
For oon of Masidoigne had hure oppressed. 1435
What shal I seyn of Nicharatyfs wiff
þat for such caas biraft her self her lif
Howe trewe was eke to Alcebiades
His loue þat forto dyen [raþer] ches 1440
þan forto suffre his body vmbreided be
Loo which a wif was alcesteyn q*uo*d she
What Emore of good Penoloþe
Alle Grece knoweþ of her chaastite 1444
P*ar*de of leodomya is written þus [leaf 188, back]
That whan a Troy was sclayn protheselayus
No lenger nold she lyf aftere his day
þe same of noble porcia telle I maye 1448
Wiþ-outen brutus quod she not lyve
To whom [s]he had alhole hure herte ȝeue
The p*ar*fit wifhode of Archemesie
Honoured is þorgh alle þe barberye 1452

PETWORTH 396 (6-T. 520)

And seide my body att þe leste waye
þar schal no whight defoule it if þat .I. maie
What schold .I. mo ensamples here of sayne
Seþen þat so many haue hem selfe slayne 1420
Wele raþor þan þei wolde defouled be
.I. wil conclude what is best for me
[To sle my self thanne be defoulid thus [Harl. 7333, *leaf* 151. *Not in Harl.* 1758, *leaf* 135; *or Harl.* 7333, *leaf* 85, *bk*, *col.* 2; *or Sloane* 1686, *leaf* 285.]
I wol be trewe vn-to Arueragus]
Oþir rather sle my self in su*m* manere
As did Demonycious douhter dere
Because þat sche nold nouht defouled be
O cedasus. it is ful grete pite 1428
To reden howe þin douhtern deyden alas
þat slowhe hem self for suche a maner cas
As grete pite was it · or more
Theban Maiden þat fo[r] Nichasor 1432
[hir seluen slowgh right for swich manere wo [Harl. 7333, *lf* 151. *In Harl.* 7333, *lf* 85, *back*, *col.* 2; *not in Harl.* 1758, *leaf* 135; *or Sloane* 1686, *leaf* 285.]
An othir theban mayde dede right so]
Hire had wedded *and* dressed [*spurious*]
For one of Macedoyne had hire oppressed 1435
What scha[l] .I. *seie of Nichostratifs* wif
þat for suche caas beraft hire self hir lif
Howe trew was eke to Alcebiades [leaf 150]
His loue þat fo[r] to deyen chese 1440
Then for to suffren his body vmbreide be
Lo whiche a wif was Alcestem q*uo*d sche
What Emore of good Penolope
Al grece knoweþ of her chastitee 1444
P*ar*de of Leodomya is wreten þus
Thate whan att troye was slayne p*ro*theselayus
No longer wolde sche leue after his daye
þe same of noble Porcia tel .I. maie 1448
Wiþ-outen brutus couþ sche nouht leue
To whome he had al hole hir herte .yȝeue
The p*ar*fyte wyfhode of Arthemesye
Honouryd is þurhe al þe barberye 1452

LANSDOWNE 371 (6-T. 520)

O Teuta queene / thy wyfly chastitee [*Latin note, p. 490*]
To alle wyues / may a Mirour bee
The same thyng' / I seye of Bilyea [*Latin note, p. 490*]
Of Rodogone / and eek Valeria 1456
¶ Thus pleyne Dorigene / a day or tweye
Purposynge *euere* / that she wolde deye
¶ But natheles / vpon the thridde nyght'
Hoom cam Arueragus / this worthy knyght' 1460
And asked hire / why that she weepe so soore
And she gan wepen / *euer* lenger the moore
¶ Allas quod she / that *euere* I was born
Thus haue I seyd quod she / thus haue I sworn 1464
And toold hym al / as ye han herd bifore [*Latin note, p. 490*]
It nedeth nat reherce it yow namoore
¶ This housbonde / with glad chiere in freendly wyse
Answerde and seyde / as I shal yow deuyse 1468
Is ther oght elles Dorigen / but this ? [*leaf 135, back*]
¶ Nay nay quod she / god helpe me so as wys
This is to muche / and it were goddes wille
¶ Ye wyf quod he / lat slepen that is stille 1472
It may be wel / peraventure yet to day
Ye shul youre trouthe / holden by my fay
ffor god so wisly / haue *mercy* vp on me
I hadde wel leuere / ystiked for to be 1476
ffor verray loue / which that I to yow haue
But if ye sholde / youre trouthe kepe *and* saue
Trouthe / is the hyeste thyng' that man may kepe
But *with* that word / he brast anon to wepe 1480
And seyde / I yow forbede / vp peyne deeth
That neuere / whil thee lasteth / lyf ne breeth
To no wight' telle thou of this auenture
As I may best I wol my wo endure 1484
Ne make / no contenance of heuynesse
That folk/ of yow / may demen harm or gesse
¶ And forth / he cleped / a squier and a mayde
Goeth forth anon / with Dorigen he sayde 1488

¶ O Teuta queene / thy wifly chastitee
To alle wyues / may a Mirour bee
[. . . . . *no gap in the MS.*] [*Not in Eng. 16 C ii, lf 154, bk ; or Sloane 1686, lf 155, bk ; or Harl. 1758, lf 135 ; or Harl. 7333, (f 15), bk ; or Hart. 7358, (f85 bk, col. 2 ; or Sloane 1704, lf 91b ; or Rox. 17 D xv, lf 180, bk (leaf end of Hart. 1239). Not in any Cambr. or Bodl. MS. or Christ-Church.*]
¶ Thus pleyned Dorigene / a day or tweye 1457
Purposynge euere *þat* she wolde deye
¶ But natheles / vp on the thridde nyght' 1460
Hom cam Arueragus / this worthy knyght'
And asked hire / why *þat* she weepe so soore 1461
And she gan wepen / *euer* lenger the moore
¶ Allas quod she / *þat euere* was I born
Thus haue I seyd quod she / thus haue I sworn 1464
And tolde hym al / as ye han herd bifore
It nedeth nat reherce it yow namoore
¶ This housbond *with* glad cheere / in frendly wise
Answerde and seyde / as I shal yow deuyse 1468
¶ Is ther oght ellis dorigen / but this
¶ Nay nay quod she / god helpe me so as wys
This is to muche / and it were goddes wille
¶ Ye wyf quod he / lat slepen that is stille 1472
It may be wel peraventure / yet to day
Ye shul youre trouthe holden / by my fay
ffor god so wisly / haue mercy vp on me
I hadde wel leuere / ystiked for to be 1476
ffor verray loue / which that I to yow haue
But if ye sholde / youre trouthe kepe and saue
Trouthe is the hyeste thyng' *þat* man may kepe
But *with* that word / he brast anon to wepe 1480
And seyde I yow forbede / vp peyne of deeth
That neuere whil thee lasteth / lyf ne breeth
[To no[1]] wight tel thow / of this auenture [*1 Rasc. M 163, bk*]
[As[1]] I may best / I wol my wo endure 1484
Ne make / no contenance of heuynesse
That folk of yow / may demen harm or gesse
¶ And forth he clepyd / a Squyer and a mayde
Goth forth anon with Dorigen / he sayde 1488

¶ O Teuta queen / thyn wyfly chastitee
To alle wyuys may a myrour bee
[. . . . . *no gap in the MS.*] [*Not in any Brit. Mus., Cambr., or Bodleian MS, or Christ-Church.*]
Thus pleynede Dorigēn a day or tweye 1457
Purposynge euere that sche wolde deye
But natheles vp-on the thredde nyȝt
Hom cam Arueragus this worthy knyȝt 1460
And axed hire why that sche weep so sore
And sche gan wepyn euere lengere the more
¶ Allas quod sche that euere was I born
Thus haue I seyd quod sche thus haue I sworn 1464
And tolde hym al as ȝe han herd be-fore
It nedith nat reherse ȝow no moore
This housbonde *with* glad cheere in frendely wyse
Answerede & seyde as I schal ȝow deuyse 1468
Is there ought ellis / Dorigene but this
Nay nay quod sche god helpe me so as wis
This is to meche & it were goddys wille
ȝa wyf *quod* he / lat slepyn & be stylle 1472
[hit may be wele ȝit peraventure to say [*Sloane 1685, lf 155, bk*]
ȝe sholen ȝuore trouthe holden by youre fay]
ffor god so wysely haue mercy vp-on me
I hadde wel leuere I-stekyd for to be 1476
ffor verray loue whiche that I to ȝow haue
But ȝif ȝe schulde ȝoure trouthe kepe & [1]saue [*1 Rest same*]
Trouthe is the heyeste thyng that man may kepe
And with that word he brast a-non to weepe 1480
And seyde I ȝow forbede vp peyne of deth
That neuere whil ȝow lastyt lyf or breth
To wyght telle thow of this auenture
As I best may I wele myn wo endure 1484
Ne make no cuntenaunce of heuynesse
That folk of ȝow may deme harm or gesse
And forth he clepith a squyer & a mayde
Goth forth a-non *with* Dorigene he sayde 1488

O teuta queen in þy wyfly chastite
To alle wyfes may a myrour be
[. . . *no gap in the MS: these lines*
. . . . *known only in Ellesmere MS.*] 1456
þus playned Dorigen a day or tweye
Purposed *eu*ere þat^ sche wolde deye
But^ napeles vpon þe þridde night^
hom cam arneragus þe worþy knight 1460
And asked hire why þat^ sche weep so sore
And sche gan weepen euer lenger þe more
Allas *quod* sche þat^ euer was I born
þus haue I seyd *quod* he þus haue I sworn 1464
I told him alle as ȝe han herde bifore
It^ needeþ nought/ to rehersen it nomore
This housbond wiþ glad cheere in sondry wise /
Answerd and sayde as I schal ȝou deuyse / [leaf 160, back]
Is þer ought^ elles Dorigen but^ þis
Nay nay *quod* sche god helpe me so as wis
This is to meche and it were^ goddes wille
ȝe wyf^ *quod* he let^ slepe þat^ is stille 1472
It^ may be wel ȝit^ peraduenture to say
ȝe schullen ȝour troupe holden by my fay
ffor god so wisly helpe me
I hadde wel leuere y-stiked for to be / 1476
ffor verray loue which þat I to ȝou haue
But if^ ȝe schulde ȝoure troupe saue
Troupe is ȝe heihest^ þing^ þat^ man may kepe
But wiþ þat word he brast^ anon to weepe / 1480
And sayde I ȝou forbede vp payne of deþ
That neuer whiles þe lasteþ lyf^ and breþ
To no wight^ telle how þat^ þis matere /
As I may kepe I wole my woo endere 1484
Ne make no contynuance of^ heuynesse
That folk^ of ȝou may deme harme or gesse
And forþ he cleped a squyer and a mayde
Goþ forþ anon wiþ Dorigen he sayde / 1488

O teuta queue in þi wifly chastite
To alle wives may þou a myrour be
[. . . *no gap in the MS: these lines*
. . . . *known only in Ellesmere MS.*] 1456
Thus playned Dorigen a day or tweye
Purposinge euere þat^ she wolde deye
But^ napeles vpon þe þred nyȝt^
Home came Arueragus þe worthi knyȝt^ 1460
And asked hure whi þat^ she wepte so sore
And she gan wepen euere þe lenger more
Allas quod she þat^ euere was I borne
Thus haue I seide quod she þus haue I sworn 1464
I tolde hym alle as ȝe han herde bifore
It^ nedeþ not^ rehersen it here-of no more.
This husbonde wiþ glad chere in sondry wise
Answerde and seide as I shal [ȝou] deuise 1468
Is þer ouȝt^ ellis Dorigen but^ þis
Nay nay quod she god helpe me so as wisse
þis is to moche if it^ were^ goddes wille.
ȝe wiff quod he let^ slepe þat^ is stille 1472
It^ may be wel ȝit^ peraunture to saye
ȝe shullen ȝoure troupe holden be my fay
ffor god so wisly helpe me
I had wel leuere ystikked forto be 1476
ffor verrey loue whiche þat I to ȝou haue
But ȝif ȝe shulde ȝoure trouthe Saue
Troupe is þe hiest^ þing^ þat^ man may kepe
But wiþ þat^ worde he brast^ anon to wepe 1480
And seide I ȝou forbede in peyn of deth
That^ neuer^ whiles ȝou lasteþ lif & breth
To no wiȝt^ telle of^ þis cure [leaf 150]
As I may I most^ my lif endure 1484
Ne make no countenaunce of heuynesse
þat^ folk^ of ȝou may deme harme or gesse
And forþ he cleped a sqwiere *and* a mayde
Goþ forþ anon with Dorigen he saide 1488

O Teuta queene in þine wifly chastite
To al wyves maie a merrour be
[. . . *no gap in the MS: these lines*
. . . . *known only in Ellesmere MS.*] 1456
Thus pleyned dorigen a day or tweye
Purposed euere þat sche wolde deye
¶ Bot Napeles on þe þrodde nyht
Home cam Arueragus þe worþi knyht 1460
And axed hire whi þat sche wepped so sore
And sche gan wepen euere þe longere more
Alas quod sche þat euer was .I. borne
Thus haue .I. seide quod sche þus haue .I. sworne 1464
.I. tolde him al as ȝe haue herde before
.It nedeþ nouht to rehersen it no more
This husbonde wiþ glad chere in sondre wise
Answeard *and* seide as .I. schal ȝowe deuyse 1468
Es þer ouht elles dorigen bot þis
Nay naye quod sche god helpe me so as wis
This is to meche and it were goddes will
ȝe wife quod he lat slepe þat is still 1472
It maie be wele ȝit peraventur to seie
Sche schol ȝoure troupe holden be my faie
For god so wisly helpe me
.I. hadde well leuer ystiked for to be 1476
For verrei loue whiche þat .I. to ȝoue haue
Bot if ȝe scholde ȝoure troupe saue
Troupe is þe hiest þinge þat man maie kepe
Bot wiþ þat worde he brast anone to wepe 1480
And seide .I. ȝoue for-bede vpon peyne of deþe
þat neuer whiles ȝe last lif ne breþe.
Til no wihte telle howe þat þis matier [leaf 150, back]
As .I. maye kepe .I. wil me wo endure 1484
Ne make no countenaunce of heuynesse
þat folke of ȝowe maie deme harme or gesse
And forþe he cleped a swyer *and* a maide
Goþe forþe anone wiþ Dorogen he saide 1488

And bryngeth hire / to swich a place anon
They take hir leue / and on hir wey they gon
But they ne wiste / why she thider wente
He nolde / no wight tellen his entente 1492
¶ Parauenture / an heepe of yow ywis
Wol holden hym / a lewed man in this
That he wol putte / his wyf in Iupertie
Herkneth the tale / er ye vp on hire crie 1496
She may haue bettre fortune / than yow semeth
And whan þat ye han herd the tale / demeth

This squier / which þat highte Aurelius
On Dorigen / that was so amorus 1500
Of auenture / happed hire to meete
Amydde the toun / right in the quykkest strete
As she was bown / to goon the wey forth right
Toward the gardyn / ther as she had hight 1504
And he was / to the gardynward also
ffor wel he spyed / whan she wolde go
Out of hir hous / to any maner place
But thus they mette / of auenture or grace 1508
And he saleweth hire / with glad entente
And asked of hire / whiderward she wente
¶ And she answerde / half as she were mad
Vn to the gardyn / as myn housbonde bad 1512
My trouthe for to holde / allas / allas
¶ Aurelius / gan wondren on this cas
And in his herte / hadde greet compassiõ
Of hire / and of hire lamentaciõ 1516
¶ And of Arueragus the worthy knyght [leaf 136]
That bad hire holden / al þat she had hight
So looth hym was / his wyf sholde breke hir trouthe
And in his herte / he caughte of this greet routhe 1520
Considerynge / the beste on euery syde
That fro his lust yet were hym leuere abyde
Than doon / so heigh a cherlyssh wrecchednesse
Agayns franchise / and alle gentillesse 1524

And bryngeth hire / to swich a place anon
They toke hir leue / and on hir wey they gon
But they ne wiste / why they thider wente
He nolde to no wight tellen his entente 1492
[. . . . . [Not in Rep. 18 C 46, leaf 155; or Bloome 1005, if 256; or Harl. 7333, if 152; or Harl. 1758, leaf 125, ch; or Harl. 7578, if 98, col. 1; or Hlostou 3409, if 200, col 2; or Rep. 17 D xx, if 103; leaf end of Hord. 1250.
. . . . . 1492-8 known only in the Ellesmere MS.]
. . . . . *no gap in the MS.*]
¶ This Squyer / which þat highte Aurelius
On Dorigen / þat was so amorus 1500
Of auenture / happed hir to meete
Amydde the town / right in the quykkest strete
As she was boun / to goon the wey forth right
Toward the gardyn / ther as she had hight 1504
And he was / to the gardynward also
ffor wel he spyed / whan she wolde go
Out of hir hous / to any maner place
But thus they meete / of auenture or grace 1508
And he salueth hire / with glad entente
And asked of hire / whiderward she wente
¶ And she answerde / half as she were mad
Vn to the gardyn / as myn housbond bad 1512
My trouthe for to holde / allas / allas
¶ Aurelius / gan wondren on this cas
And in his herte / hadde greet compassiõ
Of hire / and of hir lamentaciõ 1516
And of Arueragus / the worthy knyght
That bad hir holden / al that she had hight
So looth hym was / his wyf sholde breke hir trouthe
And in his herte / he caughte of this greet routhe 1520
Considerynge the beste / on euery syde
That fro his lust yet were hym leuere abyde
Than doon so heigh / a cherlyssh wrecchednesse
Agayns franchise / and alle gentillesse 1524

And bryngith hire to swich a place a-non
They take here leue & on here weye they gon
But they ne wyste why she thidyr wente
He nolde no wight tellyn *his* entente 1492
[. . . . . [Not in any MS in the Brit. Mus., Cambridge or Oxford, or the Helmingham MS. 1. 1493-8 known only in the Ellesmere MS.]
. 1496
. . . . . *no gap in the MS.*]
This squier which that hyȝte aurelyus [leaf 287]
On Dorigene that was so amerous 1500
Of auenture happede hire to meete
A-myd the toun ryght[t] in the [1]quykkeste strete [1 ? altered]
As sche was boun to go the woye ful ryȝt
Toward the gardyn there that sche hadde hight 1504
And he was to the gardynward also
ffor weel he spyed whan sche woldo go
Out of hire hous to ony maner place
But thus they mette of auenture or grace 1508
And he saluyth hire with good entente
And axed hire whidyrward sche wente
And sche answerde half as sche were mad
Vn-to the gardyn as myn husbonde bad 1512
Myn trouthe for to holde allas allas
¶ Aurelius gan wonderyn of this cas
And in his herte hadde greet compassioun
Of hire & of hire lamentacioun 1516
And of Arueragus the worthi k'ight
That bad hire holdyn al that sche hadde hiȝt
So loth hym was his wyf schulde breke hire trouthe
And in his herte he caughte of this greet routhe 1520
Considerynge the beste on euery syde
That for his lust ȝit were hym leuere a-byde
Than doo so high a cherliche wrechedenesse
Agayns fraunchese of alle gentillesse[2] [2 see later] 1524

And bringeþ hire to such a place anon
þey tooke her leue and on þair way þey gon
But' þey ne wiste why sche þider wente
he nolde no wight' telle hire entente 1492
[. . . . . [Not in Arch. Seld. B. 14. These lines known only in the Ellesmere MS.]
. . . . . .
. . . . . .
. 1496
. . . . . .
. . . . . *no gap in the MS.*]
This squyer which þat' hight' Aurelyus
On Dorigen which þat' was so amerous 1500
Of' aduenture happed hire to mete
Amyd þe toun right' in þe quyke strete
As sche was boun to gon þe wey forþ right
Toward þe gardyn þer as sche hadde hight' 1504
And he was to þe gardynward also
ffor wel he spyed whan sche wolde go
Out' of' hir hous to eny maner place
But' þus þey mette of' auenture or of' grace 1508
And he saluyþ hire wiþ glad entent'
And axed of' hire whider þat' sche wente / [leaf 170]
And sche answerde half' as sche were mad
vnto þe gardyn as myn housbonde bad 1512
My trouþe for to holde allas allas
Aurelius gan wonder of' þis caas
And in his herte had gret compassioñ
Of' hire and of' hire lamentacioñ 1516
And of' Arneragus þe worþy knight'
And bad hire holde al þat' sche hight'
So loþ he was his wijf' schulde breke hir trouþe
And in his herte he caste of' þis gret' rouþe[1] [[1] blots over e later]
Considerynge þe beste on euery syde /
That' fro his luste were him better abyde
Than don so heigh a cherles wrecchednes
Aȝeins fraunchise and aȝein al gentilnes 1524

CORPUS 373 (6-T. 522)

And bringeþ hure to such a place anoñ
Thei toke her leue and on her way þei goñ
But' þei ne wiste whi she thider went'
He nolde no wiȝt' telle hure entent' 1492
[. . . . . [These lines known only in the Ellesmere MS.]
. . . . . .
. . . . . .
. 1496
. . . . . .
. . . . . *no gap in the MS.*]
This Sqwier which þat' hiȝt' Aurelius
On dorigen which þat' was so amerous 1500
Of auenture happed hure to mete
Amydde þe toune riȝt in þe qwikke strete
As she was boune to goo þe way forþ riȝt'
Toward' the gardeyn þer as she had hiȝt' 1504
And he was to þe gardeyñ ward' also
ffor wel he aspied whan she wolde goo
Out' of her hous to eny manere place
But' þus þei mette by auenture or grace 1508
And he salueþ her wiþ glad entent'
And axed of hure whidere þat' she went'
And she answerd' half as she were madde
Vnto þe Gardyne as myn husbond' badde 1512
My trouþe forto hold' allas allas
Aurelius gan wondere of þis cas.
And in his hert' had grete compassioñ
Of hure and of her lamentacioñ 1516
And of Arueragus þe worþi knyȝt'
þat' bad hure holde al þat' she hight'
So loþe he was hys wiff sholde breke her trouþe
And in his hert' he cast' of þis grete routhe 1520
Consideringe þe best' on euery side
þat' from his lust' hym were better abide
Than done so high a cherles wrecchednesse
Aȝeinst' fraunches and al gentilnesse 1524

PETWORTH 398 (6-T. 522)

And bringeþe hir to suche a place anone
þei toke her leue *and* on þeire wei þei gone
Bot þei ne wist whie sche þedere went
He nold no whiht telle hire entent 1492
[. . . . . [These lines known only in the Ellesmere MS.]
. . . . . .
. . . . . .
. 1496
. . . . . .
. . . . . *no gap in the MS.*]
This Swyere whiche þat hiht' Aurelius
On dorigen whiche þat was so amerous 1500
Of aduenture happed . hire to mete
A-mydde þe toune riht in þe quek strete
As sche was boune to gone þe waie forþ riht
To-warde þere as sche had hiht 1504
And he was to þe Gardeine ward also
For wele he spiede whan sche wold go
Owte of hire hous to any maner place
Bot þus þei mette of aduenture or of grace 1508
And he saluyd hire wiþ glad entente
And axed of hire wheder þat sche wente
And sche ansewarde half as sche was madde
[Vnto the gardyñ as my husbonde bad] [Sloane 1686, lf 205, bk]
My trouþe for to holde alas alas
Aurelius gan vonder of þis caas
And in his hert had grete compassione
Of hire *and* of hire lamentacione 1516
And of Arnaragus þe worþi knyht
þat bad hire holde al þat sche hiht
So loþe he was his wif schold breke hir trouþe
And in his herte he kest of þis grete rouþe 1520
Consideringe þe beste on euery side
þat fro his luste were him better abide
þan done so hihe a cherles wrechednesse
Aȝeines ffraunchis *and* aȝeynes al gentillesse 1524

LANSDOWNE 373 (6-T. 522)

523 SIX-TEXT
GROUP F. § 4. FRANKLIN'S TALE. Ellesmere MS.

ffor which / in fewe wordes seyde he thus
¶ Madame / seyeth to youre lord Arueragus
That sith I se his grete gentillesse
To yow / and eek I se wel youre distresse 1528
That him were leuere han shame / and þat were routhe
Than ye to me / sholde breke thus youre trouthe
I haue wel leuere / euere to suffre wo
Than I departe / the loue bitwix yow two 1532
I yow relesse madame / in to youre hond
Quyt euery [1] surement and euery bond [1 or sirement]
That ye han maad to me / as heer biforn
Sith thilke tyme / which þat ye were born 1536
My trouthe I plighte / I shal yow neuer repreue
Of no biheste / and heere I take my leue
As of the treweste / and the beste wyf/
That euere yet I knew in al my lyf/ 1540
But euery wyf/ be war of hire biheeste
On Dorigene / remembreth / atte leeste
Thus kan a Squier/ doon a gentil dede
As wel as kan a knyght with outen drede 1544
¶ She thonketh hym / vp on hir knees al bare
And hoom / vn to hir housbonde is she fare
And tolde hym al / as ye han herd me sayd
And be ye siker / he was so weel apayd 1548
That it were inpossible / me to wryte
What sholde I lenger / of this cas endyte
¶ Arueragus / and Dorigene his wyf
In souereyn blisse / leden forth hir lyf 1552
Neuere eft ne was ther Angre hem bitwene
He cherisseth hire / as though she were a queene
And she was to hym / trewe for eueremoore
Of thise folk / ye gete of me namoore 1556
Aurelius / that his cost hath al forlorn
Curseth the tyme / þat euere he was born
Allas quod he / allas that I bihighte
Of pured gold / a thousand pound of wighte 1560

ffor which in fewe wordes / seyde he thus
¶ Madame / seyeth to youre lord Arueragus
That sith I se / his grete gentillesse
To yow / and eek I se wel youre distresse 1528
That hym were leuere han shame / and that were routhe [leaf 164]
Than ye to me / sholde breke thus your trouthe
I haue wel leuere / euere to suffre wo
Than I departe the loue / bitwix yow two 1532
I yow relesse madame / in to youre hond
Quyt euery serement and euery bond
That ye han maad to me / as her biforn
Sith thilke tyme / which þat ye were born 1536
My trouthe I plighte / I shal you neuer repreue
Of no biheeste / and here I take my leue
As of the treweste / and the beste wyf
That euere yet I knew / in al my lyf 1540
But euery wyf / be war of hir biheste
On Dorigene / remembreth at the leste
Thus kan a Squyer / doon a gentil dede
As wel as kan a knyght with outen drede 1544
¶ She thonketh hym / vp on hir knees al bare
And hom vn to hir housbond / is she fare
And tolde hym al / as ye han herd me sayd
And be ye siker / he was so wel apayd 1548
That it were inpossible / me to write
What sholde I lenger / of this cas endite
¶ Arueragus / and Dorigene his wyf
In souereyn blisse / leden forth hir lyf 1552
Neuere eft ne was ther angre hem bitwene
He cherisseth hire / as thogh she were a queene
And she was to hym trewe / for euere moore
Of thise two folk/ ye gete of me namoore 1556
¶ Aurelius / that his cost hath al forlorn
Curseth the tyme / that euere he was born
Allas quod he / allas that I bihighte
Of pured gold / a thousand pound of wighte 1560

ffor which in fewe wordys seyde he thus
Madame sythe to ȝoure lord Arueragus
That sithe I se his grete gentillesse
To ȝow & eek I se wel ȝoure distresse 1528
That he were leuere han schame & that were routhe
Than ȝe to me schulde breke thus ȝoure trouthe
I haue wel leuere euere to suffere wo
Than I departe the loue by-twixe ȝow two 1532
I ȝow relese madame in-to ȝoure hond
Quyt euery surement & euery bond
That ȝe han mad to me as here be-forn
Sith thylke tyme which that ȝe were born 1536
Myn trouthe I [1] plyghte I schal ȝow neuere re-preue [1f 297, bk]
Of no beheste & here I take myn leeue [1 ly first hi]
As of the treweste & the beste wyf
That euere ȝit I knew in al myn lyf 1540
But euery wif be war of hire byheste
On Dorigene / remembr[i]th at the leste
Thus can a squyer doon a gentyl deede
As weel as kan a knyȝt / with-outyn drede 1544
¶ Sche thankede hym vp-on hire kneis al bare
And hom vn-to hire husbonde is sche fare
And told hym al a[s] ȝe han herd me seyd
And be ȝe sykyr / he was so weel apayed 1548
That weere impossible me to wryte
What schulde I lengere / of this cas endyte
Arueragus & Dorygene / his wyf
In souereyn blysse leedyn forth here lyf 1552
Neuere eft ne was there angyr hem be-twene
He cherysseth hire ryȝt as sche were a queene
And sche was with hym trewe[2] for eueremoore [2 first trowe]
Of these two folk ȝe gete of me no more 1556
¶ Aurelyus that his cost hath al for-lorn
Cursith the tyme that euere was he born
Allas quod he allas that I be-hyȝte
Of purede gold a thousent pound of wighte 1560

for which in fewe wordes sayde he þus
Ma dame seiþ to 3oure lord Arueragus
þat seþyns I se þis grete gentilnes /
To 3ou and eke I se wel 3oure distres 1528
þen 3e to me þus schuldo breke 3oure trouþe 1530
Certes me þinkeþ it were right gret trouþe [*spurious* 1529]
I haue wel leuer euer to suffre wo
þa I departe þe loue betwixe 3ou tuo 1532
I 3ou release ma dame in to 3oure haud
Quyte euery surement and euery baud
That 3e han made to me as here byforn
Sipens þilke tyme þat 3e were born 1536
My trouþe I pligh*t* I schal 3ou neuer repreue
Of no biheste and here I take my leue /
As *of* þe trewest and þe beste wyf
þat euer 3it/ I knew in al my lyf 1540
But euery wigh*t* be war of hire byheste
On Dorigen remembreþ atte leste /
Thus can a squier don a gentil dede :
As wel as can a knigh*t* wiþouten dredo 1544
Sche þanked him vppon hir knees al bare
And home vnto hire housbonde is sche fare [leaf 170, back]
And tolde hem alle as 3e han herde me sayde
And be 3e siker he was so wel a-payde / 1548
þat it were inpossible to *write* /
What schulde I lengere of þis cas endite /
Arueragus and dorigen his wijf*e*
In souereyn blisse leden forþ here lyf 1552
Neuer eft ne was þer anger hem betwene
he cherissheþ hire as þough sche were a quene
And sche was to him trewe for euermore 1555
Aurelius þat his cost haþ al forlore 1557
Curseþ þe tyme þat euer he was y-born 1558
for certes he seiþ I am forlorn [*spurious*]
Alas *quod* he alas þat I behigh*t*
Of pured gold a þousand pound of wi*gh*t/ 1560

for which in fewe wordes seide he þus [leaf 180, back]
Madame seiþ to 3oure lorde Arueragus.
þat siþen I se his grete gentillesse
To 3ou and eke I see wel 3oure distresse 1528
If 3e by me shulde breke 3oure trouþe 1530
Certes me þenkeþ it were grete trouþe [*spurious* 1529]
I haue wel leuer euere to suffre woo
þan I departe þe loue ytwix 3ou twoo 1532
I 3ou relese madame into 3oure honde
Quite euery surement and euery bonde
That 3e han made to me as here biforn
¶ Siþens þilk*e* tyme þat 3e were born 1536
My trouþe I *pligh*t I shal 3ou neuer repreue[leaf ...]
Of no biheest and here I take my leue
As of þe trewest & þe beste wiff
þat euere 3it I knewe in al my liff 1540
And euery wigh*t* be ware of hure biheest
On Dorygen remembreþ at þe leste
Thus can a squyere don a gentile dede
As wel as can a knyg*h*t wiþ-oute dredo 1544
She þonked *hym* vpon hure knees al bare
And home vnto hure husbonde is she fare
And tolde hym alle as 3e han herd me seide
And be 3e siker he was ful wel apaide 1548
It were impossible to write
What nedeþ lenger in þis cas endite
¶ Arueragus and Dorigen his wiff*e*
In souereyn blisse leden forþ her lif 1552
Neuer afters was þer anger *hem* bitwene
He Shersheð hure as þouȝe she were a quene
And she was to hym trewe for euermore
Of pise two folk 3e gete of me no more 1556
¶ Aurelius þat his cost haþ forlorn
Curseþ þe tyme þat euere he was born
Allas quod he alas þat I bihigh*t*
Of pured gold a thousand pounde of wigh*t* 1560

For whiche in fewe wordes seide he þus
Madame seiþe to 3oure lorde Arueragus
þat sþin .I. see þis grete gentillesse
To 3owe . *and* eke .I. see wele 3oure destresse 1528
þan 3e to me þus scholde breke 3oure trouþe 1530
Sertes me þinkeþ it were riht grete trouþe [*spurious* 1529]
.I. haue wele leuer euer to suffre woo [leaf 151]
Then .I. departe þe loue be-tuex 3ow tuoo 1532
.I. 3owe reles ma dame in to 3oure honde
Quyte *euery* surement *and euery* bonde
þat 3e haue maade to me as here be-forne
Sẽþyns þilke time þat 3e were borne 1536
My trouþe .I. plihte .I. schal 3owe neu*er* repreue
Of no by-heste *and* here .I. take my loue
As of þe trewest *and* þe best wif
þat euere 3it knewe .I. in al my lyf 1540
Bot euer y wyht bewar of hire behest
On dorigen remembreþ att þe lest
þus can a swyer done a gentil dede
As wel as kan a knyht wiþ outen drede 1544
Sche þonke him vppon hire knees al bare
And home vnto hire housebonde is sche fare
And told him all 3e han herde me seide
And be 3e seker he was so wule apaide 1548
þat it were impossible to write
What schold .I. longer of þis cas endite
Arueragus *and* Dorigene his wif
In seuereigne blisse leden forþ here lyfe 1552
Neuer eft ne was þere anger hem be-twene
He chirise þ hire as þouhe sche where a quene
And sche was to him treue for euer more 1555
Aurelius þat his cost haþe Al forlore 1557
Curseþ þe time þat euer he was borne 1558
For certes he seiþ .I. am for-lorne [*spurious*]
Alas *quod* he alas þat I be-hiht
O pured gold .a. þousand pou[n]de of wyht 1560

Vn to this Philosophre / how shal I do
I se namoore / but that I am fordo
Myn heritage / moot I nedes selle
And been a beggere / heere may I nat dwelle 1564
And shamen / al my kynrede in this place [Leaf 126, back]
But I of hym / may gete bettre grace
But natheless / I wole of hym assaye
At certeyn dayes / yeer by yeer to paye 1568
And thanke hym / of his grete curteisye
My trouthe wol I kepe / I wol nat lye
¶ With herte soor / he gooth vn to his cofre
And broghte gold / vn to this Philosophre 1572
The value / of fyue hundred pound I gesse
And hym bisecheth of his gentillesse
To graunten hym dayes of the remenaunt
And seyde maister / I dar wel make auaunt 1576
I failled neuere / of my trouthe as yit
ffor sikerly / my dette shal be quyt
Towardes yow / how euere that I fare
To goon a begged / in my kirtle bare 1580
But wolde ye vouche sauf / vp on seuretee
Two yeer or thre / for to respiten me
Thanne were I wel / for elles moot I selle
Myn heritage / ther is namoore to telle 1584
¶ This Philosophre / sobrely answerde
And seyde thus / whan he thise wordes herde
Haue I nat holden couenant vn to thee ?
¶ Yes certes / wel and trewely quod he 1588
¶ Hastow nat had / thy lady / as thee liketh ?
¶ No no quod he / and sorwefully he siketh
¶ What was the cause / tel me if thou kan ?
¶ Aurelius / his tale anon bigan 1592
And tolde hym al / as ye han herd bifoore
It nedeth nat / to yow reherce it moore
¶ He seide / Arueragus of gentillesse
Hadde leuere dye / in sorwe / and in distresse 1596

Vn to this Philosophre / how shal I do
I se namoore / but that I am for-do
Myn heritage / moot I nedes selle
And been a beggere / here may I nat dwelle 1564
And shamen al my kynrede / in this place
But I of hym / may gete bettre grace
But natheless / I wol of hym assaye
At certeyn dayes / yeer by yeer to paye 1568
[And[1]] thanke hym / of his grete curteisye [1 Rest. of 164, bk]
[1]My trouthe wol I kepe / I nel nat lye
¶ With herte soor / he gooth vn to his cofre
And broghte gold / vn to this Philosophre 1572
The value / of fyue hundred pound I gesse
And hym biseeheth / of his gentillesse
To graunten hym dayes / of the remenaunt
And seyde Maister / I dar wel make auaunt 1576
I fayled neuere / of my trouthe as yit
ffor sikerly / my dette shal be quyt
Towardes yow / how euere þat I fare
To goon abegged / in my kirtel bare 1580
But wolde ye vouche sauf vp on seuretee
Two yeer or thre / for to respiten me
Thanne were I wel / for ellis moot I selle
Myn heritage / ther is namoore to telle 1584
¶ This Philosophre / sobrely answerde
And seyde thus / whan he thise wordes herde
Haue I nat holden couenant vn to thee
¶ Yis certes / wel and trewely quod he 1588
¶ Hastow nat had / thy lady as thee liketh
¶ No no quod he / and sorwefull he siketh
¶ What was the cause / tel me if thow kan
¶ Aurelius / his tale anon bigan 1592
And tolde hym al / as ye han herd bifore
It nedeth nat to yow reherce it moore
¶ He seyde / Arueragus / of gentillesse
Hadde leuere dye / in sorwe and in distresse 1596

On to this philysophere how schal I do
I se namoore but that I am fordo
Myn erytage mote I nedis selle
And ben a beggere heere may I nat dwelle 1564
And schamyn al myn kynrede in this place
But I of hym may getyn betere grace
But natheles I wele of hym assaye
At serteyn dayis 3eer be 3er to paye 1568
And thanke hym of his greete curteysye
Myn trouthe wele I kepe I wele nat lye
With herte sor he goth vnto his cofere
And bryngith gold vn-to this philisophere 1572
The valew of fyue hunderede pound I gesse [1 Camb MS, leaves 2(a), 2(b), 3(a), and 201, are leaf 4(a).]
And hym be-sechith of hise gentilesse ?
[To graunten hym dayes of þe payment [Sloane 1685, on f. 187]
And sayde Maystere .I. dare wele make a vaunte 1576
I fayled neuere of my trouþe 3et
ffor sykerly my dette shalle be quyt
Towardes 3owe howe þat euere I fare
To gone a beggere in my kirtell bare 1580
But wolde 3e vouche saue vpõn suerte
Two 3ere or þre for to respiten me
Then were I welle for elles mot I selle
Myne herytage þere nys no more to telle 1584
Thys philosophre soberly vnswared
And said þus when he þis worde herde
haue I not holde Couenaunte vnto þe
3ee certes wele and truly quod he 1588
haste þou not hade þi lady as þe lykest
No no quod he and sorowfull he sigẽhe
What was þe cause telle me yf þou can
Aurelius his tale a-none be-gan 1592
And tolde hym alle as 3e han hard by-fore
hit nedith not to rehersen hit no more
he sayd Aruerագus of gentilnes [Leaf 127, back]
hade leuere dye in sorowe and dystresse 1596

vnto þis philosofre how schal I do
I se no more but þat I am fordo /
Myn heritage mout I needes selle
And ben a beggere here may I no lenger dwelle 1564
And schamen al my kynrede in þis place
But I of him may gete bettre grace /
[but nathcles / I wol of him assaye [MS Arch. Seld. B. 14]
at certeyne dayes / yere bi yere to paye] 1568
I wole þonke him of his grete curteseye
My troupe wol I kepe I wol nought lye
Wiþ herte sore he goþ vnto his coffre
And broughte gold vnto his philosophre 1572
The value of .v. hundred pound I gesse
And him besecheþ of his gentilnesse
To graunte him dayes of þe remenañt
And maister I dar wel make anaunt 1576
I fayled neuer my trouþe as 3it
for sikerly my dettes schal be quyt
Towardes 3ou how euer þat I fare
To goo abegged in my kirtel bare 1580
But wolde 3e vouche sauf vpon swerte
Two 3ere or þre to respiten me
þenne were I wel for elles moste I selle [1 a leaf out of the Corpus MS.]
[myn heritage / ther is no more to telle [MS Arch. Seld. B. 14, leaf 251, back]
this Philosophre soburly answerde
and seide thus / whan he these wordes herde
haue I nat holden couenaunt / vn-to the
yis certes / wel & trewely / quod he 1588
hast thow nat had thi lady / as the liketh
no no quod he / & sorowfully he siketh
what was the cause / telle me if thou can
Aurelius his tale / anoon bigan 1592
and tolde him al / as ye han herde bifore
hit nedith nat / to rehersen it no more
he seide Arueragus / of gentilnesse
had leuer dien / in sorow & distresse 1596

Vnto þis philosoþle how shal I doo [leaf 190]
I se no more but þat I am fordoo
Mine heritage most I selle
And bene a begger here I may not dwelle 1564
And shamen al my kynrede in þis place
But I of him may gete better grace
But napelees I wil of hym assaie
At certeyne dayes 3ere by 3ere to paie 1568
And þonke him of his grete curtesis
My troupe wil I kepe I wil not lie
Wiþ herte sore he goþ vnto his cofre
And brouȝte golde vnto þis philysophre 1572
þe value of .v. C. pounde I gesse
And hym biseche þ of his gentillnesse
To *graunte hym* daies of þe remen*aunte*
And saide maistere I dar wel make *auȝaunte* 1576
I failled neuere of my troupe ȝit
flor sikerly my dette shal be quytt
Towardes ȝou how þat euere I fare
To goon a begger in my kirtel bare 1580
But wolde ȝe vouche sauf vpon swerte
Two ȝere or þre forto respite me
þan were I welle for ellis mote I selle
¶ Myn heritage þer nys no more to telle 1584
This Philisophre soberly answerde
And seide þus whan he þis word herde
Haue I not holde conaunte vnto þe
ȝis certes wel *and* trewly quod he 1588
hast þou not had þi lady as þe likeþ
No no quod he and sorily he sikeþ
What was þe cause telle me ȝif þou can
Aurelius his tale anoñ bygan 1592
And tolde hym alle as ȝe han herd bifore
It nedeþ not to rehercen it no more
He saide Arueragus of gentilnesse
Had leuere deȝ in sorowe and distresse 1596

Vn-to þis Philofre howe schal .I. do
.I. se no more bot þat .I. am for-do
Myne heritage most .I. nedes sell
And buen a begger here may .I. no longer dwell 1564
And schamen al þis kinrede in þis place
Bot .I. of him maie gette þe better grace
[But netheles I wolle of him assay [Harl. 7333, leaf 98, col. 2. Also in Roy. 17 D 15, leaf 190, and Harl. 1758, leaf 130. Not in Stowe 1056, leaf 206, back.]
At Certeyne yeeris and dayes to pai 1568
.I. wil þonke him of his grete curtesie
Myne troupe wil .I. kepe .I. wil nouht lye
Wiþ hert sore he gope vnto his cofre
And brouht golde vnto his philosofre 1572
The valewe of .vj.C pounde .I. gesse
And him beseche þ of his gentillesse
To *graunt* him daies of þe remenant [leaf 181, back]
And maistere .I. dare wele make auaunt 1576
.I. failed neuer my troupe as 3ite
For sekurly my dettes schal .I. quyte
To-warde 3owe howe euer þat .I. fare
To gone abigged in my kirtel bare 1580
Bot wold 3e vouche sauf vpon suyrte
Two 3ere oþer þre to respite me
Then ware .I. wele for elles most . I selle
Myne heritage þer nys no more to telle 1584
Thi[s] philosophre soburly answerd
And seid þus whan he þes wordes herde
Haue .I. nouht holden couenant vnto þe
3is certes wele *and* trewly quod he 1588
Hast þou not had þi lady as þe lykeþ
No no quod he *and* sorwfully he sikeþ
Whatt was þe cause tel me if þou can
Aurelius his tale a-none be-gan 1592
And tolde him al as 3e han herde be-fore
It nedeþ nouht to rehersen no more
[He seide Arneragus/ of gentilnesse. [Harl. 1758, leaf 126, back. Also in Harl. 7333, ff 98, back, col. 1, and Roy. 17 D 15, leaf 190, back.]
Had leuyr/ dye in sorow & distresse. 1596

Than þat his wyf / were of hir trouthe fals
The sorwe of Dorigen / he tolde hym als
How looth hirs was / to been a wikked wyf
And þat she leuere had lost that day hir lyf 1600
And þat hir trouthe / she swoor thurgh Innocence
She neuere erst hadde herd speke of Apparence
That made me han of hirs so greet pitee
And right as frely / as he sente hire me 1604
As frely / sente I hire to hym ageyn
This al and som / ther is namoore to seyn
¶ This Philosophre answerde / leeue brother
Euerich of yow / dide gentilly til oother 1608
Thou art a Squier / and he is a knyght
But god forbede / for his blisful myght
But if a clerk / koude doon a gentil dede
As wel as any of yow / it is no drede 1612
¶ Sire / I relesse thee / thy thousand pound [leaf 57]
As thou right now / were croppen out of the ground
Ne neuere er now / ne haddest knowen me
ffor sire / I wol nat taken a peny of thee 1616
ffor al my craft ne noght for *my travaille*
Thou hast ypayed wel / for my vitaille
It is ynogh / and farewel haue good day
And took his hors / and forth he *goth* his way 1620
Lordynges / this questiõ thanne wolde I aske now
Which was the mooste fre as thynketh yow
Now telleth me / er that ye ferther wende
I kan namoore / my tale is at an ende 1624

¶ Heere is ended the ffrankeleyns tale ["*The Physicians tale*" *follows on the 133.*]

[*Note to l.* 1364, *see l.* 1368, *p.* 518.]

¶ 30ª Athenienſium tirrani cum Philonem necassent/ in coniuio filias eius virgines ad se venire iusserunt & scortorum more uoluari / ac super pauimenta patris sanguine cruentatas impudicis gestibus ludere / que pauliper dissimulato dolore cum tirannientes omnium ornarent quasi ad requisita nature egredientes inuicem se complexæ precipitauerunt in puteum vt virginitatem morte seruarent/ [MS, leaf 133.]

Than þat his wyf/ were of *hir* trouthe fals
The sorwe of dorigen / *he* tolde hym als
How looth hir was / to ben a wikked wyf
And þat she leuere had lost that day hir lyf 1600
And *þat* hir trouthe / she swoor thurgh Innocence
She neuere erst hadde herd speke / of apparence
That made me han of hire / so gret pitee
And *right* as frely / as he sente hir me 1604
As frely sente I hire / to hym agayn
This al and som / ther is namoore to sayn
¶ This Philosophre answerde / leeue brother
Euerich of yow / dide gentilly til oother 1608
Thow art a Squyer / and he is a knyght [leaf 168]
But god forbede / for his blisful myght
But if a clerk koude doon a gentil dede
As wel as any of yow / it is no drede 1612
¶ Sire I relesse thee / thy thowsand pound
As thow right now / were cropen out of the ground
Ne neuere er now / ne haddest knowen me
ffor sire / I wol nat take a peny of thee 1616
ffor al my craft ne noght for my *travaille*
Thow hast ypayed wel / for my vitaille
It is ynogh / and fare wel haue good day
And took his hors / and forth he goth his way 1620
¶ Lordynges / this questiõ / than wol I aske now
Which was the mooste free / as thynketh yow
Now telleth me / er that ye ferther wende
I kan namoore / my tale is at an ende 1624

¶ Here endeth the ffrankeleyns tale

[No more text on this page of the MS.]

Than hys wyf were of hir/ trouþe false [Sloane 1685]
The · sorowe of Doregen he tolde *hym* alse
howe · loþe hir/ was *to* ben a wykked *wyf*
And þat she leuere *þat* day loste · hir lyf 1600
And þat hir/ trouþe *she* · swore þurough Innocence
Sche *neuere erste* herd speke of apparence
þat made me han of hir/ so grete pite
And riȝt as frely as he sent hir/ me 1604
As frely sent I hir/ to hym a-gayne
Thys ys alle and somme þere nys no more to sayne
Thys phyloſofre answered leue broþer
Euere yche of/ you did gentilnesse to oþere 1608
þou arte a squyer/ and he ys a knyȝt
But god for-bede for hys blysfull myȝt
But ȝif a. Clerk· coũþe do a gentel dede
As wele as ony of you wiþouten drede 1612
Siʒ/ I relese þe þi þousand pounde
As þou riȝt nowe were cropen oute of grounde
Ne neuere or nowe hadest þou knowe me
ffor I wylle not taken a peny of þe 1616
ffor alle my craft and nouȝt for my travayle
þou hastè y-payed wele for my vitayle
It ys y-nouȝe and fare wele and haue god day
And toke his hors and forth he goþe hys way 1620
Lordynges. þis question wylle I axe nowe
Whiche was þe most fre as þenkiþe you
Now telleþe me or þat I ferthere wende
I can no more my tale ys at an ende 1624
Here endiþe þe Frankeleyns tale]

[The Doctor's Tale followed in the Cambridge MS: one leaf only, 302, is left.]

than his wiff / were of hir trouthe fals [MS Arch. Seld. B. 14]
the sorow of Dorigen / he told him als
how loth hir was / to ben a wikked wiff
and that she leuere had that day lost hir liff 1600
and that hir trouthe she swore / thorugh innocence
she neuere erst herde speke / of apparence
that made me han of hir / so grete pite
and right as frely / as he sente hir to me 1604
as frely sente I hir / to him ageyne
this is al & som / ther is no more to seyne
this Philosophre answerde / leue brother [leaf 252]
eueryche of yow dide gentilly / to other 1608
thow art a squyer / & he is a knyght
but god forbede / for his blisful myght
but if a Clerke / couthe do a gentil dede
as wel as any of yow / it is no drede 1612
sir I relece the / thi thousand pounde
as thow right now / were crope out of the grounde
ne neuere er now / ne haddist thow knowe me
for sir I wol nat taken / a peny of the 1616
for al my crafft / ne nought for my travaile
thow hast I-paide wel / for my vitaile
hit is I-now / & farewel haue good day
and toke his hors / & forth he goth his way 1620
lordinges this question / than wold I axe now
whiche was the most fre / as thenketh yow
now telleth me / er that I ferther wende
I can no more / my tale is at an ende. 1624
Here endith the ffrankeleyne his tale] [Arch. Seld. extr. ends]

Than his wif were of hure trewþe fals [leaf 190, back]
The sorowe of dorigen he tolde hym als
Howe loþe hire was to be a wicked wiff
And þat' she leuere þat' day lost' hure liff 1600
And þat' hure trouþe she swore þourgh Innocence
She neuere erst' herde speke of apparence
That' made me han of hure so grete pite
And riȝt' as frely as he sent' hire me 1604
As freely sent' I hire to hym aȝein
This is alle and some þer nys no more to seyn
This Philisophre answerd' leue broþer
Euerich of ȝou did gentilich til oþer 1608
Thou art' a squyere and he a knyȝt'
But' god forbede for his blisful myȝt'
But' if a clerk' couþe do a gentile dede
As wel as eny of ȝou it' is no drede 1612
Sir' I relece þe þi þousand pounde
As þow riȝt' nowe were cropen out' of þ° grounde
Ne neuere er nowe haddest' þou knowe me
ffor sir' I nyl not' take a peny of þe 1616
ffor al my craft' and my travaile
þow hast' ypaied wel for my vitaile
It' is ynowe and fare wele & haue good day
And toke his hors and forþ he goþ his way 1620
¶ Lordingges þis question wil I aske nowe
Which was þe most' free as þenkeþ ȝou
Nowe telleþ me er þat' I forþer wende
I Can no more my tale is at' an ende 1624
¶ Thus endeþ þe ffrankleyn his tale

Than his/ wif were of hir/ trouthe fals/. [Harl. 1758. Not in Sloane 1686, leaf 207.]
The sorow of Dorigen he tolde hym als/.
How loth hir/ was/ to ben a wickid wif.
And that sche leuyr/ had that day lost hir/ lif. 1600
And that hir/ trouthe sche swore thorogh ynnocence.
Sche neuyr/ erst/ herd speke of apparence] [Harl. extr. ends]
And riht as frely as he sent hire to me 1604
þat maad me haue of hire so grete pite 1603
As frely sent .I. hire to hime aȝeine
This is al *and* somme *þere* nys no more to seine
This philofre Ansewerde leue broþere
Euer-iche of ȝowe ded gentlyche to oþere 1608
þou ert a swyere *and* he is a knyht
Bot god for-bede for his blisful myht
Bot if a clerke couþe do as gentil a dede
As wele as any of ȝowe it is no drede 1612
Sire .I. reles þe þi þousand pounde
As þou riht nowe were crepe out of þe grounde
Ne neuere or nowe ne haddest knowe me
For sir .I. wil nouȝt take a peny of þe 1616
For al my craft ne nouȝt for my trauaile
þou haste y-paiede wele for my vitaile
It is ynowhe *and* fare wele *and* haue good daie
He toke his hors *and* forþe he goþe his waie 1620
//Lordinges þis question þan wald .I. ax nowe
Whyche was þe most fre as þenkeþ ȝowe
Nowe telleþ me or þat .I. forþe wende
.I. can no more my tale is att an ende. 1624

Explicit Liber / [leaf 152]

VI.

SPECIMENS OF THE VARIOUS READINGS

OF THE

WIFE-TAKING LINES (Group E, § 4, l. 1305-8) IN THE

MERCHANT'S TALE,

AND OF

THE DOUBTFUL LINES, 1358-61, OMITTED BY THE ELLESMERE MS IN THE SAME TALE.

Of two lines in January's first speech in *The Merchant's Tale*, the MSS show at least 6 different readings: 1. the Ellesmere, or A 1, type, rymes 'oolde, Cokewoolde[1]'; 2. the A sub-type, or A 2,[2] rymes 'lynage, costage'; 3. of the great B type, most of the MSS ryme 'vntrewe, rewe;' though 4. two of them, Hatton 1, Rawl. Poet. 149, with the C-type MS Harl. 7334, ryme 'war, dare'. 5. One MS (Barlow 20) rymes 'faire, repaire'; while 6. two give only the permanent half of the first line (ending with 'wife'), write a whole one to match it, and ryme 'wife, life.' Seventhly, certain MSS (Brit. Mus. Addit. 5140,[3] Harl. 7333, Trin. Coll. Cambr. R. 3. 15 and R. 3. 3, and Rawl. MS Miscell. 1133) leave out these varying lines altogether. The various readings of l. 1307 'sentence, entente'; 'sythes, tymes, fynges', do not vary always with the rymes before them.[4]

Lines 1358-61 are added from the other MSS, because the Ellesmere MS leaves them out. They look very suspicious to me, because they make two successive couplets ryme 'wyse, wyse', 'reede, reede', when both ryming words in each couplet are used in the same sense. This is not Chaucer's wont.

[1] So does Arch. Seld. B. 14, though it's a B-type MS.

[2] Hengwrt; Camb. Univ. Libr. Dd. 4. 24; Christ Church. But Reg. 17 D 15, which Professor Ten-Brink assigns to the B-type, also has this reading.

[3] The Brit. Mus. Addit. 5140 leaves out also lines 1358-61; but, like many MSS, it has for l. 1307-8 (leaf 149):

¶ Thes sentence / and an hundred thinges wors 1307
Writeth this man / that god his bonys cors 1308

The Merchant's tale is not in Bodl. MS 414, or Rawl. MS Poet. 141.

[4] Thynne's editions of 1532 and 1542, and the edition of 1561, ryme 'vntrewe, rewe,' and read in l. 1307,

'Thys *sentence*, and an hundred *sithes* worse.'

(1) *MS Arch. Seld. B.* 14, *leaf* 115, *back.*

and if thow take a wiff / in thin age oolde 1305
fful lightly maist thow be a Cokewoolde
this sentence & an hundred sithes wors • [leaf 116]
writeth this man / there / god his bonys cors 1308

[*on leaf* 116, *back*]

than may he boldly / bere vp his hede 1358
thei ben se trews / & ther-with-al so wise
for which if thow wilt / werken as the wise
do al-wey so as woman / wil the rede 1361
(lo how that Iacob / as these clerkes rede)

(2) *Dd.* 4. 24, *Camb. Univ. Libr., leaf* 107.

And if thow take a wyf / of heye lynage 1305
She shal be hauteyn / and of gret costage
Theise sentences / and an hondred thynges worse
Wryteth this man / there god his soule curse 1308

[*on leaf* 107, *back*]

Than may he boldely / bere vp his hede 1358
They ben so trewe / and ther with al so wyse
ffor which / if þou wylt werke as the wyse
Do alwey / so as wommen wol the rede 1361

(2) *Christ Church MS, C.* 6, *leaf* 205, *back, sign. l* 14, *bk.*

And if thow take a wife of highe lynage 1305
She shall be hauten & of grete costage
This sentence and an hundred thynges worse
Writeth this man/ ther god his bones curse / 1308

[*on leaf* 206]

Than may he boldely beren vp his heed 1358
They ben so trewe & ther withal so wyse
ffor whiche if thow wolte / werken as the wyse
Do alwey so as wymmen wole the rede / 1361
(lo how that Iacob / as these Clerkes rede)

(2) *MS Reg.* 17 *D* 15, *leaf* 157.

And yefe þat thou take a wyfe of heyge lynage 1305
Sche schalt be hauteyn And of grete Costage
To this entente And an .C. sypes worse
Wrytethe þis Man þere god his sowle Curse 1308

[*on leaf* 158]

Than maye he boldelye bere vppe his hede 1358
They bene so true And so wyse
ffor whiche yefe þou wolte worchen As the wyse
Do allwaye so As þe woman woll þe rede 1361

(3) *Lichfield MS, No.* 2, *leaf* 94.

And yif thow take a wyf that to the is vntrewe [leaf 94, back]
fful ofte tyme it shal the rewe •
This entente and an hundred sithes worse
Writeth this man ther god his bones curse 1308

[*on leaf* 95]

Than may he boldely beren vp his hede 1358
They be so trewe and also so wys
ffor which yif thow wolt worchen as the wys
Do alwey so as women wol the rede 1361

(3) *Sloane MS* 1685, *leaf* 87, *back.*

And yf þou take a wyf þat to þe ys vn-trewe 1305
ffulle ofte tyme yt shalle þe rewe
Thys entent and an hundred sithes worse
Writethe þis man þer god hys bones curse 1308

[*on leaf* 88, *back*]

þan may he boldely beren vp his hede 1358
þei bethe so trewe and also wyse
ffor whiche yf þou wolle worchen as þe wyse
Do alle weye so as wommen wolle þe rede 1361
(lo, howe þat Iacob, as þes, clerkes rede).

(3) *Reg.* 18 *C* 2, *leaf* 91, *back.*

And ȝif þou take a wyfe þat to þe is vntrewe
fful ofte tyme it shal þe rewe
This entent and an hundred sithes wors
Writeth þis man þer god is bones curse 1308

[*on leaf* 92]

Then may he boldely bere vp his hede 1358
Thei be so trewe and also wys
ffor which ȝif þou wilt worchen as the wys
Do al wey so as wommen wole the rede 1361
(Lo how that Iacob as thes Clerkes rede)

(3) *Harl.* 1758, *leaf* 77.

And if thou take a wife that to the is vntrewe. 1305
ffull ofte tyme it schall the rewe.
This entente & an hundred sithes wurse.
Writeth this man ther/ god is bones curse. 1308

[*on leaf* 77, *back*]

Then may he boldely bere vp his hede. 1358
Thei be so trowe & also wys.
ffor whiche if thou wolt worchen as the wys.
Do alwey so as women wole the rede. 1361

(3) *Lond MS* 600, *leaf* 144.

And if þou take a wif þat to þe is vntrewe 1305
fful oft tyme it shal þe rewe
þis entent and an hundred sithes wurse
writeþ þis man þer god his bones curse 1308

[*on leaf* 145]

þenne mai he boldeli bere vp his hede 1358
þei ben so trewe and also wis
ffor which if þou wolt worchen after þe wis
Do al-weie so as women wol þe rede 1361

(3) *Lond MS* 739, *leaf* 110, *back.*

And ȝif *thow* take. a wyf that to the is vntrewe 1305
ffull ofte tyme. hit shall the rewe.
This entent & an hundred sithes wors
Writeth this man ther god his bones curse 1308

[*on leaf* 111, *back*]

Then may he boldely bere vp his hede. 1358
Thei be so trewe. and so wys
ffor which ȝif *thou* wilt worchen as *the* wise.
Do all wey so as *wommen*. will the rede. 1361
(loo how that Iacob. as the clerkes rede.)

(4) *Harl.* 7334. (*Coppe.*)

And if that thou take a wif / be war 1305
Of con peril / which declare I ne dar
This entent / and an hundrid sithe wors
Writith this man / ther God his bones curs 1308

Than may he boldely bere vp his heed 1358
Thay ben so trewe / and also so wyse
For whiche / if thou wolt do as the wyse
Do alway so / as womman wol the rede 1361

(4) *Harl.* 7335, *leaf* 113.

And if thou take a wif be wel y-war 1305
Of on thyng whiche y declare ne dar
This sentence and an hundred thynges worse
Writith this man ther god his bones corse 1308

[*on leaf* 113, *back*]

Than may he boldely kepen vp his hed 1358
They byn so trew and ther with so wise
ffor which yif thou wolt worchen as the wyse
Do alwey so as wommen wol the reede. 1361

(4) *Bodl. MS* 686, *leaf* 115.

And if þou take a wife be wel y-ware 1305
Of o peril which to declaren y ne dare
þe sentence and an hundred þynges worce
Writeth þis man þer god his Bones curce 1308

[*on leaf* 116]

þen may he boldely kepe vp his hede 1358
þey ben so trewe þerwith also wyse
ffor which if þou wolt wirken after þe wyse
Do alwey as wommen wol þe rede 1361
(lo how Iacob as þis clerkis rede) ¶ Iacob enim per consilium matris sue beleeve &c.

(5) *Barlow MS* 20, *leaf* 89.

And if þow take a wif and she be faire 1305
By-war þe banne of þe repaire
Thys entent and an hundred sithe worse
Writeth þis man þer god his bones corse 1308

[*on leaf* 89, *back*]

Then may he boldly bere vp his hede 1358
Thei ben so trew and Also so wise
ffor wiche if þow wilt worchen as þe wise
Do al-way so as womman wil þe rede 1361
(lo how þat Iacob as þise clerkes rede)

(6) *Hatton MS* 1, *leaf* 86.

And if þou take a wife 1305
And life in disese and langour al þi life
This sentence and an hundreth þinges werse
Writeth þis man þere god his bones curse 1308

[*on leaf* 86, *back*]

Than may he boldely kepe vp his hede 1358
Thei beñ so trew / & þere-with also wise
ffor which / if þou wilt werken as þe wise
Do al-wei soo / as wymen wil þe rede 1361
(lo how that / Iacob / as þies clerkes rede) Iacob enim per consilium matris sue rebecce &c.

(6) *Rawl. MS Poet.* 149, *leaf* 46.

And if thou take a wife 1305
And leve in langore and disease al thi life
This sentence and an hundred tymes worse
Writith this man ther god his bones curse 1308

[*on leaf* 46, *back*]

Than may he boldeli kepe vp his hede ¶ Iacob orate per consilium matris sue Rebecce.
Thei bene so trewe and ther withal so wise
ffor which if thou wilt wirken as the wise
Do al-way so as wommen wil the rede 1361 ¶ Iudith &c. de manibus Olofernj
(loo how that Iacob as thise clerkes rede)

(7) *Harl.* 7333, *leaf* 69, *col.* 1, *at foot.*

[*lines* 1305-6 *are left out*]

To this entente and an hundred sithis worse 1307
† writith his Theopeharst
† whom I curse 1308
But take no kepe of suche vanite

[*on leaf* 69, *col.* 2: l. 1358 *is crost out with red*]

Than may he boldly ber' vp his hede 1358
And also they be so trewe and eke so wyse 1359
ffor whiche yf þou wold worche as the wyse 1360
† Do by þe wit of
† this woman
y.. Iudithe as the story tel can 1366

(7) *Rawl. MS Misc.* 1133, *leaf* 91, *back.*

[. . . . . .
. . . . . *no gap in the MS.*]
This entent' and an hundred sithes werse 1307
Writ' this man ther' god' his soule curse 1308

[*on leaf* 92]

Than may he boldeli bere vp his hed 1358
Thei ben so trewe and also vertuouse
ffor which if' thou wilt worche as I the wisse
Do al-wey so as wommen wol the rede 1361

(7) *Sloane* 1686, *leaf* 176, *back.*

[. . . . . .
. . . . ? . . . *no gap in the MS.*]
To this entent and an .C. sithes worse 1307
Writeth this man . there god his sowle corse 1308

[*on leaf* 177, *back*]

Than may he boldly bere vp his hede 1358
They ben so trewe '/ and eke so wise
ffor the whiche ./ and thou wilt' werchen after the wise
Do . alwey soo ./ as the womman wille the rede 1361

(7) *MS Trin. Coll. Cambr. R.* 3. 15.

[*leaf* 103, *back, ends* {ay, / day, *leaf* 104 *begins* {vanyte, / me,
∴ *the* 4 *lines* 1305-8 *are left out.*]

[*on leaf* 104, *back*]

Than may he boldly bere vp his hede 1358
They be so trewe and therto eke so wyse
ffor whiche yf' thou wolt worche as the wyse
Do alwey as the woman wol the rede 1361

(7) *MS Trin. Coll. Cambr. R.* 3. 3, *leaf* 39, *col.* 1.

[. . . . . .
. . . . . *no gap in the MS.*]
To this/ entent' and an hundred' tymes/ werse 1307
Writ' this/ man there god' his/ soule curse 1308

[*This MS leaves out the other* 4 *lines, leaf* 39, *col.* 2.]

[*N.B. The extracts in this Appendix VI have not been re-read with the MSS, as the Museum is closed.*
F. J. F. 2 May, 1873.]

VII.

TWO TEST-LINES IN THE

CLERK'S TALE

(E, 774-5).

Mr W. Aldis Wright, who has long been preparing an edition of the *Clerk's Tale*, and has collated 20 MSS of the Tale, and 4 printed editions, with his print of the Tale from the MS Dd. 4. 24, in the Cambridge University Library, states that the lines in which is the greatest difference between the readings of the MSS, are the following:

Harl. 7334 (*Percy Society*).

Toward Saluce, and lordes many con
In riche array, this mayden for to guyde

"With this agree, barring verbal differences, *MSS* Trin. Coll. Camb. R. 3. 3; Lichfield Cathedral Library MS No. 2; and in the Bodleian, Barlow 20; Rawlinson, Poet. 1133 and 149; Hatton D 1; Bodl. 686; Laud 600. At Oxford, Corpus MS; Christchurch D 7; Trin. No. 49. Also the Hengwrt 154; Longleat No. 25; Northumberland; Cambridge Univ. Libr. Gg. 4. 27, and Mm. 2. 5. Also Thynne's edition of [1542], Stow's of 1561, Speght's of 1598, and Tyrwhitt."

To *these*, I add the Ellesmere (*lf* 100, bk); Hengwrt (lf 184, bk); Petworth (leaf 171); Lansd. 851 (lf 123, bk); Sloane 1685 (lf 139); Sloane 1686 (lf 168); Harl. 1758 (lf 122); Br. M. Addit. 25,718 (lf 76); Harl. 1239 (lf 97); Royal, 18 Cx (lf 140, bk); Reg. 17 D 15 (lf 169, bk); Addit. 5140 (lf 140). The leaf that should contain the lines is out of Harl. 7335.

Thus, all the best MSS both of the A (Ellesmere) and B (Corpus and Lansdowne), and C (Harl. 7334) types—besides many poor MSS—agree in the reading above, which must be taken to be the genuine one.

On the other hand, the very good MS, Cambr. Univ. Libr. Dd. 4. 24, which generally agrees with the Hengwrt and Christchurch MSS, and forms a sub-type with them, has this various reading, says Mr Wright,

"*Camb. Dd.* 4. 24.

And forth he rod / ful fast a noon
Toward Saluce / this Mayde for to gyde

"With this agree, barring verbal differences, Trin. Coll. Camb. R. 3. 15; Bodleian Arch. Selden B. 14; Oxford New Coll. 314; Helmingham MS; Cambridge Univ. Libr. Ii. 3. 26." To these I can only add Harl. 7333 (Impingham's copy of Shirley), lf 80, bk, col. 1-2.

So far, then, as we can see at present, these lines, however interesting their variation is, cannot be used as a test of main type.

VIII.

FOUR TEST-LINES IN THE

SECOND NUN'S TALE

(G, 156-9).

In the middle of the 23rd stanza of the *Second Nun's Tale* occurs a markt difference in the reading of 4 lines (Group G, § 1, l. 156-9) in the MSS. The Ellesmere has the right reading (p. 529, *Six-Text*, p. 532):

(And if he / may festen out of drede 155)
That ye me touche // or loue in vileynye **
He right anon / wol sle yow with the dede **
And in youre yowthe / thus ye sholden dye **
And if that ye / in clene loue me gye **
He wol yow louen as me / for youre clennesse 160
And shewen yow / his ioye and his brightnesse 161

With this agree, barring verbal differences, as Mr Wright says, not only the Cambr. Univ. Libr. MSS Gg. 4. 27 (which omits l. 158), Dd. 4. 24, and Ii. 3. 26; but also MSS of other types, Harl. 7334, Harl. 7335, Harl. 7333 (Impingham's Shirley, lf 87, col. 2), Reg. 17 D xv, Sloane 1686 (lf 210); Trin. Coll. Cambr. R. 3. 15 and R. 3. 3; and in the Bodleian, Arch. Seld. B 14, Bodl. 686, Barlow 20, Rawl. Poet. 149, Rawl. Misc. 1133.

The wrong reading is found in Sloane MS 1685, on leaf 160:

(And yf þat he may felen oute of drede 155)
þat ȝe wille you gouerne no thenge amys **
he wol you saue and kepe tyH ȝe be dede **
ffor ȝoure lyuynge of youre godenesse **
And brynge you streyȝt in to heuen blysse **
(he wolde you loue as me for your clennesse 160
And shewen you of hys loy and brightnesse 161)

The like reading is found in the Petworth MS; in MS Reg. 18 C 2, lf 158, bk; Harl. 1758, lf 139; Camb. Univ. Libr. Mm. 2. 5; Lichfield Cathedral MS; and in Bodl. 414; Hatton 1; Laud 600; Laud 739.

That the variation in the readings puzzled some scribes we may conclude from the fact that two of the B-type MSS, Lansdowne and Corpus, leave out the four differing lines, while the A-type Brit. Mus. Additional 5140 leaves out altogether the stanza in which these lines occur: see leaf 285, back—leaf 286.

than his wiff / were of hir trouthe fals [MS Arch. Seld. B. 14]
the sorow of Dorigen / he told him als
how loth hir was / to ben a wikked wiff
and that she leuere had that day lost hir liff 1600
and that hir trouthe she swore / thorugh innocence
she neuere erst herde speke / of apparence
that made me han of hir / so grete pite
and right as frely / as he sente hir to me 1604
as frely sente I hir / to him ageyne
this is al & som / ther is no more to seyne
this Philosophre answerde / leue brother [leaf 208]
eueryche of yow dide gentilly / to other 1608
thow art a squyer / & he is a knyght
but god forbede / for his blisful myght
but if a Clerke / couthe do a gentil dede
as wel as any of yow / it is no drede 1612
sir I relece the / thi thousand pounde
as thow right now / were crope out of the grounde
ne neuere er now / ne haddist thow knowe me
for sir I wol nat taken / a peny of the 1616
for al my crafft / ne nought for my travaile
thow hast I-paide wel / for my vitaile
hit is I-now / & farewel haue good day
and toke his hors / & forth he goth his way 1620
lordinges this question / than wold I axe now
whiche was the most fre / as thenketh yow
now telleth me / er that I ferther wende
I can no more / my tale is at an ende. 1624
Here endith the ffrankeleyne his tale] [Arch. Seld. *extr. ends*]

Than his wif were of hure trewþe fals [leaf 190, back]
The sorowe of dorigen he tolde hym als
Howe loþe hire was to be a wicked wiff
And þat' she leuere þat' day lost' hure liff 1600
And þat' hure trouþe she swore þourgh Innocence
She neuere erst' herde speke of apparence
That' made me han of hure so grete pite
And riȝt' as frely as he sent' hire me 1604
As freely sent' I hire to hym aȝein
This is alle and some þer nys no more to seyn
This Philisophre answerd leue broþer
Euerich of ȝou did gentilich til oþer 1608
Thou art' a squyere and he a knyȝt'
But' god forbede for his blisful myȝt'
But' if a clerk' couþe do a gentile dede
As wel as eny of ȝou it' is no drede 1612
Sir' I relece þe þi þousand pounde
As þow riȝt' nowe were cropen out' of þ' grounde
Ne neuere er nowe haddest' þou knowe me
ffor sir' I nyl not' take a peny of þe 1616
ffor al my craft' and my travaile
þow hast' ypaied wel for my vitaile
It' is ynowe and fare wele & haue good day
And toke his hors and forþ he goþ his way 1620
¶ Lordingges þis question wil I aske nowe
Which was þe most' free as þenkeþ ȝou
Nowe telleþ me er þat' I forþer wende
I Can no more my tale is at' an ende 1624
¶ Thus endeþ þe ffrankleyn his tale

Than his/ wif were of hir/ trouthe fals/. [Harl. 1758. *Not in Sloane* 1686, *leaf* 207.]
The sorow of Dorigen he tolde hym als/.
How loth hir/ was/ to ben a wickid wif.
And that sche leuyr/ had that day lost hir/ lif. 1600
And that hir/ trouthe sche swore thorogh ynnocence.
Sche neuyr/ erst/ herd speke of apparence] [Harl. *extr. ends*]
And riht as frely as he sent hire to me 1604
þat maad me haue of hire so grete pite 1603
As frely sent .I. hire to hime aȝeine
This is al *and somme þere* nys no more to seine
This philofre Answerde leue broþere
Euer-iche of ȝowe ded gentlyche to oþere 1608
þou ert a swyere *and* he is a knyht
Bot god for-bede for his blisful myht
Bot if a clerke couþe do as gentil a dede
As wele as any *of ȝowe* it is no drede 1612
Sire .I. reles þe þi þousand pounde
As þou riht nowe were crepe out of þe grounde
Ne neuere or nowe ne haddest knowe me
For sir .I. wil nouȝt take a peny of þe 1616
For al my craft ne nouȝt for my trauaile
þou haste y-paiede wele for my vitaile
It is ynowhe *and* fare wele *and* haue good daie
He toke his hors *and* forþe he goþe his waie 1620
//Lordinges þis question þan wald .I. ax nowe
Whyche was þe most fre as þenkeþ ȝowe
Nowe telleþ me or þat .I. forþe wende
.I. can no more my tale is att an ende. 1624

Explicit Liber / [leaf 152]

A SIX-TEXT PRINT OF

Chaucer's Canterbury Tales

IN PARALLEL COLUMNS

FROM THE FOLLOWING MSS:

1 The Ellesmere.
2 The Hengwrt 154.
3 The Cambridge Univ. Libr. Gg. 4. 27.
4 The Corpus Christi College, Oxford.
5 The Petworth.
6 The Lansdowne 851.

GROUP G. FRAGMENT VIII.

THE SECOND-NUN'S TALE (§ 1). THE SECOND-NUN—CANON'S-YEOMAN LINK (§ 2).
THE CANON'S-YEOMAN'S PREAMBLE (§ 3). THE CANON'S-YEOMAN'S TALE (§ 4).

GROUP G. FRAGMENT VIII.

§ 1. THE SECOND NUN'S TALE.

ELLESMERE MS.

[*THE PROEM.*]

¶ The prologe of the Seconde Nonnes tale [on lf 189, bk]

(1)

THe Ministre and the Norice / vn-to vices 1
Which that men clepe in Englissh ydelnesse
That Porter of the gate is / of delices
To eschue / and by hire contrarie / hire oppresse 4
That is to seyn / by leueful bisynesse
Wel oghten we / to doon al oure entente
Lest that the feend / thurgh ydelnesse vs shente 7

(2)

ffor he / that with hise / thousand cordes slye 8
Continuelly / vs waiteth to biclappe
Whan he may man / in ydelnesse espye
He kan so lightly / cacche hym in his trappe 11
Til þat a man / be hent right by the lappe
He nys nat war / the feend hath hym in honde
Wel oghte vs werche / and ydelnesse withstonde 14

(3)

And thoughh men dradden / neuere for to dye 15
Yet seen men wel / by resoñ doutelees
That ydelnesse / is roten slogardye
Of which ther neuere comth / no good nencrees 18
And seen / þat slouthe / it holdeth in a lees
Oonly to slepe / and for to ete and drynke
And to deuouren / al that othere swynke 21

ELLESMERE 524 (6-T. 527)

GROUP G. FRAGMENT VIII.

§ 1. THE SECOND NUN'S TALE.

HENGWRT MS.

[*THE PROEM.*]

The Nonne ! [head-line] [leaf 165, back]

(1)

THe Ministre / and the norice vn to vices 1
Which that men clepeth in englissh ydelnesse
That porter at the gate is / of delices
To eschuen / and by hir contrarie hire oppresse 4
That is to seyn / by leueful bisynesse
Wel oghte we / to doon al oure entente
Lest that the feend / thurgh ydelnesse vs hente 7

(2)

¶ ffor he / that with his thousand cordes slye 8
Continuelly / vs wayteth to biclappe
Whan he may man / in ydelnesse espye
He kan so lightly / cacche hym in his trappe 11
Til that a man / be hent right by the lappe
He nys nat war / the feend hath hym in honde
Wel oghte vs werche / and ydelnesse withstonde 14

(3)

¶ And thogh men dradden / neuere for to dye 15
Yet seen men wel / by reson doutelees
That ydelnesse / is roten slogardye
Of which ther neuere comth / no good nencrees 18
And seen that Slouthe / hir holdeth in a lees
Oonly for to slepe / and ete and drynken
And to deuouren / al that othere swynken 21

HENGWRT 378 (6-T. 527)

GROUP G. FRAGMENT VIII.

§ 1. THE SECOND NUN'S TALE.

CAMBRIDGE MS.

[*THE PROEM.*]

[Here begynnethe þe Prologge of þe Secound Nunne [Sloane 1685, on lf 157, bk: no breaks between the stanzas in Sloane.]

(1)

The mynystre of þe Noryce vnto vices. 1
whiche þat men clepen in englys ydylnesse
The portere of þe gate ys of delyces
To eschewe and by hir contraryry hym oppresse 4
þat ys to say by lefefulle besynesse [leaf 158]
wele ouȝte we doñ oure entent
leste þat þe fende þorouȝe ydelnesse vs hent 7

(2)

ffor he þat with his þousand cordes sliȝ 8
Contynuelly vs awayteth to be-clappe
þan he may man in ydelnes aspye
he can so liȝtly cacche hym in his trappe 11
Tylle þat a man be hent riȝt/ by þe lappe
he nys not ware þe fende haþe hym in honde
wele ouȝt vs worche and ydelnesse with stonde] [Sloane 1685 extract stops]

(3)

And thow men dreddyn neuere for to deyin [Camb. MS Gg. 4. 27, leaf 375]
ȝit seen men weel by resoun douteles
That ydilnesse is rote slogardye
Of whiche there neuere comyth encrees 18
And seen that slouthe hire holdyt in a lees
Only for to slepe & ete & drynke
And to deuoure al that othir swynke 21

CAMBRIDGE 519 (6-T. 527) [part, Sloane 1685]

GROUP G. FRAGMENT VIII.

§ 1. THE SECOND NUN'S TALE.

CORPUS MS.

[*THE PROEM.*] [*No breaks in the Corpus MS. between the stanzas.*]

[And next [Arch. Seld. B. 14, *leaf* 215]
bigynneth the seconde nonne hir tale. &c.

(1)

The ministre *and* norice / vn-to vices 1
which that men clepen / in englissh / Idelnesse
that porter of the gate is / of delices
to eschewen / *and* bi hir contrarie to oppresse 4
that is to seyne / bi leeful besynesse
wel oughte we to don / al oure entente
lest that the fende / thorugh Idelnesse vs hente. 7

(2)

ffor he that with his thousand cordes sligħe 8
contenuelly vs waiteth / to bi-clappe
whan he may man/ in Idelnesse aspie
he can so lightly cacche him / in his trappe 11
til that a man be hente / right bi the lappe
he nys not ware / the fende hath him in honde
wel oughte vs werche / *and* Idelnesse with-stonde. 14

(3)

And though men dradden neuere / for to die 15
yit se men wel bi reson / doutelese
that Idelnesse is hoten / slogardie
of whiche cometh neuere / noon encrese 18
and sithen that slouth hir holdith in a lese
only for to slepe / *and* ete *and* drynke
and to devouren / al that other swynke [*leaf* 215, *back*] 21

GROUP G. FRAGMENT VIII.

§ 1. THE SECOND NUN'S TALE.

PETWORTH MS.

[*THE PROEM.*] [on *leaf* 190, *back*]

[*No breaks between the stanzas in the MS.*]

¶ And here byginneþ þ^e^ prologe of ij. nonne

(1)

The mynysters and þe norice vnto vices 1
Which þat^t^ men clepen in englissh ydelnesse
The porter of þe gate is of delices
To eschewe and by her contrary hure oppresse 4
þat^t^ is to sayn by leeful bysynesse
Wel ought^t^ we to don our entent^t^
Lest^t^ þat^t^ þe feend^e^ þorgh ydelnesse vs shent^t^ [*leaf* 191] 7

(2)

For he þat^t^ wiþ his þousande cordes sclie 8
Continuelly vs waiteþ to be-clappe
Whan he may man in ydelnesse aspie
He can so ligtly cacche him in his trappe 11
Til þat^t^ a man be hent^t^ rist^t^ by þe lappe
He nys nat^t^ ware þe fende haþ hym on honde
wel ought^t^ vs worch and ydelnesse wiþstond^e^ 14

(3)

And þouze men dradden neuere forto deye 15
3it seen men wel by reson doutelees
That^t^ ydelnesse is roten sclogardye
Of whiche þer neuere commeth non encrees 18
And sipens þat^t^ sclouth hure holdeþ in a lees
Only to sclepe and forto ete *and* drinke
And to devouren alle þat^t^ opere swynke 21

GROUP G. FRAGMENT VIII.

§ 1. THE SECOND NUN'S TALE.

LANSDOWNE MS.

[*THE PROEM.*]

[*No breaks between the stanzas in the MS.*]

Incipit prologus .2us Monyalys [*leaf* 128]

(1)

THe Ministre of þe Norice vn-to vices 1
Whiche þat men clepen in englisshe ydelnesse
The porter of þe gate is of delices
To eschiewe. And bu hir contrarie hire oppresse 4
That is to seine be leful besinesse
Wele ouhte we to done oure entont
Lest þat þe fende þoruho .Idelnesse vs schent 7

(2)

¶ For he þat wiþ his þousand cordes slyȝe 8
Contenuely vs waytep to be-clappe
Whan he maie man in Idelnesse aspiȝe
He can so lihtly cache him in his trappe 11
Til þat a man be hento riht be þe lappe
He is not waree þe fende haþe him in honde
Wele ouhte vs werche *and* ydelnesse wiþ stonde 14

(3)

¶ And þouhe men dradden neuer for to deye 15
3it seen men wele be reson *dout*les
þat ydelnesse is rotin slogardye
Of þere comeþ neuere none encrese 18
And sepens þat slouþe hir halde þ in a lese
Onely to slepe *and* for to ete *and* drinke
And to deuowren al þat oþer swynke 21

(4)

And for to putte vs / fro swich ydelnesse 22
That cause is / of so greet confusioñ
I haue heer doon / my feithful bisynesse
After the legende / in translacioñ 25
Right of thy glorious lif and passioñ
Thou *with* thy gerland/ wroght *with* rose *and* lilie
Thee meene I / mayde and mooder Cecilie 28

(5)

AND thow / that flour of virgines art alle ¶ Innocencio ad Marium. [leaf 190]
Of whom that Bernard/ list so wel to write
To thee / at my bigynnyng first I call
Thou confort of vs wrecches / do me endite 32
Thy maydens deeth / that wan thurgh hire merite
The eterneel lyf / and of the feend victorie
As man may after / reden in hire storie 35

(6)

Thow mayde and mooder / doghter of thy sone 36
Thow welle of mercy / synful soules cure
In whom / that god for bountee / chees to wone
Thow humble and heigh / ouer euery creature 39
Thow nobledest so ferforth / oure nature
That no desdeyn / the makere hadde of kynde
His sone / in blood and flessh / to clothe and wynde 42

(7)

With-Inne the Cloistre blisful of thy sydis 43
Took mannes shape / the eterneel loue and pees
That of the tryne compas / lord and gyde is
Whom erthe and see / and heuene out of relees 46
Ay heryen / and thou virgine wemmelees
Baar of thy body / and dweltest mayden pure
The creatour / of euery creature 49

(4)

¶ And for to putte vs / from swich ydelnesse 22
That cause is / of so greet confusioñ
I haue here doon / my feithful bisynesse
After the legende / in translacioñ 25
Right of thy glorious lyf/ and passioñ
Thow with thy gerland / wroght of rose & lilie
Thee mene I / mayde and martir Seinte Cecilie 28

(5)

And thow / that flour of virgines art alle Innocencio ad marium.
Of whom that Bernard / list so wel to write
To thee / at my bigynnyng I first calle
Thow confort of vs wrecches / do mendite 32
Thy maydens deeth / that wan thurgh hir merite
The eternal lyf/ and of the feend victorie
As man may after / reden in hir Storie 35

(6)

¶ Thow mayde and moder / doghter of thy sone [leaf 190]
Thow welle of mercy / synful soules cure
In whom that god / for bountee chees to wone
Thow humble and heigh / ouer euery creature 39
Thow nobledest so ferforth oure nature
That no desdaign / the makere hadde of kynde
His sone / in blood & flessh / to clothe & wynde 42

(7)

¶ With Inne the Cloistre blisful / of thy sydis 43
Took mannes shape / the eternal loue and pees
That of the tryne compas / lord and gyde is
Whom erthe and see / and heuene out of relees 46
Ay heryen / and thow virgyne wemmeles
Bar of thy body / and dweltest mayde pure
The creatour / of euery creature 49

(4)

And for to putte vs from swich ydilnes 22
That cause is of so greet confusioun
I haue here don myn feythful businesse
Aftyr the legende in translacioun 25
Rygh of thyn glorious lyf & pascioun .id est. cecilie
Thow with thyn garland wrogh[t] with rose & lilye
Tho meene I mayde & martyr Seyn Cecyle 28

(5)

And thow that flour of virgynis art alle 29
Of whom that bernard lyste so weel to write
To the at myn begynnynge I leste to calle .i. ihesus [MS ihc] [tutor]
Thow confort of vs wrechis do me endite 32
Thyn maydenys deth / that wan thour hire meryte
The eternal lyf & ouyr the fend victorye
As man may aftyr redyn in h[i]re storye 35

(6)

Thow maydyn & modyr doghtir of the sone 36
Thow welle of mercy synful soulys cure
In whom that god of mercy ches to wone
Thow humble & heig ouer euery creature 39
Thow nobledist so fer forth oure nature
That no disdayn the makere hadde of kynde
His sone in blood & flesch to clothe & wynde 42

(7)

With-inne the cloystre blisful of thynne sydis 43
Tok mannys schap the eternal loue & pees
That of the tryne cumpas lord & gide is
Won heuene & se & erthe out of reles 46
Ay heryen & [1]thow virgyne wemmelees [[1] h altered]
Bar of thyn body & dweldist mayde pure
The creatour of euery creature 49

(4)

¶ And for to putten vs / from suche Idelnesse [MS Arch. Seld. B. 14]
that cause is / of so grete confusion
I hane here don / my feithful besynesse
after the legende / in translacion
right after thi glorious liff / *and* passion
thow with thi garland / wroughte of rose *and* lylye
the mene I / maide / *and* martir / seynt Cecelye.

(5)

¶ And thow that floure art / of virgynes alle
of whom that Bernard / list so wel to write
to the at my bigynnyng / first I calle
thow comforte of vs wrecches / do me endite
thi maidens deth / that was thorugh hir merite
the eternal liff / *and* of the feende victorie
as men mow after rede / in hir storie.

(6)

¶ Thow maiden *and* moder/doughter of thi sone] [Arch. Seld. B. 14 *extr. ends*]
Thou welle of mercy synful soules cure [*leaf* 171]
In whom that god for bounte chees to wone
Thou humble and heih ouer euery creature
Thou nobledest so ferre oure nature
That no desdeyn þe makere hadde of kynde
his sone in blood and fleissch to clope and wynde

(7)

¶ Wiþinne þe cloystre blisful of þine sydes
Toke mannes schap þe eterne loue and pees
That of þe trine compas lord and gyde is
Whom erþe and see and heuene out of reles
Ay herien and þou virgine wemmeles
Bare of þy body and dwelledest/ mayde pure
The creatour of euery creature

(4)

And forto putten vs from swich ydelnesse 22
That cause is of þe grete confusiõ
I hane here done my feipful busynesse
Aftere þe legende in translaciõn 25
Riȝt of þi glorious lif *and* passiõ
Thow wiþ þi garlond wrouȝt of rooses *and* lilie
The mene I maiden and marter seint Cicile 28

(5)

And þou þat floure of virgynes art alle 29
Of whom þat Barnard lust so wel to write
To þe at my bygynnyng furst I calle
Thou comforte of vs wrecches do me endite 32
þine maidens deþ þat was þorgh þi merite
þe eternal lif and of þe feende victorie
Certes men may aftere reden in his storie 35

(6)

Thow maiden *and* modere dougter of þ sone 36
Thow welle of mercy synful soules cure
In whom þat god for bounte chees to wone[1] [1 wone *later*] 39
Thowe humble and hegh ouere euery creature
Thou noblestest so ferre oure nature
That no desdeyne þe maker had of kynde
His sone in blood and flessh to cloþ *and* wynde 42

(7)

Wiþ-Inne þe cloystere blisful of þi sidys [*leaf* 121, *back*] 43
Toke mannys shappe þe eterne loue *and* pees
þat of þe trynie compas lorde and gide es
Whom erþe and see and heucne wiþ out reles 46
Ay heryen and þou virgyne wemless
Bare of þi body and dwellest maiden pure
þe creatour of euery creature 49

(4)

¶ And for to putt vs fro suche Idelnesse 22
þat cause is of þe grete confusione
.I. hane here done my feipeful besinesse
After þe legent in translacione 25
Riht of þe glorious lif *and* passione
þou *with* þi garlonde wrouht wiþ rosus *and* lylie
The mene .I. a maide *and* Martire seint Cecile 28

(5)

¶ And þou þat floure of virgines art al 29
Of whome þat Bernarde lust so wele to write
To þe att my begynynge first .I. call
þou comfort of vs wrecches do me endite 32
þi maydens deþ þat was þoruhe hir merite
þe eternale lif *and* of þe fonde victorie
As men maie after reden in hir storie 35

(6)

¶ Thou maiden *and* moder douhte of þi sonne 36
Thou welt of Mercy sinful soules cure
In whome þat god for bounte chees to wonne
þou humble *and* hihe ouer *euery* creature 39
þat no desdeyne þe Maker had of kinde
þou noblest so fers oure nature
His sonne in blode *and* flessche to cloþe *and* winde [*leaf* 182, *back*] 42

(7)

¶ Wiþ-inne þe cloister blisful of þi sides 43
Toke mannes schap eterne loue *and* pees
þat of þe trinie compas lorde *and* gide es
Whome heuen *and* see *and* erþe out reles 46
Ay herien . *and* þou virgine wemles
Bare of þine body *and* dueldist maide pure
The creatore of *euery creature* 49

529 SIX-TEXT
GROUP G. § 1. SECOND NUN'S TALE. **Ellesmere MS.**

(8)

Assembled is in thee / magnificence 50
With mercy / goodnesse / and with swich pitee
That thou / that art the sonne of excellence
Nat oonly / helpest hem that preyen thee 53
But often tyme / of thy benygnytee
fful frely / er that men / thyn help biseche
Thou goost biforn / and art hir lyues leche 56

(9)

Now help thow meeke / and blisful faire mayde 57
Me flemed wrecche / in this desert of galle
Thynk on the womman Cananee / that sayde
That whelpes eten / somme of the crommes alle 60
That from hir lordes table / been yfalle
And thoughi that I / vnworthy sone of Eue
Be synful / yet accepte my bileue 63

(10)

And for that feith is deed / with-outen werkis 64
So for to werken / yif me wit and space
That I be quit fro thennes / þat moost derk is
O thou / that art so fair / and ful of grace 67
Be myn Aduocat in that heighe place
Theras with-outen ende / is songe Osanne
Thow Cristes mooder / doghter deere of Anne 70

(11)

And of thy light my soule in prison lighte [leaf 150, back]
That troubled is / by the contagioñ
Of my body / and also by the wighte
Of erthely lust and fals affeccioñ 74
O hauene of refut o saluacioñ
Of hem / þat been in sorwe / and in distresse
Now helpe / for to my werk I wol me dresse 77

ELLESMERE 526 (6-T. 529)

529 SIX-TEXT
GROUP G. § 1. SECOND NUN'S TALE. **Hengwrt MS.**

(8)

Assembled is in thee Magnificence 50
With mercy / goodnesse / and swich pitee
That thow that art the sonne of excellence
Nat oonly / helpest hem þat prayen thee 53
But ofte tyme / of thy benygnytee
fful frely / er that men / thyn helpe biseche
Thow goost biforn / and art hir lyues leche 56

(9)

Now help thow meke / and blisful faire mayde 57
Me flemed wrecche / in this desert of galle
Thynk on the womman Cananee / that sayde
That whelpes eten / somme of the crommes alle 60
That from hir lordes table / been yfalle
And thogh that I / vnworthy sone of Eue
Be synful / yet accepte my bileue 63

(10)

¶ And for that feith is deed / with outen werkis 64
So for to werken / yif me wit and space
That I be quyt/ from thennes / that moost derk is
O thow / that art so fair / and ful of grace 67
Be myn Aduocate / in that heighe place
Ther as with outen ende / is songe Osanne
Thow cristes moder / doghter deere of Anne 70

(11)

[¹An]d of thy light my soule in prison lighte [¹ Rats. If 166, bk.]
That troubled is / by the contagioñ
Of my body / and also by the wighte
Of erthely lust and fals affeccioñ 74
O. hauene / o. refut o. sauacioñ
Of hem / that been in sorwe and in distresse
Now help / for to my werk I wol me dresse 77

HENGWRT 380 (6-T. 529)

529 SIX-TEXT
GROUP G. § 1. SECOND NUN'S TALE. **Cambridge MS.**

(8)

Assembled is in the magnyficence [leaf 373, back] 50
With mercy goodnesse & swich pete
That thow that art the sunne of excellence
Nat only helpist hem that preyen the 53
But ofte tyme of thyn benygnetee
fful frely er that men thyn helpe be-seche
Thow gost by-forn & art oure lyuys leche 56

(9)

Now help thow meke & blysful fayre mayde 57
Me flemede wreche in this desert of galle
Thynk on the woman Canane that sayde [i. Maria [later]
That whelpis etyn some of the cromys alle 60
That from hire lordis table been I-falle
And thow that I onworthi sone of eue
Be synful ȝit accepte myn beleue 63

(10)

And for that feyth is deed with outyn werkis 64
So for to werkyn ȝeue me wit & space
That I be quyt from thens that most derk is
O thow that art so fayr & ful of grace 67
Be myn aduocat in that hyge place
Theere that withoutyn ende is sunge osanne
Thow cristis modir doughtir deere of Anne[1] [¹ ft of anne]

(11)

And of thyn grace[2] myn soule in prisoun lighte [² corr.] 71
That troblid is bi the cogitacioun[3] [³ as in Arch. Seld. B. 14]
Of myn body & also by the whighte
Of ertheli lust & fals affeccioun 74
O hauen of refut / O saluacioun
Of hem that been in sorwe & in distresse
Now help for to myn werk I wele me dresse 77

CAMBRIDGE 521 (6-T. 529)

(8)

¶ Assembled is in þi magnificence
Wiþ mercy goodnesse and with such pite
þat þou art þe sonne of excellence
Nouȝt only helpest hem þat prayen þe
But ofte tyme of þin benignite
ful frely er þat men þin helpe beseche
þou gost byforn and art *hero lyfes* leche

(9)

¶ Now help þou meke and blisful faire mayde
Me flemyd wreeche in þis desert of galle
Thenk on þe *womman Canane* þat sayde
That whelpes eten some of þe *crommes* alle
þat from here lordes table ben y-falle
And þough þat I þe vnworþy *some* of eue
Be synful ȝit accepte my byleeue

(10)

And for þat feiþ is deed wiþouten werkes
So for to worchen ȝif me witte and space
þat I be quyt from place þat most derk is
O þou þat art so fair and so ful of grace
Be myn aduocate in so heih a place
Ther as wiþouten ende is longe Osanna
Thou cristes moder and doughter of Anna

(11)

And of þin light my soule kepe in prison
That troubled is by þe contagioun
[of my body / & also bi the wighte
of erthely lust / & fals affeccion]
O heuene o refute *O* saluacion
Of hem þat ben in sorwe and in destresse /
Now help for vnto my werk I wol me dresse /

(8)

Assembled is in þe magnificence
Wiþ mercy goodnesse *and* such pite
That þou arte þe sonne of excellence
Nouȝt only helpest hem þat preien þe
But oftetyme of þi benignyte
ful frely er þat men þine helpe biseche
þow goost byforn and art her lyues leche

(9)

Now helpe þou meke and blisful faire maide
Me flemed wrech in þis desserte of galle
Thenk on þe womman Canane þat saide
þat whelpes eten *somme* of þe *crommes* alle
þat from her lordis table beue yfalle
And þouȝe þat I þe vnworþi sone of Eue
Be sinful ȝit accepte my bileue

(10)

And for þat feiþ is dede wiþ-outen werkes
So for to worchen ȝeue me witte *and* space
þat I be quytte from place þat most derk es
O þou þat art so fuire and so ful of grace
De myne aduocate in so high a place
Ther as wiþ-oute ende is songe Osanna
þou cristes moder and douȝter of Anna

(11)

And of þi liȝt my soule in *prison* liȝt
þat troubled is þe contagioun
Of my body and also by þe wiȝt
Of erþly lust and fals *affection*
O heuene o. refute .o saluacioñ
Of hem þat bene in sorowe *and* in distresse
Nowe helpe for to my werk I wil me dresse

(8)

¶ Assembled is in þe magnificence
With mercy goodnesse *and* wiþ suche pite
þat þou ert þe sonne of excellence
Nouht only helpest hem þat preyen þe
But oft time of þi benignite
Ful frely er þat men þin helpe beseche
þou gost be-forne *and* ert her lynes leche

(9)

¶ Nowe help þou meke *and* blisful faire maide
Me flemed wriche in þis desert of gal
þenke on þe womman Canan þat seide
þat whelpes eten somme of þe crommes al
þat from her lordes table buen yfal·
And þouhe þat .I. þe vnworþe doultor of Eue
Be synful ȝit accept my be-leue

(10)

¶ And for þat feiþ is dede wiþouten werkes .
So for to worchene ȝeue me witte *and* space
þat .I. be qwyte frome þe place þat most derke is
O þou þat art so faire *and* so ful of grace
Be myne aduocate in so hihe a place
There as wiþ outen eende is songe Osanna
Thou cristes moder *and* douhter of Anna

(11)

¶ And of þine lyht þou *graunt* my self haue parte
þat triblide is be þe cogitacione
[Of my body / and also by þe weyght
Of erthely lust and fals effeccion]
O heuen o refute o saluacione
Of hem þat buen in sorwe *and* destresse
Nowe helpe for vnto my werke .I. wil me redresse

(12)

Yet preye I yow / þat reden that I write 78
fforyeue me / that I do no diligence
This ilke storie / subtilly to endite
ffor boþe haue I / the wordes and sentence 81
Of hym / that at the seintes reuerence
The storie wroot and folwen hire legende
I pray yow / that ye wole my werk amende 84

(13) [*THE TALE.*]

First wolde I / the name of seinte Cecile ¶ Interpretacio nominis Cecilie / quam ponit frater Iacobus Ianuensis in legenda
Expowne / as men may in hir storie see
It is to seye in englissh / heuenes lilie
ffor pure chaastnesse of virginitee 88
Or / for she whitnesse hadde of honestee
And grene of Conscience / and of good fame
The soote favour lilie / was hir name 91

(14)

Or Cecilie is to seye / the wey to blynde 92
ffor she ensample was / by good techynge
Or elles Cecile / as I writen fynde
Is ioyned / by a manere conioynynge 95
Of heuene and lia / and heere in figurynge
The heuene is set for thoght of hoolynesse
And lia / for hire lastynge bisynesse 98

(15)

Cecile / may eek be seyd / in this manere 99
Wantynge of blyndnesse / for hir grete light
Of sapience / and for hire thewes cleere
Or elles loo / this maydens name bright 102
Of heuene and leos comth / for which by right
Men myghte hire wel / the heuene of peple calle
Ensample / of goode / and wise werkes alle 105

(12)

¶ Yet praye ich yow / þat reden that I write 78
fforyeue me / that I do no diligence
This ilke storie / subtilly tendite
ffor bothe haue I / the wordes and sentence 81
Of hym / that at the Seintes reuerence
The storie wroot and folwen hir legende
And pray yow / that ye wol my werk amende 84

(13) [*THE TALE.*]

First wolde I yow / the name of Seinte Cecilie Interpretacio nominis Cecilie quam ponit frater Iacobus Ianuensis in legenda, sarea.
Expowne / as men may in hir storie se
It is to seyn on englissh / heuenes lilie
ffor pure chastnesse / of virginitee 88
Or for she whitnesse hadde of honestee
And grene of conscience / and of good fame
The swote sauour lilie / was hir name 91

(14)

¶ Or Cecile is to seyn / the wey to blynde 92
ffor she ensample was / by good techynge
Or ellis Cecile / as I writen fynde
Is ioyned / by a manere conioignynge 95
Of heuene / and lia / and here in figurynge
The heuene is set for thoght of holynesse
And lia / for hir lastynge bisynesse 98

(15)

¶ Cecile may eek be seyd in this manere 99
Wantynge of blyndnesse / for hir grete light
Of Sapience / and for hir thewes clere
Or ellis lo / this maydenes name bright 102
Of heuene and leos comth / for which by right
Men myghte hire wel / the heuene of peple calle
Ensample of goode / and wise werkes alle 105

(12)

ȝit preye ych [1]ȝow þat[1] redyn that I wryte [[1]—[1] corrected] 78
ffor-ȝeue me that I do / no diligence
This ilke story / subtily tendite
ffor bothe haue I / the wordis & the sentence 81
Of hym that at the / seyntis reuerence
The storye wrot / & folwe hire legende
And preye ȝow that ȝe / wele myn werk amende [leaf 374 is out of the Camb. MS.]

(13) [*THE TALE.*]

[ffyrst wolle I you þe name of Seynt Cecile [Sloane 1685, on leaf 150]
Expoune as men may in hir stories see
hit ys to say on englysshe heuen lilie
Pure Chastnesse of Virginite 88
Or for she wytnesse hade of honeste
Of greue of conscience and of gode fame
The swoote sauoure lylie was hir name 91

(14)

Other / Cecile ys to say þe wey to blynde 92
ffor she ensample was by god techynge
Or elles Ceciles as I wryten fynde
Is ioyned by manere comoynynge 95
Of heuen and lya and hiȝer/ in figurynge
þe heuen ys . sette for þouȝt of holynesse
And lya for hir lastynge besynesse 98

(15)

Cecile may eke be sayde in þis manere 99
Wantynge hir blynednesse for hir grete liȝt
Of sapience for hir,' thewes clere
Or elles lo þis maydons name briȝt 102
Of,' heuen and loos comethe for whiche be riȝt
Men myȝt þe heuen of peple hir/ calle
Ensample of god and wyse werkes with alle 105

(12)

¶ ȝet̄ prey I ȝou þat̄ reden þat̄ I write
ffor3eueþ me for I do no diligence
þis ilke story subtil to endite
ffor boþe haue I þe wordes and þe sentence /
Of hem þat̄ atte seyntes reuerence /
The story wroot̄ & solewen hir legende
And prey I ȝou þat̄ ȝe woln my werk̄ amende

(13) [*THE TALE.*]

ffirst̄ wolde I ȝou þe name of̄ seint̄ Cecile
Expoune as men may in here stories se
It is to say on englissh heuene lylye
ffor pure chastnesse of̄ virginite /
Oþer for sche witnesse hadde of̄ honeste
Of̄ greue of̄ conscience and of̄ good fame
The soote sauour lilye was hire name

(14)

Ouþer Cecile is to say þe way to blynde
ffor sche ensample was by good techynge
Or elles . Cecile is as I writen fynde
Is ioyned by a maner conioygnynge
Of̄ heuen and lya and heiher in figuringe
The heuen is set̄ for þought̄ of̄ holynesse
And lya for hire lastynḡ busynesse /

(15)

Cecile may eek̄ be sayd in þis manere
Wantynge of̄ blyndnesse for hire grete light
Of̄ sapiens and for hir þewes clere
Oþer elles þis maydens name bright /
Of̄ heuen and leos comeþ for which by right̄
men mighte þe heuene of̄ poeple hire calle
Ensample of̄ goode and wise werkes alle

(12)

ȝit̄ prey I ȝou þat̄ reden þat̄ I write
ffor3eueþ me þat̄ I doo no diligence
þis ilk storie subtely to endite
ffor boþ haue I þe wordys *and* þe sentence
Of hem þat̄ at̄ sey[n]tes reuerence
þe storie wroot̄ and folowen her legende
And prei ȝou þat̄ ȝe wil my werk amende

(13) [*THE TALE.*]

Firs̄ wolde I ȝou þe name of seint̄ Cicile
Expoune as men in her stories see
It is to saye in engelisshe heuenes lilie
ffor pure chaastnesse of virginite
Oiþer for she witnesse had of honeste
Of grene of consciens *and* of good fame
The swote sauoure lilie was hure name

(14)

Oyþere Cicile is to say þe way to blynde
ffor she ensample was hy good techinge
Or ellis Cicile *as I* writen fynde
Is ioyned by a manere conioynynge
Of heuene and lya *and* hier in figurynge
þe heuene is sette for þouȝt̄ of holynesse
And lya for hure lastinge bisynesse

(15)

Cicile maye eke be seide in þis manere
Wantynḡ of blyndenesse for hure grete liȝt̄
Of sapience and of her thewes clere
Oiþer ellis loo þis maidens name briȝt̄
Of heuene *and* leos comeþ for which hy riȝt̄
Men myȝt̄ þe heuene of puple hure calle
Ensample of good and wise werkes alle

(12)

¶ ȝet̄ praie .I. ȝowe þat reden þat .I. write
For-geueþ me þat .I. do no diligence
þis ilke storie subtely to endyte
For boþe haue .I. þe wordes *and* þe sentence
Of hem þat att̄ þe seintes reuerence
þe stori wrote and folowen here legende
And praien ȝowe þat ȝe woll̄ my werk amende

(13) [*THE TALE.*]

¶ ffirste wiH .I. ȝowe þe name of sein Cecile
Expounde as men maie in here stories see
It is to seyen on Engliskhe heuenes *lyiye*
For pure chastenesse of virginitee
Oþer for sche witnesse hadde of honeste
Of grene of conscience *and* of good fame
The swete sauoure lylye was hir name

(14)

Oþere Cecely . is to seie þe wule to blinde
For sche ensample was be gode techeinge
Or elles Cicily is as .I. writen fynde
Is Ioyned be a maner conioyneinge
Of heuen *and* lya . *and* hire in fygureinge
þe heuen is settе for þouht of holynesse
And lya for hire lasteinge besinesse

(15)

Cecile eke mai be seide in þis manere
Wanteynge of blindenesse for hire grete liht
Of Sapiens *and* for hire þewes clere
Or elles lo þis maydens name briht
[Off heuen and leos *com*myth ffor which bi riht] [Addit. 5140, fen/. 52r]
Men myht þe heuen of þe peple hir calt
Ensample of goode *and* wise werkes alt

(16)

ffor leos / peple in englissh is to seye 106
And right as men may / in the heuene see
The sonne and moone / and sterres euery weye
Right so men goostly / in this mayden free 109
Syen of feith / the magnanymytee
And eek the cleernesse hool / of sapience
And sondry werkes / brighte / of excellence 112

(17)

And right/ so / as thise Philosophres write [leaf 120]
That heuene is swift and round / and eek brennynge
Right so / was faire Cecilie the white
ful swift and bisy / euere in good werkynge 116
And round and hool / in good persouerynge
And brennynge euere / in charite ful brighte
Now haue I yow declared what she highte 119

¶ Explicit/

¶ Here bigynneth the Seconde Nonnes tale / of the lyf of Seinte Cecile

(18)

[Painting of the Second Nun]

This mayden bright Cecilie / as hir lif seith
Was comen of Romayns / and of noble kynde
And from hir Cradel / vp fostred in the feith
Of Crist and bar his gospel in hir mynde
She neuere cessed / as I writen fynde
Of hir preyere / and god to loue and drede
Bisekynge hym / to kepe hir maydenhede 126

(19)

And whan this mayden / sholde vn-to a man 127
Ywedded be / that was ful yong of age
Which that ycleped was Valerian
And day was comen / of hir marriage 130
She ful deuout and humble in hire corage
Vnder hir robe of gold / that sat ful faire
Hadde next hire flessh / ycled hire in an haire 133

(16)

¶ For leos / peple in englissh is to seye [leaf 107]
And right as men may / in the heuene see
The sonne and moone / and sterres euery weye
Right so men goostly / in this mayden free 109
Sayen / of feith / the magnanymytee
And eek the cleernesse hool of Sapience
And sondry werkes / brighte of excellence 112

(17)

¶ And right so / as thise Philosophres writen 113
That heuene is swift and round / & eek brennynge
Right so / was faire Cecile the white
ful swift and bisy / euere in good werkynge 116
And round & hool / in good persouerynge
And brennyng/ euere in charite / ful brighte
Now haue I yow declared / what she highte 119

Note to l. 119. ¶ *gregorius* in registro [Epist.] libro .10. Ad Eulogium patriarcham scribit. Indicamus præterea quia gradum hic interpretius difficultatem patimur: duis enim non sunt qui semen de semel experimant; set transferre non erroreum proprietatem volunt eandem doctorum sensum confundunt. *Eccleria.* [*Lingard, Antiquities, ed. 17, col. 1095.*]

(18)

This mayde bright Cecilie / as hir lyf seith [Cecilia virgo christiana, *Lorica note, see above*]
Was come of Romayns / and of noble kynde
And from hir Cradel / vp fostred in the feith
Of crist and baar his gospel in hir mynde 123
She neuere cessed / as I writen fynde
Of hir prayere / and god to loue and drede
Bisekyng hym / to kepe hir maydenhede 126

(19)

¶ And whan this mayden sholde / vn til a man 127
Ywedded be / that was ful yong of age
Which that ycleped was Valerian
And day was comen / of hir mariage 130
She ful deuout and humble in hir corage
Vnder hir robe of gold / that sat ful faire
Hadde next hir flessh / ycled hire in an haire 133

(16)

ffor leos peple in Englyssh in to say [Sloane 1685] 106
And rigt/ as men may in þis heuen se
The sonne and mone and sterres euery way
Rigt/ so gostely in þis mayden fre 109
Seyen þe feithe of Magnificence
And eke of helthe and of sapience
And sondry werkes brigt of Excellence 112

(17)

And rigt as þe phylosophre wryte [leaf 159, back] 113
þat heuen ys swyfte rounde and brennynge
Rigt so was fayre Cecile þe white
ffulle swyfte and besy euere in goode wirkynge 116
And rounde and hoole in goode perseuerynge
And brenne euere *in* Charite ligt
Nowe haue I declared you what she higt 119

Here endethe þe Prologge and begynnethe þe tale

(18)

This mayd bryght Cecile as hir/ lyf sayþe 120
Was comen of Romayns & of noble kynde
And so forthe forstred vp in þe feiþe
Of Cryst and bare his Gospel in hir mynde 123
Sche neuere sesede as I wryten fynde
Of hir/ prayers but god to loue & drede
Besechynge hym to kepen hir/ maydenhede 126

(19)

And whan þis Mayde shulde vnto a man 127
y-wedded be þat was so ȝonge of age
The whiche y-cleped was Valerian
And þe day was come of/ hir/ maryage 130
She fulle deuoute and humble in hir corage
Vnder hir robe of golde þat sat fulle fayre
And nexte hir/ flesshe ycladde was in heyre 133

(16)

ffor lees poeple in englissch is to say 106
And right as men may in þis heuene se
þe sonne and moone and þe sterres euery way
Right so goostly in þis mayden fre 109
Seyen þe feip of magnificence
And ekyng of helpe and of sapience [leaf 172]
And sondry werkes bright of excellence / 112

(17)

And right as þis philosophres wryte 113
That heuen is swyft round and brynnyng
Right so was faire Cecile þe whyte
ful swift and besy euer in good werkyng 116
And round & hool in good perseuerynge
And brenne euere in charite lighte /
Now haue I declared 3ou what sche highte 119

(18)

This mayden bright Cecile as hire lyf saiþ 120
Was comen of Romayns and of noble kynde
And so forþ fostred vp in þe faiþ
Of crist and bar his gospel in hire mynde 123
Sche neuer cessede as I writen fynde
Of hire prayere and god to loue and drede
Besechinge him to kepe hire maydenhede / 126

(19)

And what þis mayden schulde vnto a man 127
y-wedded be þat was ful 3ong of age
Which þat y-cleped was valerian
And þe day was comen of hire mariage 130
Sche fil deuoute and humble /in hire corage
Vnder hire robe of gold þat sat ful faire
And next hire fleissh sche clad hire in an haire 133

(16)

For lees puple in englissh is to say 106
And right as men may in þe heuen see
The sonne and mone *and* þe sterres euery way
Right so [mea] goostly in þis maiden fre 109
Scen þe feip of magnificence
And eke of helpe and of sapience
And sondry werkes brigt of excellence 112

(17)

And right as þise philisophres write 113
þat heuene is swift rounde *and* brennynge
Right so was faire Cicile þe white [leaf 126, back]
ful swift and bisy euere in werkinge 116
And rounde and hool in good perseuerynge
And brenne euere in charite light
Now haue I declared 3ou what she hight 119

¶ Thus endeþ þe prologe / & here bygynneþ þ[e] .ij. nonnes tale

(18)

This maiden brigt Cicile as hure lif saiþ ¶ þe tale./
was comen of Romaynes *and* of noble kynde
And so forþe fostred vp in þe faiþ
Of *criste* and bare hys gospel in her mynde 123
She neuere sesed as I writen fynde
Of hure preiere and god to loue and drede
Bisechinge hym to kepe her maidenhede 126

(19)

And whan þis maiden shuld vnto a man 127
ywedded be þat was ful 3enge of age
That ycleped was valirian
And þe day was comen of hure mariage 130
She fille deuoute and humble in her corage
Vndere hure Robe of gold þat sat ful faire
And next hure flessh yclad was in an haire 133

(16)

For lees peple in ynglissle is to seie 106
And riht as men may in þis heuen see
The sonne *and* mone *and* þe sterres euery wey
Riht so gostly in þis mayden fre 109
Seyen þe faiþe of Manificence
And eke of helþe *and* of sapiens
And sondre werkes briht of excellence 112

(17)

An[d] riht as þes philosofers write 113
þat heuen is swift *rounde and* berneinge
Riht so was faire Cecile þe white
Ful sweft *and* besi euer in good workinge 116
And rounde *and* hole in goode perseueringe
And bernede euer in charite liht
Nowe haue .I. declared 3ow what sche hiht 119

Explicit Prologus Incipit fabula.

(18)

This maiden hiht Cecile as hire lif seiþe 120
Was comen of *Romeyns and* of noble kinde
And so forþe fosired vp in þe feiþe
Of Crist *and* bare his gospeil in hir mynde 123
Sche neuer cesede as .I. wreten finde
Of hire praier *and* god to loue *and* drede
Besecheinge him to kepe hire Maidenhede 126

(19)

And whan þis maiden scholde vnto a man 127
Iwedded be þat was ful 3onge of Age [leaf 152, back]
Whiche þat ycleped was Waleriane
And þe daie was commen of his Mariage 130
Sche fel deuoute *and* homble in hire Corage
Vnder hire *robe of golde þat satte ful faire*
And next hire flesche yclad hire in an haire 133

(20)

And whil the Orgues / maden melodie 134
To god allone / in herte thus sang she
O lord / my soule / and eek my body gye
Vnwemmed / lest that it confounded be 137
And for his loue / that dyde / vp-on a tree
Euery seconde / and thridde day she faste
Ay biddynge / in hire orisons ful faste 140

(21)

The nyght cam / and to bedde moste she gon 141
With hire housbonde / as ofte is the manere
And pryuely / to hym she seyde anon
O sweete / and wel biloued spouse deere 144
Ther is a conseil / and ye wolde it heere
Which that right fayn / I wolde vn-to yow seye
So that ye swere / ye shul me nat biwreye 147

(22)

¶ Valerian / gan faste vn-to hire swere [leaf 191, back]
That for no cas / ne thyng that myghte be
He sholde neuere mo / biwreyen here
And thanne at erst to hym thus seyde she 151
I haue an Aungel / which that loueth me
That with greet loue / wher so I wake or sleepe
Is redy ay / my body for to kepe 154

(23)

And if he / may feelen out of drede 155
That ye me touche // or loue in vileynye
He right anon / wol sle yow with the dede
And in youre yowthe / thus ye sholden dye 158
And if that ye / in clene loue me gye
He wol yow louen as me / for youre clennesse
And shewen yow / his ioye and his brightnesse 161

ELLESMERE 529 (6-T. 532)

(20)

¶ And whil that the Organs / maden melodie 134
To god allone / in hir herte / thus soong she
O lord my soule / and eek my body gye
Vnwemmed / lest that I confounded be 137
And for his loue / that deyde vp on the tree
Euery seconde / and thridde day she faste
Ay biddyng in hir orisons ful faste 140

(21)

[1Th]e nyght cam / and to bedde moste she gon [1 Rots. leaf 167, back]
With hire housbonde / as ofte is the manere
And priuely / to hym she seyde anon
O swete / and wel biloued spouse deere 144
Ther is a conseil / and ye wolde it heere
Which that right fayn / I wolde vn to yow seye
So that ye swere / ye shul it nat biwreye 147

(22)

¶ Valerian gan faste / vn to hir swere 148
That for no cas / ne thyng þat myghte be
He sholde neuere mo biwreyen here
And thanne at erst/ to hym seyde she 151
I haue an Aungel / which that loueth me
That with gret loue / wher so I wake or slepe
Is redy ay / my body for to kepe 154

(23)

¶ And if that he / may feelen out of drede 155
That ye me touche / or loue in vileynye
He right anon / wol sleen yow with the dede
And in youre youthe / thus ye shullen dye 158
And if that ye / in clene loue me gye
He wol yow loue as me / for youre clennesse
And shewe to yow / his ioye and his brightnesse 161

HENGWRT 383 (6-T. 532)

(20)

And while þe Organes made melodye [Sloane 1685] 134
To god alle loue þus in hert sange she
O lord my saule and eke my body gye
Vnwemmed leste I confounded be 137
And for hys loue þat deyde vpon a tre
Euery second or þrid day she faste
Ay bydynge in hir Orisons fulle faste] [Sloane 1685 *extract stops*]

(21)

[1]The nyght cam & to bedde muste sche goon [Camb. MS Gg. 4. 27, leaf 375]
With her husbond as ofte is the manner [1 *I rewritten by the corrector.*]
And preuyly to hym sche saide A-noon[1]
O sweete & weel belouyd spouse deere 144
There is a conseyl & ȝe wele it here
Whiche that rygh fayn I wolde vn-to ȝow seye
So that ȝe swere ȝe schul it nat bewreye 147

(22)

Valerian gan faste vn-to hire swere 148
That for no cas ne thyng that myghte be
He schulde neueremore bewreyen hire
And thanne at erst to hym seyde sche 151
I haue an aungel whiche that louygh me
That with greet loue wheere so I wake or sleepe
Is redy ay myn body for to keepe 154

(23)

But ȝif that he may felyn out of dreede 155
That ȝe me touche or loue in vilenye
He rygh a-noon wele sle ȝow with the dede
[And in your yowthe thus ye shulden dye] [Harl. 7335, *lf 92, bk. No gap in the Camb. MS. but at the end of the stanza there is space for a line.*]
And ȝif that ȝe in cleene loue me gye
He wele ȝow loue as me for ȝoure clennesse
And schewe to ȝow his ioye & his bryghtnesse 161

CAMBRIDGE 524 (6-T. 532)

(20)

And whiles þe Orgles maden melodye 134
To god allone þus in herte sang sche
O lord my soule and eek my body gye
Vnwemmed lest þat I confoundid be 137
And for his loue þat deyde vpon a tre
Euery secounde or þridde day sche faste
Ay byddyng in hire orisons ful faste 140

(21)

The night' com and to bedde sche moste gon 141
Wiþ hire housbonde as often is þe manere
And prynely sche sayde to him anon
O swete and wel biloued spouse dere 144
Ther is a counsail and ȝe wolde it here /
Which þat right' fayn I wol vnto ȝou sayn
So þat ȝe me assure it' nought' to bewrayn [C 173, 174] 147

(22)

Valerian gan faste / vnto hire swere 148
That for no cas ne þinge þat' mighte be
he schulde for no þing' neuer bywreyon hire
And þanne at' erst' þus to him sayde sche 151
I haue an aungel which þat' loueþ me
That wiþ grete' loue whe'er so I wake or slepe
Is redy ay my body for to kepe 154

(23)

And if þat' he may felen out of drede 155
[that ye me touche / or loue in vilonye [MS Arch. Selд. B. 14]
he right anoon wol sle yow / with the dede
and in youre youthe / thus shul ye die 158
and if that ye / in clene loue me guye]
he wolde ȝou loue as me for your clennesse
And schewe ȝou of his ioye and his brightnesse 161

(20)

And while þe Orgels maden melodie 134
To god allone þus in hert' songe she
O lorde my saule *and* eke my body gie
Vnwemmed lest' þat' I confounded be 137
And for his loue þat' dyed on a tree
Euery secounde or *thridde*[1] day she fast' [1 MS. iij.]
Ay bidynge in here orisons ful fast' 140

(21)

The nyght' come and to bed she most' goon 141
Wiþ hure husbonde as often is þe manere
And *pr*ively she seide anon
O swete and welbiloued spouse dere 144
þer is a counsaile *and* ȝe wold it here
Which þat' right' fayn I wolde vnto ȝou seien
So þat' ȝe me assured it' nought' bywreien 147

(22)

Valeryan gan fast' vnto hure swere 148
þat' for no caas ne þinge þat' myght' be
He shold for no þinge neuere bewrien here [leaf 181]
And þan at' arst' þus to hym seide she 151
I haue an aungell which þat' loueþ me
þat' wiþ grete loue whedere I wake or slepe
Is redy ay my body forto kepe 154

(23)

And ȝif þat' ȝe may felen out' of drede 155
þat' ȝu wil ȝou *gouerne* no þinge amys
He wil ȝou sane and kepe to ȝe be dede
ffor ȝoure clene lyuyng' & ȝoure goodnesse 158
And bring' ȝou streȝte into heuene blesse
He wol ȝou loue as me for ȝoure clennesse
And schewen ȝou of his Ioye and his briȝtnesse 161

(20)

¶ And while þe orgen' maden melodie 134
To god alone þus in hert songe sche
O lorde my soule *and* eke my bode gie
Vnwemed lest þat .I. confounded be 137
And for his loue þat dcied vpon a tree
Euery secunde or þe þred daie sche fast
Aie biddi[*a*]ge in hir orisons ful fast 140

(21)

¶ The nyht came *and* to bed sche most gone 141
Wiþ hire husbond as often is þe manere
And *pr*iuely sche seide anone
O swete *and* wel be-loued spouse dere 144
þer is a counsel *and* ȝo wold it here
Whiche þat riht feine .I. wil vnto seine
So þat ȝe me assured it nouȝt to be-wreine 147

(22)

¶ Valerian gan fast vn to lir swere 148
þat for no caas ne þinge þat niht be
He schulde for noþinge neuere be-wrien hire
And þann att erst vnto him þus seid sche 151
.I. haue an Angel whiche þat loueþ me
þat wiþ grete loue whe'er so y wake or slepe
Is rede ay my bode for to kepe 154

(23)

// And ȝif þat he may felen oute of drede 155
[That ye me touche or love in vilonye (Harl. 7333, *leaf* 87, *col.* 2)
He ryȝt a-non wol slee you wiþ þe dede
And in your thought þus schulle ye dye 158
And yf ye me in clennes gy]
He woldo ȝowe loue as me for ȝoure clennesse
And schewen ȝowe of his ioye *and* his brihtnesse 161

(24)

¶ Valerian / corrected / as god wolde 162
Answerde agayn / if I shal trusten thee
Let me that Aungel se / and hym biholde
And if that it' a verray Angel bee 165
Thanne wol I doon / as thou hast prayed me
And if thou loue / another man / for sothe
Right *with* this sword / thanne wol I sle yow bothe 168

(25)

Cecile answerde anon / right in this wise 169
If that yow list' the Angel shul ye see
So *þat* ye trowe in Crist/ and yow baptize
Gooth forth / to Via Apia / quod shee 172
That fro this toun / ne stant but Miles three
And to the poure folkes / *þat* ther dwelle
Sey hem right thus / as that I shal yow telle 175

(26)

Telle hem / that I Cecile / yow to hem sente 176
To shewen yow / the goode Vrban the olde
ffor secree thynges / and for good entente
And whan that ye / Seint Vrban han biholde 179
Telle hym the wordes / whiche *þat* I to yow tolde
And whan *þat* he / hath purged yow fro synne
Thanne shul ye se / that Angel er ye twynne 182

(27)

¶ Valerian / is to the place ygon 183
And right *as* hym was taught/ by his lernynge
He foond this houly / olde Vrban anon
Among the Seintes buryeles lotynge 186
And he anon / with-outen taryinge
Dide his *message* / and whan *þat* he it tolde
Vrban for ioye / his handes gan vp holde 189

(24)

¶ This Valerian / corrected as god wolde 162
Answerde agayn / if I shal trusten thee
Let me that Aungel seen / and hym biholde
And if that it/ a verray Aungel be 165
Thanne wol I doon / as thow hast prayed me
And if thow loue another man / for sothe
Right with this sword / than wol I sle yow bothe 168

(25)

¶ Cecile answerde / right in this wise 169
If that yow list' the Aungel shal ye se
So that ye trowe on crist' and yow baptise
Goth forth to Via Apia . quod she 172
That fro this town / ne stant but Milys thre
And to the poure folkes / that ther dwellen
Sey hem right thus / as that I shal yow tellen 175

(26)

¶ Telle hem / that I Cecile / yow to hem sente [leaf 168] 176
To shewen yow / the goode Vrban the olde
ffor secree nedes / and for good entente
And whan that ye / Seint Vrban han biholde 179
Telle hym the wordes / whiche I to yow tolde
And whan that he / hath purged you fro synne
Thanne shal ye seen that Aungel / or we twynne 182

(27)

¶ This Valerian / is to the place gon 183
And right as hym was taught/ by his lernynge
He foond / this holy olde Vrban anon
Among the Seintes buryels lotynge 186
And he anon / with outen taryinge
Dide his message / and whan that he it tolde
Vrban for ioye / hise handes gan vp holde 189

(24)

This valerian corektid as god wolde 162
Answerede a-geyn as I schal truste the
Lat me that angel se & ek beholde
And ȝif that it a verray aungel be 165
Thanne wele I doon as thow hast preyed me
And ȝif thow loue a-nothir man forsothe
Ryght with this sword I wele sle ȝow bothe 168

(25)

Cecyle answeredе a-noon rygh in this wise 169
ȝif that ȝe lyste the aungel schal ȝe se
So that ȝe trowe on cryst & ȝow baptyse
Goth forth to via apia quod sche 172
That *from* this toun stant but mylis three
And to the poure folkys *that* theere dwelle
Seye *hem* righ as I schal ȝow telle 175

(26)

Telle hem that I Cecile ȝow to hem sente [leaf 572, back] 176
To shewyn ȝow the goode vrban the olde
ffor secre nedis & for good entente
And whan that ȝe seynt vrban han beholde 179
Telle *hym* the wordis whiche I to ȝow tolde
And whan that he hath purgede ȝow *from* synne
Thanne schal ȝe seen that aungel or ȝe twynne 182

(27)

This valerian is to the place I-gon 183
And rygh as he was taught by his lernynge
He fund this holye olde vrban a-non
A-mong the seyntis veryely lokynge 186
And he a-non with-oute taryinge
Dede his massage & whan that he it tolde
Vrban for Ioye / hise handys gan vp hold 189

(24)

valerian corrected as god wolde 162
Answerde aȝein if' I schal truste to þe /
let' me þat' aungel see and him biholde
And if' þat it a verray aungel be 165
Thanne wol I don as þou hast' preyed me
And if' þou loue anoþer man for soþe /
Right' wiþ þis swerd I wol sle ȝou boþe 168

(25)

Cecily answerde anon in þis wise 169
If' þat' ȝou luste þat' aungel schul ȝe se
So þat' ȝe trowe on crist' and ȝou baptise
Goþ forþ to via apia *quod* sche 172
þat' from þis toun ne stant' by myles þre /
And to þe pouere folkes þat' þere dwelle /
Sey hem right' þus as þat' I schal ȝou telle / 175

(26)

Telle hem þat I Cecile ȝou to hem sent 176
To schewen ȝou þe goode vrban þe olde
ffor secre needes and fro good entent'
And whan þat' ȝe seint vrban han byholde / 179
Telle him þe wordes whiche þat' I ȝou tolde /
And whan þat' he haþ purged ȝou from synne
þanne schal ȝe see þat' aungel er ȝe twynne 182

(27)

Valerian is to þat' place y-gon 183
And right' as him was taught' by his lernyng'
he fond þis holy Vrban *þer* anon
Among' þese seyntes buriels lotying' .I. latitans 186
And he anon wiþoute taryingʼ [leaf 178]
Dide his message and whan he hadde tolde
Vrban for ioye gan his handes vpholde 189

(24)

Valerian corrected as god wolde 162
Answerde aȝein if' I shal trust' to þe
lat' me þat' aungel se and hym biholde
And ȝif þat' it' a verrei aungel be 165
þan wil I done as þou hast' preide me
¶ And ȝif þou loue anoþer man þan me
riȝt' wiþ þis swerde I wil slee ȝou boþe 168

(25)

Cicile Answerde anone in þis wise 169
And if ȝou lust' þat' aungel shul ȝe see
So þat' ȝe trowe on *criste* and ȝou baptise
Goþ forþ to Via Apia quod she 172
þat' from þis toune ne stant' but' myles þre
And to þe pore folk' þat' þere dwelle
Say hem riȝt' þus as þat' I shal ȝou telle 175

(26)

Say þat' I Cicilie ȝou to hem sent' 176
To shewe ȝou þe good vrban þe olde
ffor secre nedes and for good entent'
And whan þat' ȝe seint' Vrban han byholde 179
Telle him þe wordes which I to ȝou tolde
And whan þat' he haþ *purged* ȝou fro synne
þan shul ȝe seen þat' aungel er ȝe twynne 182

(27)

Valerian is to þat place ygōn 183
And riȝt' as hym was tauȝt' by his lurnynge
He fonde þis holy Vrban anoñ ./
Amonge þise seintes buriels lowtynge [leaf 193, back] 186
And he anoñ wiþ-out' tariynge
Did his massage and whan he had [it] tolde
Vrban for ioye gan his hondes vp holde 189

(24)

¶ Valerian correctid as god wolde 162
Anseword aȝeine if .I. schal truste to þe
Latt me þat Angel see *and* him be-holde
And if þat it a verraie Angel be 165
þan wil .I. done as þou hast preide me
And if þou loue a noþere man for soþe
Riht wiþ þis swerde .I. wil sle ȝowe boþe 168

(25)

¶ Cecile anseword anone in þis wis 169
If þat ȝowe lust þat Angel schal ȝe see
So þat ȝe trowe on criste *and* ȝowe baptize
Goþe forþe to via apia *quod* sche 172
That frome þis toune ne stant bot miles þree
And to þe pouer folkes þat *þere* duelle [leaf 154]
Sei hem riht þus as þat .I. schal ȝowe telle 175

(26)

¶ Tel hem . þat .I. Cecile ȝowe to hem sent 176
To schewen ȝowe þe good vrbane þe oolde
For secre nedes *and* for good entent
And whan þat ȝe seint vrban haue be-holde 179
Tel him þe wordes whiche þat .I. ȝowe tolde
And wnan þat he haþ purged ȝowe fro sinne
Than schal ȝe se þat angel ar ȝe twinne 182

(27)

¶ Valerian is to þat place y-goon 183
And riht as him was tauht be his lerenynge
He fonde þis holy Vrban anone
Amonge þe seintes buriels lotiynge . .I. latitans 186
And he anone wiþ-outen tariynge
Did his Message *and* whan þat he hadde tolde
Vrban for Ioye gan his hondes vpholde 189

(28)

The teeris / from his eyen leet he falle [leaf 192]
Almyghty lord / o Ihesu Crist' quod he
Sower' of chast conseil / hierde of vs alle
The fruyt' of thilke seed of Chastitee 193
That thou hast sowe in Cecile / taak to thee
Lo / lyk a bisy bee / with-outen gile
Thee serueth ay / thyn owene thral Cecile 196

(29)

ffor thilke spouse / that she took right. now 197
fful lyk a fiers leoun / she sendeth heere
As meke / as euere / was any lamb to yow
And with that word / anon ther gan appere 200
An ould man / clad in white clothes cleere
That hadde a book' with lettre of gold in honde
And gan / bifore Valerian to stonde 203

(30)

Valerian as deed / fil doun for drede 204
Whan he hym saugh / and he vp hente hym tho
And on his book / right thus he gan to rede
O. lord. o. feith. o. god with-outen mo 207
O. Cristendom / and fader of alle also
Abouen alle / ouer alle / euerywhere
Thise wordes / al with gold ywriten were 210

(31)

Whan this was rad / thanne seyde this olde man 211
Leeuestow this thyng' or no ȝ / sey ye or nay ȝ
I leeue al this thyng / quod Valerian
ffor oother thyng' than this / I dar wel say 214
Vnder the heuene / no wight' thynke may
Tho vanysshed this olde man / he nyste where
And Pope Vrban / hym cristned right there 217

ELLESMERE 531 (6-T. 534)

(28)

¶ The teerys from hise eyen / leet he falle 190
Almyghty lord / o Ihesu crist quod he
Sowere of chaast conseil / hierde of vs alle
The fruyt' of thilke seed / of chastitee 193
That thow hast sowe in Cecilie / taak to thee
Lo lyk a bisy bee / with outen gyle
Thee serueth ay / thyn owne thral Cecile 196

(29)

¶ ffor thilke spouse / that she took but now 197
fful lyk a fiers leon / she sendeth heere
As meke / as euere was any lamb to yow
And with that word / anon ther gan appeere 200
An old man / clad in white clothes cleere
That hadde a book' with lettre of gold in honde
And gan / biforn Valerian to stonde 203

(30)

¶ Valerian as deed / fil doun for drede 204
Whan he hym say / and he vp hente hym tho
And on his book' right thus he gan to rede
O. lord / o. feith / o. god with oute mo 207
O. cristendom / and fader of alle also
Abouen alle / and oueral euery where
Thise wordes / al with gold ywriten were 210

(31)

[1 W]han this was rad / thanne seyde this olde man [1 Rots. lf 168, bk]
Leuestow this thyng' or no / sey ye / or nay
I leue al this thyng' quod Valerian
ffor sother thyng than this / I dar wel say 214
Vnder the heuene / no wight thynke may
Tho vanysshed this olde man / he nyste where
And pope[2] Vrban / hym cristned right there [2 blotted out]

HENGWRT 385 (6-T. 534)

(28)

The teeris from hise eyen leet he falle 190
Almyghty lord now Ihesu cryst quod he
Sowere of chast conseyl / herde of vs alle
The freut of thilke seed of chastite 193
That thow hast sowe in Cecyle take to the
Lo lyk a bisy bee with-outyn gile
The seruyth ay thyn owene thral Cecile 196

(29)

ffor thilke spouse that sche tok but now 197
fful lik a feers[1] leoun / sche sendyth hire [1 first feeris]
As meke[2] as euere was ony lamb to ȝow [2 he corrected]
And with that word a-noon there gan apeere 200
An old man clad in white clothis cleere
That hadde a bok with lettere of gold in honde
And gan byforn valeryan to stonde 203

(30)

Valerian as deed fil doun for dreede 204
Whan he hym saw / & he vp hente hym tho
And on his bok rygh thus he gan to reede
O lord o god o feith with-outyn mo 207
O cristendom & fadyr of alle also
Abouyn alle & ouer alle euerywheere
These wordys alle of gold I-wretyn weere 210

(31)

Whanne this was rad thanne seyde this olde man [leaf 578]
Leuyst this thyng or no sey ȝe or nay
I leue al this thyng quod Valeryan
ffor sothere thyng this / I dar weel say 214
Vndyr the heuene no wight thynkyn may
Tho vaneschid this olde man he nyste wheere
And Poope vrban hym cristenede ryght theere 217

CAMBRIDGE 526 (6-T. 534)

(28)

The teeres from his eyhen leet' he falle / 190
Almighty god O Ihesu crist quod he
Sowere of' chaste counseille and herde of' vs alle
þe fruyt' of' þilke seed of' chastite / 193
þat' þou hast' sowe in Cecile tak' to þe
Lo y-like a busy bee wiþoute gyle
The serueþ ay þin oughne þralle Cecile 196

(29)

¶ ffor þilke spouse þat' sche tok' but' now / 197
fful like a fiers leoñ sche sendeþ heere /
As meke as eny lambe was to ȝow /
And wiþ þat' word anon þer gan apeere / 200
An olde man clad wiþ white cloþes cleere
And hadde a book' wiþ lettres of' gold in honde
And gan biforn Valerian to stonde 203

(30)

Valerian as deed fel doun for drede 204
Whan he him saugh and him vp hente þo
And on his book' right' þus he gan to rede /
O lord o feiþ o god wiþoute mo[1] [1] Et lamentat' [is the next line] 207
Of' cristendom and fader of' al also
Abouen alle and ouer alle euery where
This wordes alle with golde writen were / 210

(31)

Whan þis was rad þan sayde þis olde man 211
leeuest' þou þis þing' or no sey ȝe or nay
I leeue alle þis þing' þan þis [quod tho Valerian [MS Arch. Seld. B. 14]
for sother thing than this /] I dar wel say 214
Vnder þe heuene no wight/ ne þenke may
þo vanyssched þe olde man he nyste where
And pope vrban him cristned right' þere 217

(28)

The teeres from his eien lete he falle 190
Almyȝty god o Ihesu crist' quod he
Sowere of chaast' counsaile & herde of vs alle
The fruyte of þilke seede of chaastite 193
þat' þou haste sawe in cicile take to þee
Loo like a bisy bee wiþ-out' gile
þe serueth ay þine owne thralle Cicile 196

(29)

For þilk spouse þat' she toke but' nowe 197
fful like a ferce leon she sendeþ here
As meke as eny lombe was to ȝou
And wiþ þat' worde anoñ þer gan apere 200
An olde man clad wiþ white cloþes clere
And had a boke wiþ lettres of golde in honde
And gan biforne Valerian stonde 203

(30)

Valerian as dede fille doune for drede 204
whan he him segh and hym vphent' þoo.
And on his boke þus he gan to rede
Oo lord oo feiþ oo god wiþ-oute moo 207
Of cristendome and fadere of all also.
Abouen alle and oueral euery where
þise wordes al wiþ gold [y]writen were 210

(31)

Whan þis was radde þat' seide þis olde man 211
Leuest' þou þis þing' or no sai ȝe or nay
I leue al þis þin[g] / [quod Valerian [Harl. 7335, leaf 93, back]
ffor sother thyng'] &[1] þis I dar wel saye [1 than Har'] 214
Vndere þe heuene no wiȝt' ne þenk may
¶ Tho vanshed þat' olde man he nyst' wher
And pope Vrban hym cristened riȝt' þere 217

(28)

The teres from his yen lete he fall 190
Almihti god o ihesu Crist quod he
Sewere of Chaste counseil. and herde of vs all
The fruyte of þilke seed of chastite 193
þat þou hast sowe in Cecile take to þe
Loo ylike abuse bee wiþ oute gile
þe serueþ aye þin owen þral Cecile 196

(29)

¶ For þilke spouse þat sche toke bot nowe 197
Ful like a fers lyon sche sendeþ here
As meeke as any lombe was to ȝowe
And wiþ þat worde anone þer gan apere 200
And old man clad wiþ white cloþes clere
And had a booke wiþ lettres of gold in honde
And gan beforne Valerian stonde 203

(30)

¶ Valerian as dede fel doune for drede 204
When he him saughe and him vp hent þoo
And on his booke riht þus he gan to rede
O lorde .o. feiþe .o. god wiþ owten mo 207
Of Cristendome and fader of all also
Aboue all and ouer al euery where
þis wordes al wiþ golde wreten were 210

(31)

¶ Whan þis was radde þan seide þis olde man 211
Leuest þou þis þinge or no sey ȝe or naye
.I. leue al þis þinge? [quod valerian] [Harl. 7333, [f 87, bk, col. 1]
ffor sother thing] þan þis .I. dare wele saye 214
Vnder þe heuen no whiht ne þenke maye
Tho vanysched þe olde man he nyste wher
An pope Vrbane him cristene riht þere [leaf 151, back]

(32)

¶ Valerian gooth hoom / and fynt Cecilie 218
With-Inne his chambre / with an Angel stonde
This Angel / hadde / of Roses and [1]of lilie[1] [1—1 later]
Corones two / the which he bar in honde 221
And first to Cecile / as I understonde
He yaf that oon / and after gan he take
That oother / to Valerian hir make 224

(33)

With body clene / and with vnwemmed thoght 225
Kepeth ay wel / thise corones three
ffro Paradys to yow / haue I hem broght
Ne neuere mo / ne shal they roten bee 228
Ne lese hir soote sauour / trusteth me
Ne neuere wight shal seen hem *with* his eye
But he be chaast and hate vileynye 231

(34)

And thow Valerian / for thow so soone [leaf 192, back]
Assentedest to good conseil also
Sey what thee list and thou shalt han thy boone
I haue a brother / quod Valerian tho 235
That in this world / I loue no man so
I pray yow / that my brother may han grace
To knowe the trouthe / as I do in this place 238

(35)

¶ The Angel seyde / god liketh thy requeste 239
And bothe / with the palm of martirdom
Ye shullen come / vn-to his blisful feste
And *with* that word / Tiburce his brother coom 242
And whan that he / the sauour vndernoom
Which that the Roses / and the *lilies* caste
With-Inne his herte / he gan to wondre faste 245

(32)

¶ Valerian goth hom / and fynt Cecilie 218
In with his chambre / with an Aungel stonde
This Aungel hadde / of Roses and of lilie
Corones two / the whiche he bar in honde 221
And first to Cecile / as I vnderstonde
He yaf that oon / and after gan he take
That oother / to Valerian hir make 224

(33)

¶ With body clene / and with vnwemmed thoght 225
Kepeth ay wel / thise corones quod he
ffro Paradys / to yow / haue I hem brogh
Ne neuere mo / ne shal they roten be 228
Ne less hir swote sauour / trusteth me
Ne neuere wight shal seen hem *with* his eye
But he be chaast / and hate vileynye 231

(34)

¶ And thow Valerian / for thow so soone 232
Assentedest to good conseil also
Sey what thee list and thow shalt han thy boone
I haue a brother / quod Valerian tho 235
That in this world / I loue no man so
I pray yow / that my brother may han *grace*
To knowe the trouthe / as I do in this place 238

(35)

¶ The Aungel seyde / god liketh thy requeste 239
And bothe / with the palm of martirdom
Ye shullen come / vn to his blisful feste
And with that word / Tiburce his brother coom 242
And whan that he / the sauour vndernoom
Which *put* the Roses / and the lilies caste
With Inne his herte / he gan to wondre faste 245

(32)

Valarian goth hom & fynd Cecile 218
In-with his *chambir* with an Au[*illegible*]gel *stonde*
This aungel hadde of rosis & of lylye
Corounnys two the whiche he bar in honde 221
And fyrst to cecilie as I vnderstonde
He gaf that on & aftyr gan he take
That othir to valeryan hire make 224

(33)

With body cleene & with vnwe*m*made thought 225
Kepith ay cleene these coronys quod he
ffro*m* paradys to yow / I haue he*m* brought
Ne neuere mo ne schal they rote be 228
Ne leese here sote sauo*u*r trustith me
Ne neuere wigh schal seen *hem* with his ye
But he be chast & haate vilenye 231

(34)

And thow Valerian for thow so soone 232
Assentedist to good conseyl also
Sey what the lyste & thow schat haue thy*n* boone
I haue a brothir quod valeryan tho 235
That in this world I loue no man so
I preye yow that my*n* brothir may han grace
To knowe the trouthe as I do in this place 238

(35)

The aungel seyde god lykyth thy*n* requeste 239
And bothe with the palm of martyrdom
ȝe schul come vn-tyl his blyseful feste
And with that word Tiburse his brothyr coom 242
And whan that he the sauo*u*r Vndyrnom
Which that the rosis & the lylyis caste
With-inne his herte he gan to wondere faste 245

(32)

Valerian goþ hom and seint Cecile 218
Wiþinne his chambre an aungel stande
þis aungel hadde of Rose and of lylie
Corounes two þe which he bar in hande 221
And first to Cecile as I vnderstande /
he ȝaf þat oon and after gan he take [leaf 172, back]
þat oþer to Valerian hire make 224

(33)

With body clene and wiþ vnwemmyd þouȝt / 225
kepeþ ay wel þis corounes quod he
ffrom paradys to ȝou haue I hem brouȝt
Ne neuer more schulle þey roten be 228
¶ Ne lese here swete sauour trusteþ me
Ne neuere wiȝt schal seen hem wiþ his yhe
But he be chaste and hate vilonye / 231

(34)

And þou valerian for þou so sone 232
Assenteiest to good counseil also
Sey what þe luste and þou schalt haue þy bone /
I haue a broþer quod valerian þo 235
þat in þis world I loue no man so
I pray ȝou þat my broþer may han grace
To knowe þe trouþe as I do in þis [place] 238

(35)

The aungel answerde god likeþ ȝoure requeste 239
And hope with þe palme of martirdome
ȝe schulle come vnto þe blisful feste
And wiþ þat word Tiburce his broþer come 242
And whan þat he þe sauour vndernome
Which þat þe roses and þe lylies caste /
Wiþinne his herte he gan to wondre faste / 245

(32)

Valerian goþ home to seint Cicile 218
And with Inne his chambre an Aungel he segh stande
þis aungel had of rose *and* of lilie
Corownes two þe whiche he bare on hande 221
And first to Cicile as I vnderstande
Be ȝaf þat oon and aftere gan he take [leaf 194]
þat oþer to Valerian her make 224

(33)

Wiþ body clene and wiþ vnwemmed þouȝt 225
kepeþ ay wel þise corownes quod he
ffrom paradise to ȝou haue I hem brouȝt
Ne neuere more shul þei roten be 228
Ne lese her swete sauoure tresteth me
Ne neuere wiȝt shal seene hem wiþ his ye
But he be chaast and hate vilenye 231

(34)

And þou valerian for þou so sone 232
Assentest to good counsaile also
Say what þe lust and þou shalt haue þi bone
I haue a broþer quod Valerian þoo 235
þat in þis world I loue no man soo /
I preye ȝou þat my broþere may haue grace
To knowe þe trouþe as I do in þis place 238

(35)

The aungel answerde god likeþ ȝour requeste 239
And hoþ wiþ þe palme of marterdome
ȝe shul come vnto þe blisful feste
And wiþ þat worde tiburce his broþere come 242
And whan þat he þe sauoure vndernome
Wiþ þat þe roses and þe lilies caste
Wiþ-Inne his herte he gan to wonder faste 245

(32)

Valerian goþe home *and* sein Cecile 218
¶ Wiþ-inne his chambur he sauhe an Aungel stande
þis Aungel hadde of Roses *and* of lyle
Corons two whiche he bare in hande 221
And first to Cecile as .I. vnderstande
He ȝaf þat one *and* after gan he take
þe tother to Valerian hire make 224

(33)

¶ Wiþ body clene *and* vnwemmed þouht 225
Kepe ay wele þis Corounes quod he
Frome paradise to ȝowe haue .I. hem brouht
Ne neuer more scholl þei roten be 228
Ne lese her sweto sauore trusteþ me
Ne neuer whicht schal seen hem wiþ his eyȝe
Bot he be chaste *and* hate velanye 231

(34)

¶ And þou valerian ſor þou sone 232
Assentest to good counsel alsoo
Sey what þe lust *and* þou schalt haue þi bone
.I. haue a broþer quod valerian þoo 235
þat in þis werd .I. loue no man soo
.I. praie ȝowe þat my broþer maie haue grace
To knowe þe trouþe as .I. do in þis place 238

(35)

¶ The Angel answerde god lykeþ ȝoure request 239
And hoþe wiþ þe palme of Marterdome
ȝe schol com vnto þe blisful feste
And wiþ þat worde Tiburce his broþer come 242
And whan þat he sauoure vnder nome
Wiþ þat þe roses *and* þe lyles Caste
Wiþ inne his herte he gan to wonder fast 245

(36)

And seyde / I wondre / this tyme of the yeer
Whennes / that soote sauour cometh so
Of Rose and lilies / that I smelle heer
ffor though I hadde hem / in myne handes two
The sauour / myghte *in me* no depper go
The sweete smel / *pat* in myn herte I fynde
Hath chaunged me / al in another kynde

(37)

¶ Valerian seyde / two corones / han we
Snow white and Rose reed / that shynen cleere
Whiche *pat* thyne eyen / han no myght to see
And as thou smellest hem / thurgh my preyere
So shaltow seen hem / leeue brother deere
If it so be / thou wolt *with*-outen slouthe
Bileue aright and knowen verray trouthe

(38)

¶ Tiburce answerde / seistow this to me
In soothnesse / or in dreem I herkne this
In dremes quod valerian / han we be
Vn-to this tyme / brother myn ywis
But now at erst in trouthe our dwellyng is
How woostow this quod Tiburce / in what wyse ?
Quod Valerian / that shal I thee deuyse

(39)

¶ The Aungel of god / hath me trouthe ytaught
Which thou shalt seen / if that thou wolt rencye
The ydoles and be clene / and elles naught
And of the myracle / of thise corones tweye
Seint Ambrose / in his preface list to seye
Solempnely / this noble doctour deere
Commendeth hym / and seith in this manere

(36)

¶ And seyde / I wondre this tyme of the yere [leaf 169]
Whennes / that swote sauour / cometh so
Of Rose and lilies / that I smelle heere
ffor thogh I hadde hem / in myne handes two
The sauour myghte in me / no depper go
The swete smel / that in myn herte I fynde
Hath chaunged me / al *in* another kynde

(37)

¶ Valerian seyde / two corones han we
Snow white and Rose reed / *pat* shynen clere
Which *pat* thyne eyen / han no myght to se
And as thow smellest hem / thurgh my prayere
So shaltow seen hem / leue brother deere
If it so be / thow wolt/ with outen slouthe
Bileuq aright and knowen verray trouthe

(38)

¶ Tiburce answerde / seystow this to me
In soothnesse / or in dreem I herkne this
In dremes quod Valerian / han we be
Vn to this tyme / brother myn ywys
But now at erst/ in trouthe oure dwellyng is
How wostow this quod Tiburce / in what wyse
Quod Valerian / that shal I thee deuyse

(39)

¶ The Aungel of god / hath me the trouthe ytaught
Which thow shalt seen / if that thow wolt rencye
The ydoles / and be clene / and ellis naught
And of the myracle / of thise corones tweye
Seint Ambrose / in his *preface* / list to seye
Solempnely / this noble doctour deere
Commendeth it and seith in this manere

(36)

And seyde I wondere this tyme of the ȝeer [leaf 87b, back]
Whens that the sote sauour comyth so
Of rose & lylyis / that I smelle heere /
ffor thow I hadde *hem* in myne handis two
The sauo*u*r myghte in me no deppere go
The swete smel that in myn herte I fynde
Hath chaunged me al in a nothir kynde

(37)

Valerian seyde two coroumnys han we
Snow whit & rose reed that schynyn cleere
Whiche that thyne eyne han no myght to se
And as thow smellyst hem thou*r* myn preyere
So schalt thow seen *hem* leue brothir deere
ȝif it so be thow wolt *with*-outy*n* slouthe
Bylene arygh & knowyn werray trouthe

(38)

Tiburse answerde seyst thow this to me
In sothnesse or in drem I herkene this
In dremys quod Valerian haue we be
Vn-to this tyme brothir myn I-wis
But now at erst in trouthe oure dwellyn*g*e is
How wost thow this quod Tiburce & *in* what wyse
Quod valerian that schal I the deuyse

(39)

The Au[*n*]gel of god hath me the trouthe taught
Which thow schalt se ȝif that thow wilt rencye
Thynne Idolis & been cleene & ellis not
And of the myrakele of these coronys tweye
Seynt Ambrose in his prefas leste to seye
Solempnely this noble doughtyr dere
Commendyth it & seyth in this maneere

(36)

And seyde in þis tyme I wondre of þe ȝeere 246
Whenne þis swete sauour comeþ so /
And Rosis and lilyes þat I smelle heere
ffor þough I hadde hem in myn hondes tuo 249
The sauour might in me no deppere go
þo swete smelle þat in myn herte I fynde
haþ chaunged me al in anoþer kinde 252

(37)

valerian sayde tuo coronnes han we 253
Snow whit and Rose Reed þat schyneþ cleere
Which þat þin yhe haþ no might to see
And as þou smellest hem þorugh my preyere 256
So schalt þou seen hem leeue broþer deere
If it/ ȝe be þat þou wolt wiþouten sloupe
Bileeue aright and knowe verray troupe [leaf 174] 259

(38)

Tiburce answerde saist þou þis to me 260
In sopnesse or in drem herkne ȝe þis
In dremes quod valerian han we be
vnto þis-tyme broþer myn y-wys 263
But now at erste oure troupe dwellyng is
how woost þou quod Tiburce and in what wyse /
Quod valerian þat I schal þe deuyse / 266

(39)

þe aungel of god haþ me þe troupe y-taught 267
Which thou schalt seen if þat þou wolt reneye
þe ydolis and be clene and elles naught
And of þe miracles of þise coronnes tweye 270
Seint ambrose in his preface lust to seye
Solempnely þis noble doctor deere
Comendiþ it/ and saiþ in þis maneere 273

(36)

And saide in þis tyme I wondere of þe ȝere 246
whennys þis swete sauoure commeþ soo /
And roses and lilies þat I smelle here
ffor þouȝe I had hem in myn hondes twoo 249
þe sauoure myȝt in me no depper goo
þe swete smelle þat in myn hert I fynde
Haþ chaunged me al in a noþer kinde 252

(37)

Valerian saide two coronnes haue we 253
Snowe white and rose rede þat shyneþ clere
which þat þine eyen han no myȝt to see
And as þowe smellest hem þourȝe þi preiere 256
So Shalt þou sene hem loue broþer dere
ȝif it so be þou wilt wiþ-oute sclouþe.
Byleue a riȝt and knowe þe verrey troupe [leaf 194, back] 259

(38)

Tyburce answerd seist þou þis to me 260
In sopnesse or in dreeme herken ȝe þis
In dremes quod Valerian han we be
Into þis tyme broþer myn ywis 263
But nowe at erst oure troupe dwelling is
Howe woost þou quod Tiburce & in what wise
Quod Valerian þat shal I þe devise 266

(39)

The Aungel of god haþ me þe troupe tauȝt 267
Which þat þou shalt seen if þat þow wilt reneye
The ydoles and be clene and ellis naut
But of þe myracles of þise corownes tweye 270
Seint Ambrose in his preface list to seie
Solempnely this noble doctour dere
Commendeþ it and seiþ in þis manere 273

(36)

¶ And seide in þis time .I. wonder of þe ȝere 246
Whens þis suote sauour comeþ so
And Roses *and* lilys it .I. smell here
For þouhe .I. had hem in myn hondes tuo 249
The sauoure in me myht no depper go
The swete smel it in myne here .I. finde
Haþe chaunged me al in anoþer kinde 252

(37)

¶ Valerian seide tuo coronnes haue we 253
Snowe white *and* rose rede þat schyneþ clere
Whiche þat þine yen haue no myht to se
And as þou smellest hem þoruhe my preiere 256
So schalt þou seen leue broþer dere
If it so be þat wolte wiþ oute slouþe
Beleue a riht *and* knowe verrei trouþe [leaf 185] 259

(38)

Tiburce answerd saist þou þus to me 260
In sopenesse or in dremes herken ȝe þis
In dreme quod Valerian han we bue
Vnto þis time myn broþer ywisse 263
Bot nowe att erst oure trouþe dwellyngis
How woost þou quod Tiburs *and* in what wise
Quod Valerian þat .I. schal deuise 266

(39)

¶ The Aungel of god haþe me trewþ ytauht 267
Whiche þat þou schalt seen if þat þou wolte reneye
þe ydoles *and* be clene *and* elles nouht
And of þe miracles of þes coronnes tueye 270
Seint Ambrose in his preface lust to seie
Solempnely þis noble doctor dere
Commendeþ it *and* seiþ in þis manere 273

(40)

¶ The palm of martirdom / for to receyue [leaf 198]
Seinte Cecile / fulfild of goddes yifte
The world / and eek hire chambre / gan she weyue
Witnesse / Tyburces / and Cecilies shrifte 277
To whiche / god of his bountee wolde shifte
Corones two / of floures wel smellynge
And made his Angel / hem the corones brynge 280

(41)

The mayde hath broght men / to blisse aboue 281
The world hath wist / what it is worth certeyn
Deuocion of Chastitee to loue
The shewed hym Cecile / al open and pleyn 284
That alle ydoles / nys but a thyng in veyn
ffor they been doumbe / and therto they been deue
And charged hym / hise ydoles for to leue 287

(42)

Who so / that troweth nat this / a beest he is 288
Quod tho Tiburce / if þat I shal nat lye
And she gan kisse his brest. that herde this
And was ful glad / he koude trouthe espye 291
This day / I take thee / for myn Allye
Seyde this blisful / faire mayde deere
And after that. she seyde as ye may heere 294

(43)

¶ Lo / right so / as the loue of Crist quod she 295
Made me thy brotheres wyf/. right in that wise
Anon for myn Allyee / heer take I thee
Syn that thou wolt thyne ydoles despise 298
Go with thy brother now / and thee baptise
And make thee clene / so þat thou mowe biholde
The Angeles face / of which thy brother tolde 301

(40)

¶ The palme of martirdom / for to receyue 274
Seinte Cecile / fulfild of goddes yifte
The world / and eek hir chambre gan she weyue
Witnesse Tiburces / and Cecilies shrifte 277
To whiche / god of his bountee wolde shifte
Corones two / of floures wel smellynge
And made his Aungel / hem the corones brynge 280

(41)

[The mayde hath broght men / to blisse aboue [1 Note. leaf 269, back.]
The world hath wist what it is worth certeyn
Deuocion / of chastitee to loue
The shewed hym Cecile / al open and pleyn 284
That alle ydoles / nys but a thyng in veyn
ffor they been doumbe / and ther to they been deue
And charged hym / hise ydoles for to leue 287

(42)

¶ Who so þat troweth nat this / a beest he is 288
Quod tho Tiburce / if that I shal nat lye
And she gan kisse his brest that herde this
And was ful glad / he koude trouthe espye 291
This day I take thee / for myn allye
Seyde this blisful / faire mayde deere
And after that she seyde as ye may heere 294

(43)

¶ Lo *right* so / as the loue of Crist quod she 295
Made me thy brotheres wyf / right in that wise
Anon for myn allie / heere take I thee
Syn that thow wolt/ thyne ydoles despise 298
Go with thy brother now / and thee baptise
And make thee clene / so þat thow mowe biholde
The Aungeles face / of which thy brother tolde 301

(40)

The palme of martirdam for to receyue 274
Seynt Secile fulfild of godis gifte
The world & ek hire[1] chambre gan sche weyue [1 first hire]
Witnesse Tiburce & Cecilies schryfte 277
¶ To whiche god of his bountee wolde shifte
Corounnys two of flouris sweete smellynge
And made his aungel hem the corounnys to brynge 280

(41)

This maydyn hath brought hem to blysse a-boue [leaf 371]
The world hat wist / what it is wroth certeyn
Deuocioun of chastite to loue
Tho schewede hym Cecile al opyn & pleyn 284
That alle ydolis nys but a thyng in veyn
ffor they been doumbe & therto they been deue
And chargede hym hise ydolis for to leue 287

(42)

Who so that trowith not this a beste he is 288
Quod the tyburse ȝif that I schal nat lye
And sche gan kisse his brest that herde this
And was ful glad he coude trouthe espye 291
This day I take the for myn alye
Seyde this blysful fayre mayde deere
And afterr that sche seyde as ȝe may here 294

(43)

Lo right so as the loue of Crist quod she 295
Made me thyn brothir wif rygh in that wise
A-noon for myn alye I here take the
So that thow wolt thyne ydolis espie 298
Go with thyn brothir now & the baptyse
And make the clene so that thow mowe be-holde
The aungellis face of which then brothir tolde 301

(40)

The palme of martirdom for to receyue 274
Seint Cecile fulfilde of goddes ȝifte
þe worlde and eek hire chambre gan sche weyue
Witnesse Tiburce and Cecyles schrifte/ 277
To which god of his bounte wolde schifte
Coronnes two of floures wel smellynge /
And made þe aungel hem þo coronnes brynge 280

(41)

¶ þe mayde haþ brought þise men to blisse aboue 281
The world haþ wist what it is worþ certeyn
Deuocioũ of chastite to loue
þo schewed him Cecile open and pleyn 284
That alle ydolis nys but þing in veyn
ffor þey ben dombe and þer-to þey ben deue
And charged him his ydolis for to leue 287

(42)

¶ Who þat þis troweþ not a beste he is / 288
Quod þo Tiburce if þat I schal not lye
Sche gan panne kisse his breste and þat herde þis
And was ful glad he coupe troupe aspye 291
This day take þe for myn allye
Seyde þis blisful mayde fair and deere
ffor after þat sche sayde as ȝe may heere 294

(43)

Lo right so þe loue of crist quod sche [leaf 276, back] 295
made me þin broþeres wyf right in þat wyse
Anoon for myn allye here take I þe
Sipenes þat þou wolt þine ydolis despise [? tak split over the page]
Go with þy broþer now and þe baptise /
And make þe clene so þat þou mayst beholde
þe aungels face of which þy broþer tolde 301

(40)

The palme of marterdome forto receyue 274
Seint Cicile fulfilled of goddys ȝift
þo worlde and [e]ke hure chambre gan she weyue
Witnesse Tiburce and Cicilees shrift 277
To which god of his bountee wolde shift
Corownes two of flowres wel smellynge
And made þe aungel hem þoo corownes bringe 280

(41)

This made haþ brouȝt þise men to blisse aboue 281
þo worlde haþ wist what it is worþ certeyne
Deuocion of chastite to loue
Tho shewed hym Cicile open and pleyne 284
That alle ydoles nys but þinge in veyne
ffor þei bene dombe and þerto þei bene defe
And charged hym his ydols forto lef 287

(42)

Who þat þis trouþ nat a beest he is 288
Quod þoo tyburce if þat I shal not ly
She gan þan kisse his brest & þat herd þis
And was ful glad he coupe trouþ aspie 291
This daye take I þe for myne alye
Saide þis blesful maide faire & dere
ffor aftere þat she saide as ȝe may here / 294

(43)

Loo ryȝt so as þe loue of crist quod She [leaf 195] 295
Made me þi broþeres wif ryȝt in þat wise
Anoon for myn alie here take I þe
Sipens þat þou wolt þine ydoles despise 298
Go wiþ þi broþer nowe and þe baptise
And make þe clene so þat þou maist beholde
þe Aungels face of which þi brother tolde 301

(40)

¶ The palme of marterdome for to receyue 274
Sein Cecile fulfild of goddes ȝift
þo werlde and eke here Chambre . gan sche weyue
Wittnesse Tiburce and Cecilee schrift 277
To whiche god of his bounte wolde schift
Coronnes tuo of floures wele smellynge
And maade þe Angel hem þe Coronnes bringe 280

(41)

¶ The maide haþ brouhte þes men to blisse a-boue 281
The werlde haþ wiste what it was worþe certeyne
Deuocione of chastite to loue
Tho schewde him open and pleine 284
þat al ydoles nys but þinge in veine
For þei bu domme and þerto þei bue def
And charged him his ydoles for to lef 287

(42)

¶ Who þat þis trouep nouht a beste he is 288
Quod þo Tyburce if þat .I. schal nouht lye
Sche gan þan kisse his breste and þat herd þis
And was ful glad he coupe trouthe aspye 291
þis daie .I. take þe for myne a-lye
Seide þis blisful maide faire and dere
For affter þat sche seide as ȝe maye here 294

(43)

¶ Lo . Riht so as þe loue of crist quod sche 295
Maad me þi brobers wif riht in þat wyse
Anone for myne Allye here take .I. þe
Sepens þat þou wolde þin ydoles despise 298
Go wiþ þi broþer nowe and þe baptize
And make þe clene so þat þou maiste beholde
The aungels face of whiche þi broþer tolde [leaf 155, back]

(44)

¶ Tiburce answerde / and seyde brother dere
ffirst tel me / whider þat I shal / and to what maa ?
To whom quod he [5] com forth / with right good cheere
I wol thee lede / vn-to the Pope Vrban
Til Vrban [9] brother myn Valerian
Quod tho Tiburce /. woltow me thider lede
Me thynketh / that it were a wonder dede

(45)

Ne menestow nat Vrban / quod he tho
That is so ofte / dampned to be deed
And woneth in halkes / alwey to and fro
And dar nat ones / putte forth his heed
Men sholde hym brennen / in a fyr so reed
If he were founde / or þat men myghte hym spye
And we also / to bere hym compaignye

(46)

And whil we seken / thilke diuinitee [leaf 193, back]
That is yhid / in heuene pryuely
Algate / ybrend in this world shul we be
To whom Cecile / answerde boldely
Men myghten dreden / wel and skilfully
This lyf to lese / myn owene deere brother
If this were lyuynge oonly and noon oother

(47)

But ther is bettre lif in oother place
That neuere shal be lost ne drede thee noght
Which goddes sone / vs tolde thurgh his grace
That fadres sone / hath alle thyng[e] ywroght
And al that wroght is / with a skilful thoght
The goost. that fro the fader gan procede
Hath sowled hem / with-outen any drede

(44)

¶ Tiburce answerde / and seyde brother deere
ffirst tel me whider that I shal / and to what man
To whom quod he / com forth with right good cheere
I wol thee lede / vn to the pope[1] Vrban [1 Pope blotted out, and Bisshop written over it.]
Til Vrban / brother myn Valerian
Quod tho Tiburce / woltow me thider lede
Me thynketh / that it were a wonder dede

(45)

¶ Ne menestow nat Vrban / quod he tho
That is so ofte / dampned to be deed
And woneth in halkes / alwey to & fro
And dar nat ones / putte forth his heed
Men sholde hym brennen / in a fyr so reed
If he were founde / or þat men myghte hym spye
And we also / to bere hym compaignye

(46)

¶ And whil we seken / thilke diuinytee [leaf 176]
That is yhyd / in heuene priuely
Algate / ybrend in this world shul we be
To whom Cecile / answerde boldely
Men myghten dreden / wel and skilfully
This lyf to lese / myn owene deere brother
If thys were lyuyng oonly / and noon oother

(47)

¶ But ther is bettre lyf / in oother place
That neuere shal be lost ne drede thee noght
Which goddes sone / vs tolde thurgh his grace
That fadres sone / hath alle thynges wroght
And al that wroght is / with a skilful thoght
The goost that fro the fadet / gan procede
Hath souled hem / with outen any drede

(44)

Tyburce answerde & seyde brothir deere
ffyrst telle me whidyr that I schal & to what man
To whom quod he come forth with rygh good cheere
I wele the lede vn-to the pope vrban
Tyl vrban brothir myn valerian
Quod tho Tiburce / wilt thow me dedyr leede
Me thynkyth that it were a wondyr dueede

(45)

Ne knowyst tow nat vrban quod he tho
That is so ofte dampned to be deed
And wonyth in halkis alwey two & fro
And dar nat onys putte forth his heed
Men schulde hym breme in a fyr so reed
ȝif he were founde or ȝif men myghte hym spye
And we also to bere hym compaynye[1] [1 o altered]

(46)

And whil we seke thilke dyuinite [leaf 377, back]
That is I-hid in heuene pryuyly
Algate I-brend in this world schul we be
To whom Cecile answerde boldely
Men myghtyn dredyn weel & skylfully
This lif to lese myn owene dere brothir
If this weere lyuynge only & non othir

(47)

But theere is betere lyf in othir place
That neuere schal been lost ne drede the not
With godys sone / vs tolde thour his grace
That faderis sone hath alle thyngis wrouȝt
And al that wrouȝt is with a skylful thouȝt
The gost that from the fadyr gan procede
Hath soulede hem with-outyn ony dreede

(44)

Tiburce answerde and seyde broþer deere 302
ffersť telle me whider I schal and to what man
To whom q*uod* he com forþ with righť good cheere
I wol þe lede vnto þe pope vrban 305
To Vrban broþer myn Valerian
Quoþ þo Tiburce wilť þou me þider lede
Me þinkeþ þať it were a wonder dede 308

(45)

¶ Remenest þou nouȝť vrban q*uod* he þo 309
That is so ofte dampned to be deed
And woneþ in halkes to & fro /
And dar nouȝť ones putte forþ his heed 312
Men schulle him brenne in a fir so reed
Iť þat he were founde iť þat men mighť him spye
And we also þať bere him companye 315

(46)

And whiles we seken þilke diuinyte 316
þat is y-hyd in heuene priuely
Algate y-brent in þis world schul we be
To whom Cecile answerde bodyly 319
Men mighte drede wel and skilfully
þis lyf to lese myn owne deere broþer
yiť þis were lyuynge oonly and non oþer 322

(47)

Buť þer is bettere lyf in oþer place 323
þat neuer schal be lost ne drede þe noughť
Which goddes sone vs tolde þorugħ hiˢ grace
[that the fadris sone / hatħ al thing wroughť (MS Arch. Seld. B. 14)]
and al that wroughť is / with a skilful thoughť
the goost that from the fader / gan procede
hatħ souled hem / withouten eny drede. 329

CORPUS 388 (6-T. 538)

(44)

Tyburse answerď and seide broþer dere 302
ffurstť telle me whidere I shal and to whať man
To whome quod he come forþ wiþ riȝť goode chere
I wil þe lede vnto þe pope Vrban 305
To Vrban broþer myne Valerian
Q*uod* þoo Tiburce wilť þou me þidere lede
Me þenkeþ þať iť were a wondere dede 308

(45)

Remenesť þou nať Vrban quod he þoo 309
Thať is so ofte dampned to be dede
And wonneþ in halkes to and froo
And dar nať onys puť forþ his hede 312
Men shul hym brenne in a fire so rede
If he were founde þať men myȝť hym spie
And we also þať bere hym companye 315

(46)

And whiles we seken þilkť Dyuinyte 316
þať is ihidde in heuene prive.
Algate ybrenť in þis worldť shul we be.
To whom Cicile answerď bodily 319
Men myȝť drede wel and skilfully
This lif to lese myn owne dere broþer
ȝif þis were lyuynge only and noñ oþer 322

(47)

Buť þer is better lif in ooþer place 323
Thať neuere shal be lostť drede þe nouȝť
Whicħ goddes sone vs tolde þourgħ his grace
[That fadres sone hath alle thynges wroughť (Harl. 7333, leaf 95, b.)]
And al that wroughť is witħ a skilful thoghť
The gost that fro the fader gan procede
hatħ sowled hem witħ-outen ony drede 329

PETWORTH 413 (6-T. 538)

(44)

Tiburce ansewarde *and* seide broþer dere 302
¶ First tel me wheder .I. schal *and* to what man
To whome q*uod* he come forþe wiþ riht good chier
.I. wiłł þe leede vn to þe pope vrban 305
To vrban broþer myne valerian
Q*uod* þo Tiburce wil þou me þeder lede
Me þinkeþ þat it were a wonder dede 308

(45)

¶ Remenest þou nouht vrban q*uod* he þo 309
þat is so of dampned to be dede
And wonneþ in halkes to *and* fro
And dare nouhte ones put forþe his heede 312
Men wolde him berne in a fire so rede
If þat he were founde *and* men miht him aspye
And we also þat bere him companye 315

(46)

¶ And whiles we seken þilke diuinitee 316
þat is hidde in heuen priuey
Algate y-brent in þis werld shol we be
To whome Cecily anseward boldely 319
Men myht drede wele *and* skilfully
þis lyf to lese myne owen dere broþer
If þis were leueynge only *and* none oþere 322

(47)

¶ Bot þ*ere* is better lif in oþer place 323
þat neuer schal be lost ne drede þe nouht
Whiche godes sonne vs tolde þorwhe his grace
[þat fadres sonˢ hathe al þing wrouȝt (Harl. 7333, on lf 86, col. 1)]
Andˢ all þat wrovte[1] is *with* a skylfull þouȝt [1 vov corrected]
þe gost that fromˢ the fadir gan procede
He souledˢ him *with*-oute eny drede 329

LANSDOWNE 388 (6-T. 538)

(48)

By word and by myracle / goddes sone
Whan he was in this world declared heere
That ther was oother lyf/ ther men may wone
To whom answerde Tiburce / o suster deere
Ne seydestow right now / in this manere
Ther nys but o god / lord in soothfastnesse
And now of three / how maystow bere witnesse

(49)

¶ That shal I telle quod she / er I go
Right as a man / hath sapiences three
Memorie / Engyn / and Intellect also
So / in beynge / of diuinitee
Thre persones / may ther right wel bee
Tho gan she hym / ful busily to preche
Of Cristes come / and of hise peynes teche

(50)

And many pointes / of his passiõ
How goddes sone / in this world was withholde
To doon mankynde / pleyn remissiõ
That was ybounde in synne and cares colde
Al this thyng'. she vn-to Tiburce tolde
And after this / Tiburce in good entente
With Valerian / to Pope Vrban he wente

(51)

That thanked god / and with glad herte and light
He cristned hym / and made hym in that place
Parfit in his lernynge / goddes knyght
And after this / Tiburce / gat swich grace
That euery day / he saugh in tyme and space
The Aungel of god / and euery maner boone
That he god axed // it was sped ful soone

(48)

¶ By word and by myracle / he goddes sone
Whan he was / in this world / declared heere
That ther was oother lyf / ther men may wone
To whom answerde Tiburce / o suster deere
Ne seydestow right now / in this manere
Ther nys but o god / lord in sothfastnesse
And now of thre / how maystow bere witnesse

(49)

¶ That shal I telle quod she er I go
Right as a man / hath sapiences thre
Memorie / engyn / and intellect also
So in o beynge / of diuinytee
Thre persones / may ther right wel be
Tho gan she hym / ful busily to preche
Of cristes come / and of his peynes teche

(50)

¶ And manye poiutes / of his passiõ
How goddes sone / in this world was withholde
To doon mankynde pleyn remissiõ
That was ybounde / in synne / and cares colde
Al this thyng she vn to Tiburce tolde
And after this / Tiburce in good entente
With Valerian / to pope[1] Vrban he wente [1 *pope blotted out, and* papp *written over it.*]

(51)

[*Th]at thanked god / and with glad herte and light [*Ruth. ff.119]
He cristned hym / and made hym in that place
Parfit in his lernyng' goddes knyght
And after this / Tiburce gat swich *grace*
That euery day / he say in tyme and space
The Aungel of god / and euery maner boone
That he god axed / it was sped ful soone

(48)

By word & by myrakele he goddis sone
Whan he was in this world declared heere
That theere is othir lyf / theere men may wone
To whom answerde Tiburce o sistyr deere
Ne seydist tow right now in this maneere
Theere nys but on god / in sothfastnesse
And now of thre / how maystow bere witnesse

(49)

That schal I telle quod sche er [1]than I[1] go [[1—1 *altered*]
Ryght as a man hath *sapiencis* thre
Memorye engyn & intellect also
So in o beyinge of dyuynytee
Thre *persons* may theere weel bee
Tho gan sche hym *ful* busili to preche
Of Cristis sone & of hise peynys teche

(50)

And manye poyntis of hise passiouu
How goddis sone in this world was with-holde
To doon mankynde pleyn remyssiouu
That was I-boundyn in synne & caris colde
Al this thyng sche vn-to tiburce tolde
And aftyr this Thiburce with good entente
With valerian to pope vrban he wente

(51)

That thankede god & *with* good herte & lyght [last 678]
He cristenede hym & made hym in that place
Parfit in his lernynge goddis knyght
And aftyr this Tibur[c]e gat swich grace
That euer day he saw in tyme & spare
The aungel of god & *euery* maniere *boone*
That he god axed it was sped ful soone

(48)

¶ By worde & bi myracle / godis sone ' [MS Arch. Seld. B. 14]
whan he was in this world / declared here
that ther was other liff / there men may wone
to whom answerde Tyburce / O suster dere 333
ne seidist thow right now / in this manere
ther nas but o god / lord in sothfastnesse
and now of thre / how maist thow bere witnesse. 336

(49)

¶ That shal I telle quod she or that I go] [MS Arch. Seld. B. 14 extract ends]
Right as a man hap sapiences pre /
Memorie Ingenie and Intellecte also
So in o beynge of diuynite / 340
Thre persones right wel per may be
Tho gan sche him besyliche preche /
Of cristes come. and of his peynes teche [leaf 17b] 343

(50)

And many poyntes of his passion 344
how goddes sone in pis world was wipholde
To do mankynde pleyn remission
That was y-bounde in synne and cares colde 347
Al pis pingt sche vnto Tiburce tolde
And after pis Tiburce in good entent
To pope vrban wip Valerian he went 350

(51)

which panked god and wip glad herte & lightt 351
he cristned him and made him in pat place
Parfyt in his lyuynge goddes knightt
And after pis Tiburce gat such grace 354
pat euery day he seyh in tyme and space
pe aungel of god and euery maner bone
pat he god asked it was sped ful sone 357

(48)

By word and by myracle he goddes sone [Harl. 7335] 330
whan he was in this world declared here
That ther was other lif ther men may wone
Tho answerde Tiburce o. suster dere 333
Ne sei-destow right now in this manere
Ther nys but o god lord in sothfastnesse
And now of three how maisthow bere witnesse 336

(49)

That shal y telle quod she or y go] [Harl. 7335 extract ends]
Right as a man hap sapiences pre
Memorie engeyne and intollecte also
So in oo beinge of diuinite 340
Thre persones rigt wel per may be
Tho gan she hyra bisily preche.
Of cristes come and of his peynes teche [leaf 120, back] 343

(50)

And mony poyntes of his passion 344
How goddys sonne in pis wip-holde
To do mankynde pleyn remyssion
That was ybounde in cares colde 347
Al pis pinge she vnto Tiburce tolde.
And aftere pis Tiburce in good entent
To pope Vrban wip Valerian went 350

(51)

Which ponked god *and* wip glad hert *and* ligt 351
He Cristned hym and made hym in pat place
Parfit in his lyuynge goddys knygt
And after pis Tiburce gate such grace 354
pat euery day he seie in tyme *and* space
pe Aungel of god and euery maner bone
pat he god asked it was spedde ful sone 357

(48)

By worde & by myracle by goddes son [Harl. 7333] 330
When he was in this worlde declared her
pat per was oper lyf per men may wene
To whom aunswerd tyburce o suster der 333
Ne sedest thow ryght now in pis maner
per nas but O. lord god in sothefastnes
And now of thre how maist pou bere wytnes 336

(49)

pat schalt I tel quod sche or I goo] [Harl. 7333 extract ends]
Riht as a man hap sapiens pre
Memorie engyne. *and* intellect also
Soo moo beynge of diuinite 340
pre persones riht wel pere maie bee
¶ Tho gan sche him busily preche
Of cristes come *and* of his peynes teche 343

(50)

And mony poyntes of his passione 344
How goddes son in pis werld was holde
To do mankinde pleine remissione
pat was ybonde in sinne *and* cares colde 347
Al pis pinge sche vnto tyburce tolde
¶ And after pis tiburce in good entent
To pope vrban wip valerian he went 350

(51)

Whiche ponked god *and* wip glad hert *and* liht 351
He Cristened him *and* maade him in pat place
Parfite in his leueynge goddes knyht
And aftur pis Tiburce gat suche grace 354
That euery daie he sawe in time *and* space [leaf 126]
The aungel of god *and* euery maner bone
pat he god axed it was sped ful sone 357

(52)

¶ It were ful hard / by ordre for to seyn [leaf 194]
How manye wondres / Thesus for hem wroghte
But atte laste / to tellen short and pleyn
The sergeantz / of the toun of Rome hem soghte 361
And hem biforn Almache the Prefect broghte
Which hem opposed / and knew al hire entente
And to the ymage / of Iuppiter hem sente 364

(53)

And seyde / who so wol nat sacrifise 365
Swape of his heed / this my sentence heer
Anon thise martirs put I yow deuyse
Oon Maximus / that was an Officer 368
Of the Prefectes / and his Corniculer
Hem hente / and whan he forth the Seintes ladde
Hym self he weepe / for pitee that he hadde 371

(54)

Whan Maximus / had herd the Seintes loore 372
He gat hym / of the tormentours leue
And ladde hem to his hous / with-oute moore
And with hir prechyng er that it were eue 375
They gonnen / fro the tormentours to reue
And fro Maxime / and fro his folk echone
The false feith / to trowe in god allone 378

(55)

¶ Cecile cam / whan it was woxen nyght 379
With prestes / that hem cristned alle yfeere
And afterward / whan day was woxen light
Cecile hem seyde / with a ful stedefast cheere 382
Now Cristes owene knyghtes / leeue and deere
Cast alle awey / the werkes of derknesse
And Armeth yow / in Armure of brightnesse 385

(52)

¶ It were ful hard / by ordre for to seyn 358
How many wondres / Thesus for hem wroghte
But at the laste / to tellen short/ and pleyn
The sergeantz / of the town of Rome hem soghte 361
And hem biforn Almache / the Prefect broghte
Which hem opposed / and knew al hir entente
And to the ymage of Iubiter / hem sente: 364

(53)

¶ And seyde / who so wol nat sacrifise 365
Swape of his heed / this is my sentence heer
Anon thise martirs / that I yow deuyse
Oon Maximus / that was an Officer 368
Of the Prefectes / and his Corniculer
Hem hente / and whan he forth the Seintes ladde
Hym self he weep / for pitee that he hadde 371

(54)

¶ Whan Maximus / hadde herd the Seintes loore 372
He gat hym / of the tormentours leue
And ladde hem to his hous / with oute moore
And with hir prechyng er that it were eue 375
They gonnen / fro the tormentours to reue
And fro Maxime / and fro his folk echone
The false feith / to trowe in god allone 378

(55)

¶ Cecile cam / whan it was woxen nyght 379
With precetes / that hem cristned alle yfeere
And afterward / whan day was woxen light
Cecile hym seyde / with a ful stedefast cheere 382
Now cristes owene knyghtes / leue and deere
Cast al awey / the werkes of derknesse
And armeth yow / in armure of brightnesse 385

(52)

It weere ful hard by ordere for to seyn 358
How manye wonderis Iheeu for hem wroughte
But at the laste to tellyn schort & pleyn
The sergeauntis of the toun of rome hem soughte 361
And hem by-forn almache the prefect broughte
Which hem opposede & knew al hire entente
And to the ymage of Iupiter hem sente.— 364

(53)

And seyde he so wele not sacrifise 365
Swap of his heed this myn sentence heere
Anoon these martiris that I yow deuyse
On Maximus that was an officeere 368
Of the Prefectis & his Corniculeere
Hem hente & whan he forth the seyntis ladde
Hym self he wepte for pite that he hadde 371

(54)

Whan Maximus hadde herd the seyntis loore 372
He gat hym of the turmentouris leeue
And ladde hem to his hous with-outyn moore
And with heere prechyng er than it was eue 375
They gunne from the turmentouris to reue
And from Maxime & from hise folk echoone
The false feith to trowe in god a-loone 378

(55)

Cecile cam whan it was woxe nyght 379
With prestis that hem cristenede alle in feere
And afterward whan day was woxen lyght
Cecile hem seyde with a ful sobere cheere 382
Now cristis owene knyghtis leue & deere
Cast al a-wey the werkis of derknesse
And armyth yow in armys / of brightnesse. 385

(52)

¶ It were ful hard by ordre for to seyn
how many wondres Ihesu for him wroughte
But atte laste to telle shorte and pleyn
pe sergeaunte of pe toun of Rome hem soughte
And hem byforn Almache pe prouost broughte
Which hem opposede and knew al here entente
And to pe ymage of Iubiter he hem sente /

(53)

And sayde who so wol not Sacrifise
Swap of his heed pis is my sentence heere /
Anon pise martires pat I 3ou deuyse /
On Maximius pat was an officere /
Of pe Prefectis and of Corniculere
hem hente and when he forp pe seintes ledde
himselfe he weep for pite pat he hadde

(54)

¶ Whan maximine hadde herde pe seintes lore /
he gat hem of pe tormentoures leue /
And hadde hem in his hous wipoute more
And wip here prechyng er pat it were eue
pey gonne from pe tormentours to reue /
And from Maximius and from his folk ilkon
pe false feip to trowe in god allon

(55)

Cecile cam whan it was woxen nigh[t] [leaf 178, back]
Wip prestes pat hem cristned alle in feere
And afterward whan day was waxen light
Cecile hem sayde wip a sobre chere
Now cristes owne knightes leeue and deere
Caste alle a wey pe werkes of derknesse /
And arme 3ou in armure of lightnesse

(52)

It were ful harde by order forto seyne
Howe mony wonders Ihesu for hym wroughte
But atte last to telle short *and* pleyn
The sergeaunte of pe towne of Rome hem sought
And hem byforn Almache pe prouost brought
Whiche hem opposed and knewe al her entente
And to pe ymage of Iubiter he hem sente

(53)

And saide who so wil nought sacrifise
Swap of his heued pis is my sentence here
Anone pise marteers pat I 3ou deuise
On maximius pat was an officere
Of pe prefectis and of Corniculere
Hem hente and whan he forpe pe seyntes ladde
Hym self he wepte for pite pat he hadde

(54)

Whan maximius had herde pe seintes lore
he gate hem of pe turmentours leue
And had hem in his hous wip out more
And wip her prechinge er pat it were eue
pei gone from pe tormentours to reue
And fro maximius and fro his folk echone
pe fals feith to trowe in god allone.

(55)

Cicile come whan it was woxen nyght [leaf 192] 379
Wip preestes pat hem cristened al in fere
And afterward whan day was waxen liht
Cicile hem seide wip a sobre chere 382
Now cristes owne knyztes leef *and* dere
Caste al away pe werkes of derknesse
And armep 3ou in armure of liztnesse 385

(52)

¶ It were ful harde be order for to seyne 358
Howe mony wonderes ihesu for him wrouht
Bot att pe last to tel short *and* pleine
The seriant of pe toune of Rome hem sought 361
And hem be-forne Almache pe prouost brouht
Whiche hem opposed *and* knewe all her entente
And to pe ymage of Iubiter he hem sente 364

(53)

¶ And seid who so wil nou3t sacrifice 365
Swappe of his hede pis is my sentence here
Anone pes marters pat .I. 3owe of deuise
On Maximius pat was an officere 368
Of pe *prefectes and* of Corniculere
Hem hent *and* when he forpe pe seintes ladde
Him selfe he wope for pite pat he hadde 371

(54)

¶ And whan maximius hadd herd pe seintes lore 372
He gatte hem of pe tormen*tours* leue
And haddle hem in his house wip oute more
And wip here precheinge ar pat it were eue 375
pei gõn fro pe tormen*tours* to reue
And frome maximius *and* frome his folke ichone
pe fals feipe to trowe in god a-lone 378

(55)

¶ Cecele Came whan it was waxen nyht 379
Wip prestes pat hem crustened al in fere
And afterward whan daie was waxen liht
Cecile hem seide wip a sobre chere 382
Nowe cristes owen knyhtes leue *and* dore
Cast al awaye pe werkes of derknesse
And armep 3owe in armure of lyhtnesse 385

(56)

Ye han for sothe / ydoon a greet bataille 386
Youre cours is doon / youre feith han ye conserued
Gooth to the corone of lif that may nat faille
The rightful Iuge / which þat ye han serued 389
Shal yeue it yow / as ye han it deserued
And whan this thyng was seyd / as I deuyse
Men ledde hem forth / to doon the sacrifise 392

(57)

But whan they weren / to the place broght 393
To tellen shortly / the conclusioun
They nolde encense / ne sacrifise right noght
But on hir knees / they setten hem adoun 396
With humble herte / and sad deuocioun
And losten / bothe hir heuedes / in the place
Hir soules wenten / to the kyng of grace 399

(58)

This Maximus / that saugh this thyng bityde [Leaf 194, back]
With pitous teeris / tolde it anon right
That he hir soules / saugh to heuene glyde
With Aungels / ful of cleernesse and of light 403
And with his word / conuerted many a wight
ffor which Almachius / dide hym so bete
With whippe of leed / til he the lif gan lete 406

(59)

¶ Cecile hym toook/ and buryed hym anon 407
By Tiburce / and Valerian softely
With-Inne hire buryng place vnder the stoon
And after this / Almachius hastily 410
Bad hise Ministres / fecchen openly
Cecile / so that she myghte in his presence
Doon sacrifice / and Iuppiter encense 413

(56)

¶ Ye han for sothe / ydoon a greet bataille [Leaf 378]
Youre cours is doon / youre feith han ye conserued
Goth to the corone of lyf/ that may nat faille
The rightful Iuge / which that ye han serued 389
Shal yeue it yow / as ye han it disserued
And whan this thyng was seyd / as I deuyse
Men ledde hem forth / to doon the sacrifise 392

(57)

¶ But whan they weren / to the place broght 393
To tellen shortly / the conclusioun
They nolde encense / ne sacrifice right noght
But on hir knees / they setten hem adoun 396
With humble herte / and sad deuocioun
And losten / bothe hir heuedes / in the place
Hir soules wenten / to the kyng of grace 399

(58)

¶ This Maximus / that say this thyng bityde 400
With pitous teerys / tolde it anon right
That he hir soules / saugh to heuene glyde
With Aungeles / ful of cleernesse / and of light 403
And with his word / conuerted many a wight
ffor which Almachius / dide hym so bete
With whippe of leed / til he his lyf gan lete 406

(59)

¶ Cecile hym took / and buryed hym anon 407
By Tiburce and Valerian softely
With Inne hir buryyng place / vnder the stoon
And after this / Almachius hastily 410
Bad hise Ministres / fecchen openly
Cecilie / so þat she myghte in his presence
Doon sacrifice / and Iubiter encense 413

(56)

ȝe han forsothe don a greet batayle / [Leaf 378, back] 386
ȝoure cours is don / ȝoure feyth haue ȝe conseruyd
Goth to the coroun of lyf that may nat fayle
The rightful Iuge / which that ȝe han seruyd 389
Schal ȝeue it ȝow right as ȝe han [1]seruyd [1 dis in the margin]
And whan this thyng was seyd as I deuyse
Men ledde *hem* forth / to don the sacrifise 392

(57)

But whan they weere to the place brought 393
To tellyn schortely the conclusyoun
The nolde encense[2] ne sacrifise right noght [2 first encense]
But on here kneis they settyn hem a-doun 396
With humble herte & sad deuocioun
And leftyn bothe here heuedis in the place
Here soulis wentyn to the kyng of grace 399

(58)

This Maximus that saw this thyng betyde 400
With pituse teris tolde it a-non right
That he here soulis saw to heuene glyde
With aungellis ful of cleernesse & of ligh 403
And with his word conuertede manye a wight
ffor whiche Almachius dide hym so beete
With whippe of leed til he his lyf gan lete 406

(59)

Cecile hym tok & buriol a-non 407
Bi Tiburce & Valirian softely
With-inne hire buriinge place vndyr the stoon
And aftyr this Almathius hastili 410
Bad hise mynystris fightyn opynly
Cecile so that sche myghte in hise presence
Don sacrifise & Iupiter encence 413

(56)

3e han forsoþe ydon grete bataille 386
3oure is doon 3oure feiþ han 3e conserued
Goþ to þe coroune of lyf þat may nouȝt faille
þe rightful Iuge which þat 3e han [served (MS Arch. Seld. B. 14) 389
shal 3eue hit yow / as ye han it] deserued
And whan þis þing was sayd as I deuyse /
men ladde hem forth to don þe sacrifise / 392

(57)

But whan þey were vnto þe place y-brouȝt / 393
To telle schortly þe conclusiõn
þey nolde encense no sacrifice right nouȝt
But on here knees þey setten hem adoun 396
Wiþ humble herte and sad deuociõn
And losten boþe here hedes in þe place
here soules wenten to þe kyng of grace 399

(58)

This maximius þat say þis þing betyde / 400
Wiþ pitous tales tolde it/ anon right
þat he here soules saugh to heuen glyde
With aungels ful of clernes and of light 403
And wiþ his word conuerted many a wight
for which Almachius dede him so to bete
Wiþ whippe of leed *til* he his lyf gan lete / 406

(59)

Cecile him took and buried him anon 407
By Tyburce and Valerian softely
Wiþinne hire heryinge place vnder þe ston
And after þis Almachius hastily 410
Bad his mynistres fecchen openly
Cecile so sche mighte in his presence
Do sacrifice and Iubiter encense 413

(56)

3e han forsoþe ydone grete bataille 386
Which is nowe done 3oure feiþ han 3e confermed
Goþ to þe corowne of lif þat may not faile
The Riȝt Iuge which þat 3e han diserued 389
Tofore *hym* 3e bene feiþfulli preserued
And whan þis þinge was seide as I deuise
Men ladde hem forþe to done þe sacrifise 392

(57)

But whan þei were vnto þe place brouȝt 393
To telle shortely þe conclusioun
Þei nolde ensence ne sacrifise riȝt nouȝt
But on her knees þei setten hem adoun 396
Wiþ humble herte and sad deuocioun
And losten boþ her hedes in þe place
Her saules wenten to þe kinge of *grace* 399

(58)

This Maximius þat see þis þinge betide 400
wiþ pitous tales tolde it anõn riȝt:
That he her sawles seghe to heuene glide
Wiþ aungels ful of cleernesse and of liȝt 403
And wiþ his worde conuerted mony a wiȝt
ffor which Almachius did *hym* so to bete
Wiþ whippe of lede til he his lif gan lete 406

(59)

Cicile hym toke and buried *hym* anõn 407
By Tiburce and Valerian softely
Wiþ-Inne *her* horiyng place vnder þe ston
And aftere þis Almachius hastely 410
Bad his mynystres fecchen opynly
Cicile *so* she *myȝt* in his presence
Don *sacrifise* and Iubiter ensence 413

(56)

¶ 3e haue for sothe done grete Batailo 386
And haþe þe victorie 3oure feiþe 3e haue confermed
Go to þe croune of lif þat maie nouht faile
þe rihtful Iugge whiche þat 3e haue serued 389
Witt bringe 3owe to his blisse þat to 3ow hab reserued
And whan þis þinge was seide as .I. deuise
Men led hem forþe to done þe sacrifise 392

(57)

¶ Bot whan þei were vn-to þe place ybrouht 393
To tell schortly þe conclusioune
Thei nolde encense no sacrifise riht nouht
Bot on her knees þei satten hem a doune 396
Wiþ humble hert *and* sadde deuocion [leaf 155, back]
And *losten* boþe her hedes in þe place
Here soules went to þe kenge of grace 399

(58)

¶ This Maxinius þat sawe þis þinge be-tide 400
Wiþ pitous tales tolde it *a-none* riht
þat he her soules sawhe to heuen glide
Wiþ algels ful of clerenesse *and* of liht 403
And wiþ his worde conuerted mony a wyht
For whiche almachius dide him so to-bete
Wiþ whippe of leede to he his lif gan lete 406

(59)

Cecilie him toke *and* beried him anone 407
Be tiburce and valeriane softly
Wiþ inne hire heriynge place vnder a stone
And after þis Almachius hastely. 410
Badde his Ministres ffeechen openly
Cecilie *so sche myht* in his presence
Do sacrifice *and* Iubite encense 413

(60)

Actes Hidelton
But they conuerted / at hir wise loore 414
Wepten ful soore / and yauen ful credence
Vn-to hire word / and cryden moore and moore
Crist goddes sone / with-outen difference 417
Is verray god / this is oure sentence
That hath so good a seruant / hym to serue
This with o voys / we trowen / thogh we sterue 420

(61)

¶ Almachius / that herde of this doynge 421
Bad fecchen Cecile / that he myghte hire se
And alderfirst. lo this was his axynge
What maner womman / artow quod he? 424
I am a gentil womman born quod she
I axe thee quod he / though it thee greeue
Of thy Religion / and of thy bileeue 427

(62)

¶ Ye han bigonne / youre question folily 428
Quod she / that wolden two answeres conclude
In o demande / ye axed lewedly
Almache answerde / vn-to that similitude 431
Of whennes comth / thyn answeryng so rude?
Of whennes quod she / [5] whan pat she was freyned
Of Conscience / and of good feith vnfeyned 434

(63)

¶ Almachius seyde / ne takestow noon heede 435
Of my power / and she answerde hym
Youre myght quod she / ful litel is to dreede
ffor *euery* / mortal / mannes power nys 438
But lyke a bladdre / ful of wynd ywys
ffor with a nedles poynt whan *it is* blowe
May *al the boost of it be leyd ful lowe* *441*

(60)

¶ But they conuerted / at hir wise loore 414
Wepten ful sore / and yauen ful credence
Vn to hir word / and cryden moore & moore
Crist goddes sone / with outen difference 417
Is verray god / this is al oure sentence
That hath so good a seruant / hym to serue
This with o voys / we trowen / thogh we sterue 420

(61)

[¹Alm]achius / that herde of this doynge [¹ *Rate.* II 171, 63]
Bad fecchen Cecilie / that he myghte hir se
And alderfirst lo / this was his axynge
What maner womman / artow. quod he 424
I am a gentil womman born / quod she
I axe thee quod he / thogh it the greue
Of thy religiom / and of thy bileue 427

(62)

¶ Ye han bigonne / youre question folily 428
Quod she / that wolden two answeres conclude
In o demande / ye axed lewedly
Almachie answerde / vn to that similitude 431
Of whennes comth / thyn answeryng so rude
Of whennes quod she / whan that she was freyned
Of conscience / and of good feith vnfeyned 434

(63)

¶ Almachius seyde / ne takestow noon hede 435
Of my power / and she answerde hym / this
Youre myght quod she / ful litel is to drede
ffor euery / mortal mannes power nys 438
But lyk a bladdre / ful of wynd ywis
ffor with a nedles point whan it is blowe
May al the boost of it be leyd ful lowe 441

(60)

But they conuertid at here wise loore 414
Weptyn ful soore & yeuyn ful credence
Vn-to hire word & cryedyn moore & moore
Crist goddis sone with-outyn difference 417
Is verray goddys sone this al oure sentence
That hath so good a seruaunt hym to serue
This with on vois we trowyn thow we sterue 420

(61)

Almachius that herde al this doing [leaf 279] 421
Bad feche Cecile that he myghte hire se
And aldyr ferst lo this was his axeyng
What manere woman art thow quod he 424
I am a gentil woman born quod sche
I axe the quod he thow it the greeue
Of thyn religioun & of thin beleeue 427

(62)

ye han begunne youre questioun folyly 428
Quod sche that woldyn to answeris conclude
In on demaunde ye axeyn lewdely
Almache answerde vnto that simylitude 431
Of whens comyth thyn answeryng so rude
Of whens quod sche / whan that sche was freynyd
Of concience & of good feyth vnfeynyd 434

(63)

Almachius seyde ne takist thow noon hede 435
Of myn powere & sche answerde him thus
youre myght quod sche ful lytil is to drede
ffor euery manys mortal power nys 438
But lyk a bladdere ful of wynd I-wis
ffor with a nedellis poynt whan it is blowe
May al the best of it been leyd ful lowe 441

(60)

But þey conuertid þorȝh hire wise lore 414
Wepten sore and ȝauen credence /
Vnto hire word and cryden more and more [leaf 97c]
Crist goddes sone wiþouten difference 417
his verray god þis is alle oure sentence
þat haþ so good a *seruaūt* him to serue
þus wiþ oo vois we trowe þeyȝ we sterue 420

(61)

Almachius þat herde al þis speking 421
Bad fecche Cecile þat he might hir se
And alþer first lo þis was his askyng
What maner *woman* artow þo *quod* he / 424
I am a gentil *woman* born *quod* sche /
I aske quod he þouȝ it þe greue
Of þin religiōn and of þin bylewe 427

(62)

Whi þanne bygan ȝoure questiōn folily 428
Quod sche þat woldest two answers conclude /
In oo demaunde ȝe askide lewedly
Almachie answerde to þat similitude / 431
[of whens cometh thin answere / so rude] [MS Arch. Seld. B. 16]
Of wherne *quod* sche, whan þat sche was refreyned
Of conscience and of good feiþ vnfeyned 434

(63)

Almachius sayde takest þou non heede / 435
Of þin answere and sche him answerde þus
ȝoure might *quod* sche litel is to drede /
ffor euery mortel mannes power nys 438
But y-like a bladdre ful of wynd y-wys /
ffor wiþ a neldis poynt/ when þat is blowe
may al þe bost of it be leyd ful lowe / 441

(60)

But þei conuerted þorgh her wise lore 414
Wepten sore and ȝaf credence
Vnto her worde *and* criden more *and* more [leaf 106, back]
Crist goddes sone wiþ-oute difference 417
Is Verrey god þis is all oure sentence
þat haþ so good a *seruaunte* hym *to* serue
Thus wiþ oo wois we trowe þouge we sterue 420

(61)

Almachius þat herde al this [doinge] 421
Bad foche Cicile þat he myȝt hure se
And alderfurst loo þis was his askinge
What maner *woman* art þou þo quod he 424
I am a gentile *woman* born quod she
I aske quod he þouge it þe greue
Of þi religiōn and of þi bileue 427

(62)

Whi þan bygan ȝoure questiōn folily 428
Quod she þat woldest two answers conclude
In oon demaunde ȝe asked lewedely
Almachy answerde to þat *similitude* 431
Of whennys [comth thyn answeryng so rude [Harl. 7335, f. 97]
Of whennys] quod she whan þat she was refreyned
Of conscience and of good feiþ vnfeyned 434

(63)

Almachius seide takest þou non hede 435
Of þine answere and she hym answerd þus
ȝoure myȝt quod she litel is to drede
ffor euery mortell mannys power nys 438
But lich a bladdere ful of wynde ywis
ffor wiþ a nedelys poynte when þat is blowe
May al þe boost of it be laide ful lowe 441

(60)

¶ Bot þei conuerted þorwhe here wise lore 414
Wepten sore *and* ȝaf credence
Vnto her worde *and* cryden more *and* more
Crist god son *with* outen difference 417
Is verrey god . þis is al oure sentence
þat haþe so good a servant him to serue
þus wiþ o voice! we trowe þei we sterue 420

(61)

Almachius þat herd al þis 421
Bad fecche Cecile þat he miht hir see
And alþer ferst lo þis was his askeinge
What maner *woman* ert þou þo *quod* he 424
.I. am gentiH *woman* borne *quod* sche
.I. ax *quod* he þouhe it þe greue
Of þi religion *and* of þi be-leue 427

(62)

Whi þan be-gan ȝoure questione folilye 428
quod sche þat woldest þou answewre conclude
In o demande ȝe axed lewdly
Almachius anseward to þat similitude 431
[Of whens comthe thin Answer so rude] [Harl. 7333, f. 98, bk]
Of whense *quod* sche when þat sche was refreynede
Of concience *and* of good feiþe vnfeynede 434

(63)

Almachius seide takest þou none hede 435
Of þin Ansewere *and* sche him answerd þus
ȝoure myhte quod sche litel is to drede
For euery mo[r]tel manesse power ne is 438
Bot y-lyke a bledder ful of wynde y-wis
For wiþ a nedeles point when þat is blowe [leaf 157]
Maie al þe bost of it be leid ful lowe 441

(64)

¶ fful wrongfully / bigonne thow quod he [leaf 105]
And yet in wrong' is thy perseuerañce
Wostow nat how oure myghty princes free
Han thus comanded / and maad ordinañce 445
That euery cristen wight shal han penañce
But if that he / his cristendom withseye
And goon al quit. if he wole it reneye 448

(65)

¶ Yowre princes erren / as youre nobleye dooth 449
Quod tho Cecile / and with a wood sentence
Ye make vs gilty / and [it] is nat sooth
ffor ye / that knowen wel oure Innocence 452
ffor as muche / as we doon a reuerence
To crist and for we bere a cristen name
Ye putte on vs / a cryme / and eek a blame 455

(66)

But we that knowen / thilke name so 456
ffor vertuous / we may it nat withseye
Almache answerde / chees oon of thise two
Do sacrifice / or cristendom reneye 459
That thou mowe now / escapen by that weye
At which / the hooly blisful faire mayde
Gan for to laughe / and to the Iuge sayde 462

(67)

¶ O Iuge / confus in thy nycetee 463
Woltow / that I reneye Innocence
To make me / a wikked wight quod she
Lo / he dissymuleth heere / in audience 466
He stareth / and he woodeth in his Aduertence
To whom Almachius / vnsely wreeche
Ne woostow nat how fer my myght may strecche 469

(64)

¶ fful wrongfully / bigonne thow quod he 442
And yet in wrong' is al thy perseuerañce
Wostow nat how / oure myghty princes free
Han thus comanded / and maad ordinañce 445
That euery cristen wight shal han penañce
But if that he / his cristendom withseye
And goon al quyt if he wol it reneye 448

(65)

¶ Youre Prynces erren / as youre nobleye dooth 449
Quod tho Cecile / and with a wood sentence
Ye make vs gilty / and is nat sooth
ffor ye þat knowen wel / oure Innocence 452
ffor as muche / as we doon a reuerence
To crist and for we bere a cristen name
Ye putte on vs / a cryme / & eek a blame 455

(66)

¶ But we that knowen / thilke name so [leaf 172]
ffor verthous / we may it nat withseye
Almache answerde / chees oon of thise two
Do sacrifice / or cristendom reneye 459
That thow mowe now / escapen by that weye
At which / this holy / blisful faire mayde
Gan for to laughe / and to the Iuge she sayde 462

(67)

¶ O Iuge confus / in thy nycetee 463
Willow / that I reneye Innocence
To maken me / a wikked wight quod she
Lo / he dissimuleth heere in audience 466
He stareth and woodeth / in his aduertence
To whom Almachius / vnsely wreecche
Ne wostow nat how fer my myght may strecche 469

(64)

fful wrongfully biguane thow quod sche 442
And 3it in wrong is al thyn perseuerannce
Wost tow not how oure myghti pryncis free
Han thus comaundit & mad ordenaunce 445
That euery cristene whight schal han penaunce
But 3if that he his cristendom withseye
And goon al quik 3if he wele it reneye 448

(65)

3oure pryncis erryn as 3oure nobleye doth 449
Quod tho Cecile / & with a wood centence
3e makyn vs gilty & is nat soth
3fur 3e that knowyn weel oure Innocence 452
ffur as meche as we doon a reuerence
To Cryst & for we bere a cristene name
3e puttyn on vs a cryme & ek a blame 455

(66)

But we that knowen thilke name [leaf 379, back] 456
ffor vertuous we may it not with-seye
Almache answerde chees on of these two
Do sacrifise & cristendam reneye 459
That thow mowe escape by that weye
At which this holy blysful fayre mayde
Gan for to laughe & to the Iuge sayde 462

(67)

O Iuge confus in thyn nycete 463
Wilt thow that I reneye Innocence
To makyn me a wikkede wight quod sche
Lo he dissimulyth here in audience 466
He starith & wodit in hise aduertence
To whom Almachius onsely wreche
Ne wost thow not how fer myn mygh may streche 469

(64)

ffal wrongfully bigan þou q*uod* he 442
And ȝit' in wrong' is þin p*er*seuerance
Wost' þou nouȝt' how oure mighty p*ri*nces fre
Ben þus comaundid and maken ordinannce 445
That euery cristne wigħt' schal han penannce
But' if' þat' he his cristendom wiþ-seye
And gon al quyt' if' he wol it' receyue 448

(65)

¶ Ȝoure princes erren as ȝoure noblen dotħ 449
Quod þo Cecile / and a wood sentence
ȝe make vs gulty and it nys nouȝt soþ
ffor ȝe þat' knowen wel oure Innocence 452
ffor as moche as we don a reu*er*ence [leaf 176, back]
To crist'. and for we bere a cristene name
ȝe putte on vs a cryme and eek' a blame 455

(66)

But' we þat' knowen þilke name so 456
ffor v*er*tuous we may it' not' say
Almachie answerde chese on of' þise tuo
Do sacrifice or cristendom reneyne 459
þat' þou mow now skapen by þat' wey
At' which þe holy blisful mayde
gan for to laughe and to þe Iuge sche sayde 462

(67)

O Iuge confuse in þy nycete 463
Wolt' þou þat' I reneye Innocence /
To make me a wicked wight' quod sche
loo he dissimileþ here in audience / 466
he stareþ and woodeþ in his aduertence
To whom almachius O Vnseely wrecche /
Ne wost' þou nougħt' how fer my migħt' may strecche 469

(64)

Ful wron[g]fully bygonne þou quod he 442
And ȝit' in wronge is þi p*er*seuera*u*nce
Woost' þou nat' how oure myȝty p*ri*nces fre
Ben þus comaunded *and* maken ordin*au*nce 445
þat' euery cristen wiȝt' shal han pen*au*nce
But' ȝif þat' he his c*ri*stendome wiþseyn
And goon al quite if he wil it' receyne 448

(65)

Ȝoure p*ri*nces aren as ȝoure noblen doþ 449
Quod þoo Cicile and a woode sentence
Ȝe make vs gilty and it' nys nat' sotħ
ffor ȝe þat' knowen wel our Innocence [leaf 197] 452
ffor as mocħ as we done Reuerence
To c*ri*ste and for we bere a cristen name
Ȝe put' on vs a cryme and eke a blame 455

(66)

But' we þat' knowen þilk' name soo 456
ffor vertuous we may it' not' say
Almachy answerde chese on of þise twoo
Do sac*ri*fise or cristendome reney 459
þat' þowe may nowe scapen by þat' way
At' whicħ þe holy blisful maide
Gan forto lauȝe and to þe Iuge she saide 462

(67)

O Iuge confuse in þi nycete 463
Wilt' þou þat' I reneye Innocence
To maken me a wicked wiȝt' q*uo*d she
loo he dissimuleþ here in audience 466
He stareþ and wodeþ in his adu*er*tence
To whom Almachius o vnsely wrecch
Ne woost' þow not' howe ferre my myȝt' may strecch 469

(64)

¶ Ful wrongefully began þou q*uo*d he 442
And ȝut in wronge is þi p*er*seu*er*ance
Woste þou nouht howe owre mihti p*ri*nces fre
Bene þus co*m*manded *and* maken ordinance 445
þat euery cristen whight scha[l] haue penance
Bot if þat he his cristendome wiþ seie
And gone al quyte if he wil it renaye 448

(65)

¶ Ȝoure Princes erren as ȝoure noblen doþe 449
Q*uo*d þo Cecile *and* a woode sentence
ȝe maake us gilti *and* it is nouht soþe
Fore þat knowen wele oure Innocence 452
For as muche as we done a reuerence
To criste *and* for we bere a cristen name
ȝe put on vs a crime *and* eke a blame 455

(66)

¶ Bot we þat knowen þelk name so 456
For vertuous we maie it nouȝt seie
Almachie seide chese one of þes tuo
Do sacrifice or cristendom reneye 459
þat þou mowe skapen be þat weie
Att whiche þe holy blisful maide
Gan for to lauhe and to þe Iuge sche saide 462

(67)

¶ O Iuge confuse in þi nycete 463
Wilt þou þat .I. reney Innocence
To maken me a wikked wyht q*uo*d sche
Lo he dissimuleþ here in audience 466
He stareþ *and* wodeþ in his aduertence
To whome Almachius seide o vneely wrecche
Ne wost þou not houe fer my miht mai streche 469

(68)

Han noght oure myghty p*r*inces / to me yeuen 470
Ye bothe power / and Auctoritee
To maken folk/ to dyen or to lyuen
Why spekestow / so proudly thanne to me 473
I speke noght / but stedfastly quod she
Nat proudly / for I speke as for my syde
We haten deedly / thilke vice of pryde 476

(69)

And if thou drede nat a sooth to heere 477
Thanne wol I shewe / al openly by right
That thou hast maad / a ful gret lesyng heere
Thou seyst thy P*r*inces / han thee yeuen myght 480
Bothe for to sleen / and for to quyken a wight
Thou that ne mayst but oonly lyf bireue
Thou hast noon oother power ne no leue 483

(70)

But thou mayst seyn / thy p*r*inces han thee maked [If 135, 1a]
Ministre of deeth / for if thou speke of me
Thou lyest for thy power is ful naked
Do wey thy booldnesse / seyde Almachius tho 487
And sacrifie to oure goddes er thou go
I recche nat what wrong þat thou me profre
ffor I can suffre it / as a Philosophre. 490

(71)

¶ But thilke wronges / may I nat endure 491
That thou spekest of oure goddes heere quod he
Cecile answerde / o nyce creature
Thou seydest no word / syn thou spak to me 494
That I ne knew ther with / thy nycetee
And that thou were / in euery maner wise
A lewed Officer / and a veyn Iustise 497

ELLESMERE 541 (6-T. 544)

(68)

¶ Han noght oure myghty p*r*inces / to me yeuen 470
Ye bothe power / and auctoritee
To maken folk / to dyen or to lyuen
Why spekestow so prowdly / thanne to me 473
I speke noght but stedefastly quod she
Nat proudly / for I seye / as for my syde
We haten dedly / thilke vice of pryde 476

(69)

¶ And if thow drede nat a sooth to here 477
Thanne wol I shewe / al openly by right
That thow hast maad / a ful greet lesyng here
Thow seist thy p*r*inces / han thee yeuen myght 480
Bothe for to sleen / and for to quyken a wight
Thow that ne mayst but oonly lyf byreue
Thow hast noon oother power / ne no leue 483

(70)

¶ But thow mayst seyn / thy p*r*inces han thee maked 484
Ministre of deeth / for if thow speke of me
Thow lyest for thy power is ful naked
Do wey thy boldnesse / seyde Almachius tho 487
And sacrifice / to oure goddes / er thow go
I recche nat what wrong that thow me profre
ffor I kan suffre it/ as a Philosophre 490

(71)

[But[1]] thilke wronges / may I nat endure [[1] Rats. leaf 172, back]
[[1]T]hat thow spekest of oure goddes here quod he
Cecilie answerde / o nyce creature
Thow seydest no word / syn thow spak to me 494
That I ne knew ther-with thy nycetee
And that thow were / in euery maner wise
A lewed Officer / a veyn Iustise 497

HENGWRT 395 (6-T. 544)

(68)

Han not oure mighti pry*n*cis to me ȝeuyn 470
ȝe boothe power & autorite
To makyn folk to deyin or to leuyn
Whi spekist thow so proudely tha*n*ne to me 473
I speke noght but stedefastly quod sche
Nat proudely I seye as for my*n* side
We haty*n* dedly thilke vyce of pryde— 476

(69)

And ȝif thow dreede nat a soth to heere 477
Tha*n*ne wele I schewe al opy*n*ly be ryght
That thow hast mad a ful greet lesyng heere
Thow seyst thy*n*ne pryncis han the ȝouy*n* myght 480
Bothe for to slen & for to queky*n* a wight
Thow that ne mayst but only lyf bereue
Thow hast non othir power ne no leue 483

(70)

But thow mayst seyn thy*n*ne pryncis ha*n* the makid 484
Ministre of deth / for ȝif thow speke of me
Thow lyist for thy*n* power is ful nakyd
Do wey thy*n* boldenesse seyde Almathi*us* thoo 487
And sacrifise to the goddis er thow go
I reche nat what wrong that thow me profere
ffor I ca*n* suffere it as a Philisophere 490

(71)

But thilke wrongis may I not endure [leaf 380] 491
That thow spekist of oure goddis heere *quod* he
Cecile answerde o nyce creature
Thow seydist no word sy*n* thow spake with me 494
That I ne knew therwi*th* thy*n* nycetee
And that thow were in euery mane*r* wise
A lewede offiser & veyn Iustise 497

CAMBRIDGE 536 (6-T. 544)

(68)

haþ nought' oure mighty prince to me y-ȝouen 470
ȝe boþe power and auctorite /
To make folk' to deyen and to lyuen
Why spekest' þou so proudly þenne to me 473
I ne speke it' nouȝt' but' stedefastly *quod* sche /
Nought' proudly for I say as for my syde
I hate dedly þilke vice of' pryde 476

(69)

¶ And if' þou drede nouȝt' a soþ to heere 477
þan wol I schewen al openly by right'
That' þou hast/ maad a ful gret' lesyng' heere
þou sayst' þy princes han ȝeue þe might' 480
Boþe to sleen and eek' for to quike a wight'
þou þat' ne mayst' but' oonly lyf' here byreue
þan nast' þerto neyþer power ne leeue 483

(70)

But' þou mayst' see þin princes han þe maked 484
Ministre of' deþ for if' þou speke of' mo /
þou lyest' for þy power is ful naked
Do wey þy boldenesse/ seyde almachius þo 487
And sacrifice to oure goddes or two [leaf 177]
I ne recche nouȝt' what' wrang' þat' þou me profre
ffor I can suffre it' as a philosophre 490

(71)

But' þilke wronges may I nought' endure 491
þat' þou spekest' of' oure goddes here *quod* he /
Cecile answerde O nyce creature
þou saydest' no word syns þou speeke to me 494
þat' I ne knewe þerwith þy nycete
And þat' þou were in euery maner wyse /
A lewed officer and a vein Iustise 497

(68)

Haþ nouȝt' our myȝty prince to me yȝouen 470
Ȝe boþ powere and auctoritee
To make folk' to dien or to lyuen
Whi spekest' þou so proudly þan to me 473
I ne speke but' stedfastly quod she
Nouȝt' proudely for I saie as for my side
I hate dedly þilke vice of pride 476

(69)

And ȝif þou drede nouȝt' a soþe to here 477
þan wil I shewen al openly by riȝt'
þat þou hast' made a ful grete lesinge here
Thow seist þi princes han ȝeue þe myȝt' 480
Boþ to sleene and forto quyk a wiȝt'
Thowe þat' ne maist' but' only lif here by-reue
Thow nast' þerto neiþere power ne leue 483

(70)

[But þou mayst sayn thi prynces han the maked] [Harl. 7335, leaf 98]
Mynyster' of deþ for ȝif þou speke of moo
þow liest' for þi power' is ful naked.
Do way þi boldnesse saide Almachius þoo 487
And sacrifise to our goddys twoo.
I ne recche nouȝt' what' wronge þat' þou me profre [lf 197, bk]
ffor I can suffre it' as a philosofre 490

(71)

But' þilk' wronges may I nat' endure 491
þat' þou spekest' of oure goddes here *quod* he
Cicele answerde oo nyce creature
þow seidest no word siþ þou spekest' to me 494
þat' I ne knewe þerwiþ þi nycete
And þat' þowe were in euery maner' wise
A lewde officere and a veyn Iustise 497

(68)

¶ Haþe nouht oure myhte prince to me yȝouen 470
ȝe bothe power *and* auctorite
To make folke to deyȝen or to leuen.
Whi spekest þou so proudely þan to me 473
.I. speke it nouȝt bot stedfastly *quod* sche
Nouht proudly for .I. saie as for my side
.I. hate dedely þilke vice of pride 476

(69)

¶ And ȝif þou drede nouht a soþe to here 477
þan wil .I. schewen al openly be riht
þat þou hast maade a ful grete leseinge here
þou seist þi princes haue ȝeue þe myht 480
Bothe to slene *and* for to whikke a wiht
Thou þat ne maist bot onely lif here be-reue [leaf 157, back]
Thou na haste þerto neiþer pouer ne leue 483

(70)

Bot þou maist seie þi Princes han þe maked 484
Ministre of deþe: for if þou speke of mo
þou liest for þi pouer is ful naked
Do waie þi boldenes seide Almachius þo 487
Or sacrifice to oure goddes or tuo
.I. reche nouht what wronge þat þou me profer
For .I. can suffre it as a philosofer 490

(71)

Bot þilke wronges maie .I. not endure 491
þat þou spekest of owre goddes here *quod* he
Cecile answerd .o. nice creature
þou seidest no word seþens þou spak to me 494
þat .I. ne knewe þere wiþ þi nicete
And þat þou were in euery maner wise
A lewde Officer *and* a veine Iustise 497

(72)

Ther lakketh no thyng. to thyne outter eyen 498
That thou nart blynd / for thyng þat we seen alle
That it is stoon / þat men may wel espyen
That ilke stoon / a god thow wolt it calle 501
I rede thee / lat thyn hand vp on it falle
And taste it wel / and stoon thou shalt it fynde
Syn that thou seest nat with thyne eyen blynde 504

(73)

It is a shame / that the peple shal 505
So scorne thee / and laughe at thy folye
ffor *commonly* / men woot it wel ouer*al*
That myghty god / *is* in hise heuenes hye 508
And thise ymages / wel thou mayst espye
To thee / ne to hem self ne mowen noght profite
ffor in effect they been nat worth a myte 511

(74)

¶ Thise wordes / and swiche othere seyde she 512
And he wexe wrooth / and bad men sholde hir lede
Hom til hir house / and in hire hous quod he
Breene hire / right in a bath of flambes rede 515
And as he bad / right so was doon in dede
ffor in a Bath / they gonne hire faste shetten
And nyght and day / greet fyre they vnder betten 518

(75)

¶ The longe nyght / and eek a day also 519
ffor al the fyr / and eek the bathes heete
She sat al coold / and feeled no wo
It made hire / nat a drope for to sweete 522
But in that Bath / hir lyf she moste lete
ffor he Almachius / with a ful wikke entente
To sleen hire in the Bath his sonde sente 525

(72)

¶ Ther lakketh no thyng to thyne outter eyen 498
That thow nart blynd / for thyng þat we seen alle
That is a stoon / that men may wel espien
That ilke stoon / a god thow wolt it calle 501
I rede thee / lat thyn hand vp on it falle
And taste it wel / and stoon thow shalt it fynde
Syn that thow seest nat / with thyne eyen blynde 504

(73)

¶ It is a shame / that the peple shal 505
So scornen thee / and laughe at thy folye
ffor *comenly* / men woot it wel ouer al
That myghty god / is in hise heuenes hye 508
And these ymages / wel thow mayst espye
To thee / ne to hem self / mowe noght profite
ffor in effect they be nat worth a myte 511

(74)

¶ Thise / and swiche othere / seyde she 512
And he wexe wrooth / and bad men sholde hir lede
Hoom til hir hous / and in hir hous quod he
Bren hire / right in a Bath of flambes rede 515
And as he bad / right so was doon the dede
ffor in a Bath / they gonne hire faste shetten
And nyght and day / greet fyr they vnder betten 518

(75)

¶ The longe nyght / and eek a day also 519
ffor al the fyr / and eek the Bathes hete
She sat al coold / and feeled no wo
It made hir nat o drope for to swete 522
But in that Bath / hir lyf she moste lete
ffor he Almachius / with a ful wikke entente
To sleen hire in the Bath / his sonde sente 525

(72)

Teere lakkyth no thyng to thyn vtter Iyen 498
That thow nart blynd / for thyng that we seen alle
That is a stoon that men may wel espyen
That ilke stoon a god thow wilt it calle 501
I rede the let thyn hond vp-on it falle
And taste it weel & ston thow schalt it fynde
Syn that thow sest nat with thynne eyin blynde 504

(73)

It is schame that the peple schal 505
So scorne the & laghe at thyn folye
ffor comonnly men woot it weel ouer*al*
That myghty god is in hise heuenys hye 508
And these ymagis weel thow mayst espie
To the ne to hem self may nought profyghte
ffor in effect they been nat worth a myghte 511

(74)

These wordis & swiche othere seyde sche 512
And he wex wroth & bad men schulde hire leede
Hom to hire hous / & in hire hous quod he
Breenne hire right in a bath with flambis reede 515
And as he bad ryȝt so was doon the dede
ffor in a bath the gune hire faste schette
And nygh & day greet fyr they vndyr bette 518

(75)

The longe nyght & ek a day also 519
ffor al the feer & ek the bathis heete
Sche sat al cold & felede no woo
It made hire not a drope for to sweete 522
But in that bath hire lyf muste sche lete
ffor he Almachius with a wekkede entent
To sleen hire in the bath his sonde sent/ 525

(72)

þer lackeþ noþing' to þin vtter yhen 498
þat' þou nart' blynd for þing' þat we seen alle
That' is a ston yt' men wel may aspyen
That ilke ston a god þou wilt' it calle 501
I rede þe let' þin hond vpon it' falle
And taste it' wel and stoon þou schalt' it fynde /
Syns þat' þou sixt' it nought' wiþ þin yȝen blynde / 504

(73)

It is a schame þat' þe poeple schall 505
So skorne þe and lawhe at' þy folye /
ffor comunely wommen woot' it wel ouer al
þat' mighty god is in his heuene' hihe 508
And þese ymages wel þanne mayst' þou aspye
To þe ne to hemself' may þey not' profyte
ffor in here effecte þey be not' worþ a myte 511

(74)

þis and such oþer wordes seyde sche / 512
and he wax wroþ and bad þey schulde hire lede /
home to hire hous and in hire hous quod he
Brenne hire in a fire wiþ flammes reede 515
And as he bad right' so was don in dede
And in a bathe þey gan hire faste scheten
And night' and day gret' fuyr vnder þey beetyn 518

(75)

Al þe longe night' and eek' þe day also / 519
ffor alle þe fuyr and eek' þe baþes hete /
Sche satte al colde and felt' of' it/ no wo
Ne made hire a drop nouȝt' for to swete / 522
But' in þat' baþe hire lyf' sche moste lete /
ffor he Almachie wiþ ful wikked entent' [leaf 177, back]
To slen hure in þe bath his sonde sent 525

(72)

Ther lackeþ no þinge to þine vtter eyen 498
þat' þou nart' blynde for þing' þat' we seen alle
þat' is a stone þat' men may wel aspien
That' ilke stoon a god þou wolt' it' calle 501
I rede þe lat' þine h[ond] vppon it' falle
And taast' it' wel and stoon þou shalt' it' fynde
Siþe þat' þou seest' it' nat' wiþ þine eyen blynde 504

(73)

It' is a shame þat' þe puple shal 505
So scorne þe and lauȝe at' þi foly
ffor comonly wommen wote it'. well ouerall
That' myȝty god is in heuene hie 508
And þise ymages wel þan maist' þou spie
To þe ne to hem self may þei nat' profite
And in her effecte þei bene nat' worth a myte 511

(74)

Thise and such oþer wordes saide She 512
And he wexe wrooþ and bad she shuld be lede
home to her hous and in her hous quod he
Brenne hure in a fuyre wiþ flawmes rede 515
And as he bad ryȝt' so was done þe dede
And in a bath. þei gan hure fast' shetten
And nyght' and day grete fuyre vnder þei maden 518

(75)

Al þe longe nyȝt' and eke þe day also 519
ffor al þe fuyre and eke þe baþes hete
She satte al colde and felt' of it' no woo
Ne made hure a drope nouȝt' forto swete 522
But' in þat' bath her lif She most' lete
ffor he Almachie wiþ ful wicked entent'
To scleen hure in þe bath his sonde sent' / [leaf 198]

(72)

þere lakkeþ no þinge to þine vtter yȝen 498
þat þou nart blinde for þinge þat wee seen all
þat is a stone þat men wele maie aspyen
þat ilke stone a god þou wol it call 501
.I. rede þe latt þine honde vpon hit fall
And tast it wele a stone þou schalt it finde
Sens þat þou sixt it not wiþ þine yȝen blinde 504

(73)

It is a schame þat þe peple schal 505
Schal scoren þe *and* lauhe att þi folye
For communly wemmen wote it wele ouere al
þat myhte goddes is in his heuenes hihe 508
And þes ymages wele þan maistowe aspie
To þe ne to hem self ne maie þei profit
For in hire effecte þei bue nouht worþe a myte 511

(74)

þus *and* suche oþere wordes seide sche 512
And he wex wroþe *and* badde sche scholde be ledde
Home to hire hous *and* in hir hous quod he
Birne hire riht in a fire wiþ flammes rede 515
And as he bad riht so was done þe dede
And in a bathe þei gan hir fast schetten
And nyht *and* daie grete fire vnder þei maden 518

(75)

Al þe longe niht *and* þe daie also 519
For al þe fire *and* eke þe baþes hete
Sche satt al colde *and* felt of it no wo
Ne maade hire nouȝt a drope for to swete 522
Bot in þat baþe hir lif sche moste lete.
For he Almachius wiþ ful wekked entent [leaf 158]
To sleene hir in þe baþe his sonde sent 525

(76)

Thre strokes in the nekke / he smoot hire tho [leaf 126]
The tormentour / but for no maner chaunce
He myghte noght smyte / al hir nekke atwo
And for ther was / that tyme an ordinaunce 529
That no man / sholde doon men swich penaunce
The ferthe strook/ to smyten softe or soore
This tormentour / ne dorste do namoore 532

(77)

But half deed / with hir nekke ycoruen there 533
He lefte hir lye / and on his wey he went
The cristen folk / which that aboute hire were
With sheetes / han the blood / ful faire yhent 536
Thre dayes lyued she / in this torment
And neuere cessed / hem the feith to teche
That she hadde fostred / hem she gan to preche 539

(78)

And hem she yaf / hir moebles / and hir thyng 540
And to the Pope Vrban / bitook hem tho
And seyde / I axed this at heuene kyng
To han respit. thre dayes and namo 543
To recomende to yow / er that I go
Thise soules lo / and *pat* I myghte do werche
Heere of myn hous / perpetuelly a cherche 546

(79)

¶ Seint Vrban / with hise deknes *pr*iuely 547
This body fette / and buryed it by nyghte
Among hise othere seintes / honestly
Hir hous / the chirche of seinte Cecilie highte 550
Seint Vrban halwed it / as he wel myghte
In which / in to this day / in noble wyse
Men doon to Crist. and to his seinte scruyse 553

¶ Heere is ended / the Seconde Nonnes tale

(76)

¶ Thre strokes in the nekke / he smoot hire tho [leaf 173]
The tormentour / but for no maner chaunce
He myghte noght smyte al hir nekke atwo
And for ther was / that tyme an ordinaunce 529
That no man / sholde doon man swich penaunce
The ferthe strook to smyten / softe or soore
This tormentour / ne dorste do namoore 532

(77)

¶ But half deed / with hir nekke ycoruen there 533
He lefte hir lye / and on his wey he went
The cristen folk whiche *þat* aboute hire were
With sheets / han the blood ful faire yhent 536
Thre dayes / lyued she in this torment
And neuere cessed / hem the feith to teche
That she hadde fostred / hem she gan to preche 539

(78)

¶ And hem she yaf / hir moebles / and hir thyng 540
And to the Pope[1] Vrban / bitook hem tho [[1] *Pope erst out, and* *pope written over it.*]
And seyde / I axed *þis* of heuene kyng
To han respit thre dayes / and namo 543
To recommende to yow / er that I go
Thise soules / lo / and *þat* I myghte do werche
Here of myn *hous* / *per*petuelly a cherche 546

(79)

¶ Seint Vrban / with hise deknes pryuely 547
The body fette / and buryed it by nyghte
Among hise othere Seintes honestly
Hir hous / the chirche of Seinte Cecilie highte 550
Seint Vrban halwed it/ as he wel myghte
In which / in to this day / in noble wyse
Men doon to *crist* and *to his seinte* scruyse. 553

¶ Here is ended / the Nonnes tale

[*"The Prohemie of the Clerkys tale of Oxenford" follows in the MS, on leaf 173, back.*]

(76)

Thre strokis in the nekke he smoot hire tho [leaf 330, back]
The turmentour but for no *maner*e chaunce
He myghte nat smyte al hire nekke a two
And for there was that tyme an ordynaunce 529
That no man schulde doon / *man* swich penaunce
The fourte strook to smyte softte or sore
This turmento*ur* ne durste doon no moore 532

(77)

But half deed with hire nekke I-koruyn theere 533
He lefte hire lye / & on his woye is went
The cristene folk whiche that a-boute hire weere
With scheetis han the blood ful fayre I-hent 536
Thre dayis lenede sche in that turnement
And neuere sesede he*m* the feyth to teche
That sche hadde fosteredə he*m* sche gan to preche 539

(78)

And hem sche ȝaf hire meeblis & hire thyng 540
And to the Poope Vrban bi-tok *hem* tho
And seyde I axede this of heuene kyng
To haue thre dayis respit & namo 543
To reco*m*mende to ȝow / er that I go
These soulis lo & that I myghte do werche
Heere of myn hous *per*petuelly a cherche 546

(79)

Seynt vrban with hise dekenys priuily 547
The body fette & beriede it be nyght
Among hise othere seyntis honestely
Hyre hous the cherche of seynt cecile hyghte 550
Seynt Vrban halwede it as he weel myghte
In which in to this day in noble wyse
Meen don to Cryst *& to his seynt* scruyse 553

(76)

þre strokes in þe necke he smot' hire þo 526
The tormentour but' for no maner chaunce
he might' not' smyten al hire necke a tuo
And for þer was þat' tyme an ordynaunce 529
That no man scholde do man such penañce
þe ferþe strook' to smyten softe or sore
þis tormentour ne durste nomore 532

(77)

But' half' ded wiþ hire necke koruen þere / 533
he laft' hir lye and in his wey he went'
þe cristne folke whiche abouten hire were /
Wiþ scheetes home ful faire hire hent' 536
þre dayes lyued sche in þis torment
And neuer cessed hem þe feiþ to teche
þat' sche hadde fostred hem sche gan to preche 539

(78)

And hem sche ȝaff' hire moebles and hire þing' 540
And to þe pope vrban bitok' hem þo /
And sayde þus I askede þis of' heuen king'
To haue respyt' þre dayes and no mo / 543
To recomande to ȝou er þat' I go
þise soules lo and þat' I mighte do wirche
here of' myn hous perpetuelliche a chirche 546

(79)

Seint vrban wiþ his deaknes priuely 547
The body fette and buried it by nighte
Among' his oþere seintes honestely
hire hous þe chirche of' seint' Cecile highte 550
Seynt' vrban halwed it' as he wel mighte
In þe which in to þis day in noble wyse /
Men don to cryst' and to his seintz seruise 553

¶ Here endeþ Seint' Ceciles Tale /

(76)

Thre strokes in þe nekke he smote hure þoo 526
The turmentour but' for no manere chaunce
He myȝt' not' smyten al her necke a two
And for þer was þat' tyme an ordynaunce 529
That' none shuld to no man do such penaunce
þe ferþe stroke to smyten soft' or sore
This turmentour ne durst' do no more. 532

(77)

But' half dede wiþ her necke ycoruen þere 533
He laft' hure lye and on his waye he went'
þe Cristen folk' which aboute hure were
Wiþ shetes home ful faire hure hente 536
Thre daies lyued she in þis torment'
And neuere cesed hem þe feiþ to teche
Whom she had fostred hem she gan to preche 539

(78)

And hem she ȝaf her meueables *and* her þinge 540
And to þe pope Vrban bytoke hem þoo
And saide þus I asked þis of heuene kynge
To han respite. þre daies and no moo 543
To recomaunde to ȝou er þat' I goo
Thise soules loo! *and* þat' I myȝt' to wirche
Here of myn hous perpetuelly a chirche 546

(79)

SEynt' Vrban wiþ his dekenes priuely 547
The body fette and buried it' by nyȝt'
Amonge his oþer seintes honestly
Hure hous þe churche of seint' Cicile hiȝt' 550
Seint' Vrban halawed it' as he wel myȝt'
In þe which into þis daye in noble wise
Men done to crist' and to his seinte servise. 553

¶ þus endeþ þe tale of þe seconnde nonne

(76)

þree strokes in þe nekke he smote hir þo 526
The tormentour bot for no maner chaunce
He myhte nouhte smyte al here nek y tuo
And for þere was þat time an ordinance 529
That no man schold do to man suche penance
The ferþe stroke to smyten soft or sore
þis tormentour ne dorste no more 532

(77)

Bot half dede wiþ hire nek y-coruen þere 533
He left hire lye *and* in his weie he wente
The cristen folke whiche abowten hire were
Wiþ schetes home ful feire here hente 536
þree daies leued sche in þis torment
And neuer cesed hem þe feiþe to teche
þat sche had fostred hame sche gan to preche 539

(78)

And hem sche ȝaue here mebles *and* her þinge 540
And to þe Pope vrban be-toke hem þo
And seide þus axed þis of heuen kinge
To haue respite þrei daies *and* no mo 543
To recommande to ȝowe er þat .I. go
þes sowles loo *and* þat .I. miht do wirche
Here of myne house perpetuelly a cherche 546

(79)

Seint vrban wiþ his dekenes priuelye 547
The lady fette *and* beried it be nyht
Amonge his oþere seintes honestly
Here house þe cherche of seinte cecely hiht 550
Seinte vrban halowed it as he wel myht
In þe whiche in to þis daie in noble wise
Men done to criste *and* to his seintes seruise. 553

Explicit vita sancte Cecilie.

[ca leaf 196]

¶ The prologe / of the Chanons yemannes tale

Whan toold was al the lyf /. of seinte Cecile
Er we hadde riden / fully fyue Mile
At Boghtoñ vnder Blee / vs gan atake
A man / that clothed was / in clothes blake 557
And vnder-nethe / he wered a surplys
His hakeney / which þat was al pomely grys
So swatte / that it wonder was to see
It semed / as he had priked Miles three 561
The hakeney eek / þat his yeman rood vpon
So swatte / that vnnethe mygħte it gon
[. . . . . .
. . . . . *no yap in the MS.*] 565
A Male tweyfoold / vp on his croper lay [leaf 196, back]
It semed / that he caried lite array
Al light for Somer / rood this worthy man
And in myn herte / to wondren I bigan 569
What þat he was / til that I vnderstood
How that his cloke / was sowed to his hood
ffor which / whan I hadde longe auysed me
I demed hym / som Chanoñ for to be 573
His hat heeng / at his bak / doun by a laas
ffor he hadde riden / moore than trot or paas
He hadde ay priked / lik as he were wood
A Clote leef / he hadde vnder his hood 577
ffor swoot and for to kepe his heed from heete
But it was ioye / for to seen hym swete
His forheed dropped / as a stillatorie
Were ful of Plantayne / and of Paritorie 581

[*Lichfield MS, leaf* 172, *l.* 3.]

[and now
begyanneth the prologe of the Chanons yoman.

Whan ended was / the tale of seint Cecyle
Er we fully / had riden fiue myle
At Boughtoñ. vnder the blee / vs gan a take
A man that clothed was / in clothes blake 557
And vnder þat / he had a whit surplys
His hakeney that was / al pomel grys
So swette / that it wonder was to see
Hit semed he had / priked myles three 561
The hors eke / that his yoman rood vpon
So swette / þat vnnethe miȝte he goon
Aboute the peytrel / stood the foom ful hije
He was of foom / al flekked as a pye 565
A male twifold / vpon his croper lay
It semed þat he caried / litel aray
Al light for somer / rood þis worthy man
And in myn herte / wondren I bigan 569
what þat he was / til þat I vnderstood
How þat his cloke / was swed to his hood
ffor which whan I longe / had a-vised me
I demed him / som chanoñ for to be 573
his hat heeng at his bak / doun by laas
ffor he had riden / more than trot or paas
He had ay priked / lyk as he were wood
A clote leef / he had vnder his hood 577
ffor swoot / and for to kepe his hede fro hete
But it was ioye / for to seen him swete
His forhed dropped / as a stillatorie
were ful of plauntcyn / and of peritorie 581

Here folwyn the mery wordys of chaucer & of þe host
And the prologe of the chanonnys man [ca *leaf* 380, back]

hat told was the lif of seynt Cecile [leaf 381]
[1]Er we fully haddyn redyn fyue myle [1 *supplied from Stowe 950, leaf 165, where it and* 2 *it has* "Bexton."]
[At 2]Boug]hton vndyr Blee vs gan a take
[A man] that clothede was in clothis blake 557
[And vn]dyr that he hadde a whit surplys
[hys ha]keny that was al pomele gris
[So swa]tte that it wondir was to se
[hit seme]de that he hadde prekede mylis thre 561
[The hors eke þat hys yoman r]od vpon
[So swet þat vnnepe my]hte[3] it goun [3 "myȝt," *in Stowe* 1855]
Aboute þe pey[trelle stode the] fom ful hye
He was of foom al flekked as a pye 565
A male twifold on his croper lay
It semede that he cariede lyte aray
Al lygh for somyr rod this worthi man
And in myn herte wonderyn I began 569
What that he was that I vndyrstood
How that his cloke was sowid to his hood
ffor which whanne I longe hadde auysede me
I demede hym * schanoun for to be 573
His hat hyng doun at his bak by a lace
ffor he hadde redyn moore than trot or pace
He hadde ay prikyd lyk as he were wood
A cloote lef he hadde vndyr his hood 577
ffro swot & for to kepe his heed from heete
But it was Ioye for to seen hym sweete
His forhed dropped as a stillatorie
Were ful of plauntayn & of perymytorye 581

[on leaf 177, back] ¶ Hic incipit fabula Canonici

Whan ended was þe lyf of seint Cecile
Er we fully hadde ryden fyue myle
Aſ Boghton vnder þe blee. vs gan take /
A man þat cloþed was in cloþes blake
And vnder þat he hadde a whit surplys
his hakeney þat was al pomel grys [leaf 178]
So swete þat it wonder was to see
It semed he hadde priked myles þre
þe hors eek þat his ȝoman rood vpon
So swete þat vnneþe mighte he gon
Aboute þe peytrel stood þe foom ful hiȝe
he was of fome al flekked as a pye
A male twyfold on his croper lay
It semed þat he caryed lytel aray
Al lighť for somer rood þis worþy man
And in myn herte wondren I bygan
What þat he was til þat I vnderstood
how þat his cloke was sewed to his hood
ffor which whan I longe hadde auised me /
I demed him som chanoũ for to be /
his hat hyng at his bak doun by a las /
ffor he hadde ryde more þan trot or pas /
he hadde ay priked lyk as he were wood
A clote leef he hadde vnder his hood
ffor swot and for to kepe his heed from hete
But it was ioye for to seen him swete /
his forhed dropped as a stillatorie
Were ful of plaunteyne and of peritorie

[on leaf 198] ¶ The prologe.

And here bygynneþ þe prologe of þe chanouns ȝeman

Whan ended was þe lif of seinte Cecile
Er we had ryden five myle
An boghton vnder þe ble vs gan a take
A man þat cloþed was in cloþes blake 557
And vnder þat he had a white surplis.
His bakeney þat was so pomel gris [leaf 198, back]
So swete þat it wondere was to see
It semed he had prikked myles þre 561
þe hors eke þat his ȝoman rode vpoñ
So swette þat vnneþes myȝt he gon
Aboute þa peitreH stood þe foom ful hie
He was of fome al flekked as a pie 565
A male twifolde on his eropour laye
It semed þat he caried litel araye
Al lightˇ for somer rode þis worþi man /
And in myn herte wondre I bygan 569
What þat he was til I vnderstode
How þat his cloke was sewed to his hode
ffor which whan I longe had avised me
I demed hym some chanon forto be 573
His hatte honge at his bak doune by a lase
ffor he had ryden more þan trotte or pase
He had aye prikked like as he were wood
A clote leef he had vnder his hode 577
ffor swote and forto kepe his hede from hete
But it was ioye forto seen hym swete
His forhede dropped as a Stillatorie
Were ful of planteyne and of Pyritorie 581

[on leaf 158] Incipit prologus .Canonice.

Whan ended was þe lif of seint Cecile
Er we had reden fulli. fiue myle
Att bouhton vnder þe ble vs gan a take
A man þat cloþed was in cloþes blake 557
And vnder þat he hadde a white surplis
His Hakeney þat was al pomel gris
So swete þat it wonder was to see
It semed he had þriked myles þre 561
þe hors eke þat ȝoman rode vpone.
So swet þat vnneþ myht he gone
Aboue þe paitrel stode þe fome ful hyȝe
He was of fome al flekked as a pye [leaf 158, back] 565
A male tweyfold on his cropur leye
It semed þat he Caride litel araye
Al liht for somere rode þis worþe man
And in myn herte wonder .I. be-gan 569
What þat he was til þat .I. vnder-stode
Howe þat his cloke was sewed to his hode
For whiche when .I. longe had auysed me
.I. demed him sum chanon for to be 573
His hatte honge doune be-hinde his be a lace
For he had ridde more þan a trote or a pace
It hadde ay þriked lyke as he ware wode
A clote lef he had vnder his hode 577
For suote *and* for to kepe his hed from hete
Bot it was Ioy for to seen him swete
His fored dropped as a stillatorie
Where ful of pleintein *and* of peritorie 581

548 SIX-TEXT
GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Ellesmere MS.**

And whan that he was come / he gan to crye 582
God saue quod he / this ioly compaignye
ffaste haue I priked quod he / for youre sake
By cause / that I wolde yow atake 585
To riden / in som myrie compaignye
His yeman eek[1] was ful of curteisye
And seyde sires / now in the morwe tyde
Out of youre hostelrie / I saugh you ryde 589
And warned heer / my lord and my souerayn
Which / to ryden with yow / is ful fayn
ffor his desport[2] he loueth daliaunce
¶ ffreend / for thy warnyng[3] god yeue thee chaunce 593
Thanne seyde oure hoost: for certein / it wolde seme
Thy lord were wys / and so I may wel deme
He is ful iocunde also / dar I leye
Can he oght telle / a myrie tale or tweye 597
With which / he glade may this compaignye ?
¶ Who sire / my lord ? ye / ye with-outen lye
He kan of murthe / and eek of Iolitee
Nat but ynogh / also sire trusteth me 601
And ye hym knewe / as wel as do I
Ye wolde wondre / how wel and craftily
He koude werke / and that in sondry wise
He hath take on hym /. many a greet emprise 605
Which were ful hard / for any that is heere
To bryngе aboute / but they of hym it leere
As hoomely / as he rit amonges yow
If ye hym knewe / it wolde be for youre prow 609
Ye wolde nat forgoon his Aqueyntaunce
ffor muchel good / I dar leye in balaunce
Al *that* I haue / in my possessioun
He is a man / of heigh discrecioun 613
I warne yow wel / he is a passyng man [*last MS.*]
¶ Wel quod oure hoost: I pray thee tel me than
Is he a clerk / or noon ? telle what he is
¶ Nay / he is gretter than a clerk ywis 617

ELLESMERE 545 (6-T. 548)

548 SIX-TEXT
GROUP G. § 2. 2ND NUN-CANON-YEOMAN LINK. **Lichfield MS.**

And whan þat he com / he gan to crie 582
God saue quod he / this ioly companie
ffaste haue I priked / *quod* he for 3oure sake
Be cause þat I wolde / 3ow ouertake 585
To ryden / in þis mery companie
His yoman eke / was ful of curtesie
And sire now // in the morwe tyde
Out of 3oure Hostery / I saugh 3ow ryde *(leaf 172, back)* 589
And warned here / my lord and my souerayn
which þat to ride / with 3ow is ful fayn
ffor his disport / he loueth daliaunce
And for þi warnyng / god 3eue þe good chaunce 593
Saide oure hoost / certes it wolde seme
Thy lord were wys. and so I may wel deme
He is ful iocunde / also dar I leye
Can he ought telle / a mery tale or tweye 597
with whiche / he glade. may þis companye
who sire my lord / 3e 3e withoute lye
He can of merthe / and eek of iolyte
Nought but ynogh / also sire trusteth me 601
And 3e him knewe / as wel as do I
3e wolde wondre / how wel and thriftily
He couthe werke / and þat[t] in sondry wise
He hath taken on him / many greet apprise 605
Whiche were ful hard / for any þat is here
To bringe aboute / but þei of him it lere
As homely as he rit / amonges 3ow
3if ye him knewe / it wolde be 3oure prow 609
3e wolde not forgoon / his aqueyntance
ffor moche good / I dar leye in balance
Al þat I haue / in my possessiõ
he is a man / of high discrecion 613
I warne 3ow wel / he is a passinge man
Wel quod oure hoost: I pray þe tel me þan
Is he clerk or noon / tel what he is
Nay he is gretter / than a Clerk ywis 617

LICHFIELD MS FOR HENGWRT APPENDIX (6-T. 548)

548 SIX-TEXT
GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Cambridge MS.**

And whan that he was come he gan to crye 582
God saue quod he this fayre *com*paynye
ffaste haue I prikyd quod he for *3oure* sake
By cause that I wolde 3ow a take 585
To rydyn in this murye *cum*paynye
His 3eman ek was ful of curteysie
And seyde sens now in the morwe tyde
Out of *3oure* hostelrye I *saw* 3ow ryde 589
And warnede heere myn lord & myn souereyn
Which for to ridyn with 3ow is ful fayn
ffor his disport he lou[h[1] dalyaunce] [leaf 381, back]
ffreend for thyn warny[nge god 3eue þe gode chaunce] 593
Thanne seyde oure h[Oste certes hit wolde seme] [1 *gaps Mm&c&s from Hengwt 154.*]
Thyn lord weere w[yse and so I may wele deme]
He is ful Iocunde a[lso dare I leye]
Can he ough a me[ry tale or tweye] 597
With which he glade [may þis companye]
// Who sere myn lord [3e with out lie]
He can of merthe & [eke of Iolyte]
Nat but I-now also [sir trestyth *me*] 601
And 3e hym knewe a[lso wele as] that do I
3e wold*yn* wondere how weel & craftyly
He coude werke & that in *sun*dery wise
He hath takyn on hym manye a greet *em*prise 605
Whiche were ful hard for ony that is heere
To bryn*ge* a-boute but [2]they of hym it leere[2] [2—2 *later*]
As hoomely as he rit a-mongis 3ow
3if 3e hym knewe it wolde be for *3oure* prow 609
3e wolde nat forgoon his aqueyntaunce
ffor meche good I dare leye in balaunce
Al that I haue in myn possessioun
He is a man of heigh discrecioun 613
I warne 3ow weel he is a passy*nge* man
Weel quod oure host I preye the telle me than
Is he clerk or noon I preye the telle me this
Nay he is gretter*es* than a clerk I-wis 617

CAMBRIDGE 540 (6-T. 548)

And whan þat' he cam he bigan to crye 582
God saue *quod* he þis Ioly companye
ffaste haue I priked *quod* he for ȝoure sake
By cause þat' I wolde ȝou ouertake / 585
To ryden in þis merye companye
His ȝoman eek' was ful of' curtesye
And sires now in þe morwe tyde /
Out' of' ȝoure ostellerye I sayȝ ȝou ryde 589
And warned heer my lord and my souerayn
Which þat' to ryde wiþ ȝou is ful fayn
ffor his disport' he loueþ daliaunce
ffrend for þy warnyng' god ȝiue þe good chaunce 593
Sayde oure oost' certes it' wolde seeme /
Thy lord were wys and so I may wel deme / [leaf 178, back]
he is ful iocunde also dar I lay
Kan he oughtt' telle a merye tale or tway 597
Wiþ which he glade may þis companye
Who sire. my lord ? ȝe ȝe wiþoute lye
he can of merþe and eek' of' Iolite
Noughtt' but' ynoughtt also sire trusteþ to me 601
And ȝe him knewe als wel as do I
ȝe wolde wondre how wel and þriftyly
he couþe werke and þat' in sondry wyse
he haþ take on him many sondry aprise 605
Which were ful hard for eny þat' is heere /
To bringe aboute but' þey of' him it' lere /
As homely as he ryt' amonges ȝou
If' ȝe him knewe it' wolde be ȝoure prow / 609
ȝe nolde not' forgon his aqueintance
ffor mochil good I dar leye in balañce
Al þat' I haue my possessioñ
he is a man of' heigh discrecioñ 613
I warne ȝou wel he is a passynge man
Wel quoþ oure host' I pray þe telle me þan
Is he a Clerk' or noon telle what' he is
Nay he is gretter þan a clerk' y-wys 617

And whan þat' he came he gan to crie 582
God saue quod he þis Ioly companye
ffast' haue I prikked quod he for ȝoure sake
Because þat' I wolde ȝou ouertake 585
To ryden in þis mery company
His ȝeman eke was ful of curtesie
And sirres now in þe morowe tide
Out' of ȝoure ostelrie I segħ ȝou ride 589
And warned here my lorde and my souereyñ
Whicħ þat' to ride wiþ ȝou is ful fayñ
ffor his disporte he loueþ daliaunce
ffrende for þi warnyng' god ȝeue þe good chaunce 593
Seide oure hoste certes it' wolde seme
Thi lorde were wise and so I may wel deme [leaf 199]
He is ful iocounde also dar I lay
Can he ouȝt' telle a mery tale or twaye 597
Wiþ whicħ he glade may þis company
Who sir' my lord ? ȝe ȝe wiþ-outen lie
He can of merthħ and eke of Iolite
And þat' ynouȝe also sir' tresteth me 601
And ȝe hym knewe as wel as do I
ȝe wolde wonder howe wel and thriftelie
He couþe worche and þat' in sondry wise
He haþ take on hym mony sondry aprise 605
Whicħ were ful hard for eny þat' is here
To bringe aboute but' þei of hym it' lere
As homely as he ritte amonge ȝou
If ȝe hym knewe it' wolde be ȝour prowe 609
Ȝe nolde nat' forgoñ his aqueyntaunce
ffor mochel good I dar laie in balaunce
Alł þat' I haue in myn possessioñ
He is a man of hiȝe discrecioñ 613
I warne ȝowe wel he is a passing' man
Wel koþe our' hoost' I prey þe telle me þan
Is he Clerk' or noon telle what' he is
Nay he is gretter þan a clerk' ywis 617

And whan he come he gan to crye 582
God saue *quod* he þis Iolie companye
Fast haue .I. priked *quod* he for ȝoure sake
Because þat .I. wold ȝowe ouer take 585
To riden in þis mery companye
His ȝoman eke was ful of curtasie
And sires nowe in morwe tide
Oute of ȝoure Ostlery .I. sawe ȝowe ride 589
And warned here my lorde *and* my souereine
Whiche þat to ride wiþe ȝowe is ful feyne
For his disporde he loueþ daliance
Frende for þi warneyinge god ȝeue þe good chaunce 593
Seide oure oste sertes it wolde seme
Thi lorde were wise *and* so .I. maie wele deme
He is ful Iocunde also dar .I. laie
Can he ouht tell a mery tale or tueye 597
Wiþ whiche he glade maie þis companye
Who sire my lord ȝe ȝe wiþ oute lye
He kan of merþe *and* eke of Iolyte
Not bot .I.-nowhe also *sir* tresteþ me 601
And ȝe him knewe as wel as do .I.
ȝe wold wonder howe wele *and* þreftely
He couþe werke *and* þat in sundre wise
He haþ tak on him mony sundre aprise 605
Whiche were ful harde for any þat is here
To bringe aboute. bot þei of him it lere [leaf 159]
As homely as he rideþ amonges ȝowe
If ȝe him knewe. it wolde be ȝoure prowe 609
ȝe nolde nouht forgone his aqueyntance
For mochel good .I. dare leie in a balance
Al þat .I. haue in myne [1]proossione [1 ? for possessione]
He is a man of hihe discrecione 613
.I. warne ȝowe wele he is a passinge man
Wele *quod* oure oste .I. *pray* þe tel me þan
Is he clerk or none tel what he is
Nay he is gretter þan a clerke ywis 617

549 SIX-TEXT
GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Ellesmere MS.**

Seyde this yeman / and in wordes fewe 618
Hoost' of his craft' som what I wol yow shewe
¶ I seye / my lord / kan swich subtilitee
But al his craft /. ye may nat wite for me 621
And som what helpe I yet' to his wirkyng'
That al this ground / on which we been ridyng'
Til that we come / to Canterbury toun
He koude al clene / turne it vp so doun 625
And pave it / al of siluer / and of gold
¶ And whan this yeman / hadde this tale ytold'
Vn-to oure hoost/ he seyde benedicitee
This thyng' is wonder merueillous to me 629
Syn that thy lord / is of so heigh prudence
By cause of which / men sholde hym reuerence
That of his worshipe / rekketh he so lite
His ouerslope / nys nat worth a myte 633
As in effect' to hym / so moot I go
It is al baudy / and to-tore also
Why is thy lord so sluttisch I the preye
And is of power/ bettre clooth to beye 637
If that his dede / accorde with thy speche
Telle me that', and that I thee biseche
¶ Why quod this yeman ? wherto axe ye me ?
God helpe me so / for he shal neuere thee 641
But I wol nat' auowe that I seye
And therfore / keepe it secree I yow preye
He is to wys / in feith / as I bileeue
That' that is ouerdoon / it wol nat preue 645
Aright' s/ as clerkes seyn / it is a vice
Wherfore in that I holde hym lewed *and* nyce
ffor whan a man / hath ouer greet a wit
ffol oft hym happeth / to mysusen it' 649
So doth my lord / and that me greueth soore
God it amende / I kan sey yow namoore
¶ Ther-of no fors / good yeman / quod oure hoost'
Syn of the konnyng' of thy lord thow woost' 653

¶ Omne quod est nimium fastidium

549 SIX-TEXT
GROUP G. § 2. 2ND NUN-CANON-YEOMAN LINK. **Lichfield MS.**

Seide the ȝoman / and in wordes fewe 618
Hoost of his craft / somwhat' I wol ȝow shewe
I say my lord / can such a soilite
But al his craft' / ȝe may not wite at me 621
And somwhat' helpe I ȝit / to his worchyng'
That al þis grounde / þat we ben on ridyng
Til þat we come / to Cauntebury toun
He coude al clene / turne vp so doun 625
And pave it al / of siluer and of goold'
And whan þis ȝoman / had þus y-toold'
¶ Vn to oure hoost' / he saide benedicite [leaf 172]
This þing / is wonder. merueillous to me 629
Sithe þi lord' / is of so high prudence
Be cause of which / men shulde him reuerence
That' of his worshepe / rekketh . he so lyte
His ouer sloȝpe / is not' worth a myte 633
As in effecte / to him so mote I go
It is al baudy / and to-tore also
Why is þi lord / so sluttish I the prey
And is of power / better cloþes for to bey 637
ȝif þat his dede / accorde with þi speche
Tel me that/ and þat I the beseche
¶ Whi quod þis ȝoman / wherto aske ȝe me
God helpe me so / for he shal neuer ythe 641
But I wol not / avowe that I say
And therfore kepe it secre / I yow pray
He is to wys / in feith as I bolene
That' þat is ouerdone / it wol not preue 645
And right as clerkes seyn / it' is a vice
Wherfore in þat / I holde him lewed and nyce
ffor whan a man / hath ouer greet a wit
ffol ofte him happeth / to misvseen it 649
So doth my lord / and that' me greueth sore
God it amende / I can say ȝow no more
¶ Ther-of ne fors / goode yoman quod oure hoost
Sitthen of the cunnynge / of þi lord þou woost 653

549 SIX-TEXT
GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Cambridge MS.**

Seyde this ȝeman & in wordis fewe 618
Hoost of his craft sumwhat I wele ȝow schewe
I seye myn lord can swich sotyletee
But al his craft ȝe may nat wete at me 621
And sumwhat helpe I ȝit to his werkyng
That al this ground on which we been rydyng
Til that we comyn to cauntyrbery toun
He coude al clene turne vp so doun 625
And pave it al of syluyr & of gold /
And whan this ȝeman hadde this I-told
Vn-to oure host he seyde benedicite
This thyng is wondyr merueilous to me 629
Syn that thyn Lord is of so hegh prudence [leaf 233]
By cause of which men wolde hym reuerence
That of his worschepe rekkith he but lyte
His ouere sloppe nys nat worth a myte 633
As in effect to hym so mote I go
It is al baudit & to-tore also
Whi is thyn lord so slottysch I the preye
And is of power betere cloth to beye 637
If that his deede a-cordit with his speche
Tel me that & that I the be-seche
// Whi quod this ȝeman wherto axe ȝe me
God help me so for he schal neuere the 641
But I wele nat a-wowe that I say
And therfore kepe it secre I ȝow preye
He is to wis in feyth as I be-leue
That is ouerdone it wele nat preue 645
Aryght / as clerkis seyn it is a vice
Wherfore in that I helde hym lewid & nyce
ffor whaa a man hath ouergreet a wit
ffol ofte hym happith to mysusen it 649
So doth myn lord & that me greuyth soore
God it amende I can sey ȝow na moore
Therof no fors goode ȝeman quod oure hoost
Syn of the cunnyng of thyn lord thow wost 653

GROUP G. § 2. 2ND NUN-CAN.-YEOMAN LINK. **Corpus MS.**

Seyde ȝe ȝoman and in wordes fewe 618
Ost' and of his craft' somwhat' I wol ȝou schewe
I say my lord can such a sotilte
But' alle his crafte ȝe may not' wite at' me 621
And somwhat' helpe I ȝit' to his worchinge
That' al þis ground which þat' we ben on rydynge
Til þat' we come to Caunturbury toun
he couþe al clene turne it/ vp se doun 625
And paue it' al of' siluer and of' gold
And whan þis ȝoman hadde þus y-told
vnto oure hoost' // he seyde benedicite
þis þing' is wonder merueylous to me 629
Siþens þat' þi lord is of' so heigh prudence /
By cause of' which men scholde him reuerence / [leaf 179]
That' of' his worschipe rekkeþ he so lyte
his ouer sloppe / nys nouȝt' worþ a myte / 633
As in effecte to him so mote I go
It' is al baudy and to-tore also
Whi is þi lord so sluttissche I þe prey
And is of' power better cloþes to bey 637
If' þat' his dede acorde wiþ þy speche
Telle me þat and þat' I þe byseche /
Why quod þis ȝeman wherto aske ȝe me /
God help me so for he schal neuer y-the 641
But' I wol not' avowe þat' I say
And þerfore kepe it secre I ȝou pray
he is to wys in faiþ as I bileeue
And þat' is ouer doon it' nyl not' preue 645
And right' as clerkes sein it' is a vice /
Wherfore in þat' I holde him lewed and nyce
ffor whan a ma[n] haþ ouer gret' a witt
fful often it happeþ to mysvsen it' 649
So doþ my lord and þat me greueþ sore
God it' amende I can seye now no more
Ther-of' no fors goode ȝoman quod oure hoost'
Siþens of' þe connyng' of þy lord þou woost 653

GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Petworth MS.**

Seide þe ȝeman and in woordes fewe 618
Oost' of his craft' somwhat' I wil ȝou shewe
I saie my lorde can such a sotilte
But' all his craft' ȝe may not' wit' at me 621
And Somwhat' helpe I ȝit' to his worchinge
þat' al þis grounde which þat' we ben on ridynge
Til þat' we come to caunterberye toun
He coude al clere turne vp so doun 625
And paue it' al of siluer' *and* of golde
And whan þis ȝeman had þus ytolde
Vnto oure hooste he seide Benedicite
This þing' is wonder mervelous to me 629
Siþens þat' þi lord is of so hiȝe prudence
Bycause of which men shulde hym reuerence [leaf 199, back]
þat' of his worship rekkeþ he so lite
His ouersclope nys nat' worþ a myte 633
As in effecte to him as mot' I goo/
It' is al baudy and to-tore also
Whi is þi lord so soluttish I þe prey
And is of power' better cloþes to beye 637
If þat' his dede accorde wiþ þi speche
Telle me þat' I þe biseche
Whi quod þis ȝeman wherto aske ȝe me
God helpe me so for he shal neuere the 641
But' I wil nat' avowe þat' I say
And þerfore kepe it' secre I ȝou pray
He is to wise in feiþ as I bileue
That' þat' is ouerdone it' nyl not' preue 645
And riȝt' as clerkes seyn it' is a vice
wherfore in þat' I holde hym lewde *and* nyce
ffor whan a man haþ ouer grete a witte
fful often it' happeþ to misusen it' 649
So doþ my lord and þat' me greueþ sore
God it' amende I can seye now no more
Therof no fors good ȝeman quod our hoost'
Syþ of þe konyng' of þi lord þou wost' 653

GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Lansdowne MS.**

Seide ȝoman *and* in wordes fewe 618
Oste *and* of his craft sum what .I. wil ȝowe schewe
.I. sei my lorde can suche a sutelte
Bot al his craft ȝe maie nouht wite att me 621
And som what help .I. ȝit to his worcheinge
þat al þis grounde whiche þat we bien on rideinge
Til þat we come to Canturbury toune.
He couþe al clene torne vp so[1] doune [1 ? MS sc] 625
And paue it al of siluer *and* of golde
And whan þis ȝoman hadde þus ytolde
Vnto oure hoste he seide benedicite
þis þinge is wonder meruelous to me 629
Seþens þat þi lorde of so hihe prudence
Be cause of whiche men scholde hem reuerence
þat of his worschipe recheþ he so lite
His ouere slope is not worþe a myte 633
As in effecte to him so mot .I. go
It is al bawde *and* to-tore also
Whi is þi lorde so slottesche .I. þe preie
And his of pouer better cloþes to beie 637
If þat his dede accorde wiþ þi speche
Tel me þat. *and* þat .I. þe beseche
Whie quod þis ȝoman wherto ax ȝe me
God helpe me so for he schal neuer þe 641
Bot .I. wil nouht avowe þat .I. seie
And þere for kepe it secre .I. ȝowe preie
He is to wise in feiþe as .I. beleue
þat þat is ouere done it wil nouht preue 645
And riht as clerkes seine it is a vice
Where-fore in þat .I. holde him lewde *and* nyce
For whan a man haþ ouere grete a witte
Ful oft it hapneþ to mis vsen it [leaf 159, back] 649
So doþe my lorde *and* þat me greueþ sore
God it amend .I. can seie nowe no more
Thare-of no force good ȝoman quod oure Oste
Seþens his connynge of þi lorde þou woste 653

550 SIX-TEXT
GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Ellesmere MS.**

Telle how he dooth / I pray thee hertely 654
Syn that he is / so crafty and so sly
Where dwelle ye / if it to telle be ?
¶ In the suburbes / of a toun quod he 657
Lurkynge in hernes / and in lanes blynde
Where as thise robbours / and thise theues by kynde
Holden / hir pryuee fereful residence
As they / that dar nat shewen hir presence 661
So faren we / if I shal seye the sothe [leaf 197, back]
¶ Now quod oure hoost /. lat me telle to the.
Why artow / so discoloured of thy face ?
¶ Peter quod he / god yeue it harde grace 665
I am so vsed / in the fyr to blowe
That it hath chaunged my colour I trowe
I am nat wont/ in no Mirour to prie
But swynke soore / and lerne multiplie 669
We blondren euere / and pouren in the fir
And for al that / we faille of oure desir
ffor euere we lakke / of oure conclusioñ
To muchel folk / we doon illusioñ 673
And borwe gold / be it a pound or two
Or ten / or twelue / or manye sommes mo
And make hem / wenen at the leeste weye
That of a pound / we koude make tweye 677
Yet is it fals / but ay we han good hope
It for to doon / and after it we grope
But that science / is so fer vs biforn
We mowen nat al though we hadden sworn 681
It ouer-take / it slit awey so faste
It wole / vs maken beggers atte laste
¶ Whil this yeman / was thus in his talkyng
This Chanoñ drough hym neer / *and* herde al thyng 685
Which this yeman spak / for suspecioñ
Of mennes speche / euere hadde this Chanoñ
ffor Catoñ seith / that he that gilty is ¶ Cato.
Demeth alle thyng. be spoke of hym ywis 689

ELLESMERE 547 (6-T. 550)

550 SIX-TEXT
GROUP G. § 2. 2ND NUN-CANON-YEOMAN LINK. **Lichfield MS.**

Telle how he doth / I pray the hertely 654
Sitthen þat he is / so crafty . and so slyȝ
where dwelle ȝe / ȝif it tolle be
In the subarbe / of a toun quod [he] 657
Lurkynge in hernes / and in lanes blynde
where thise robbers / and theefs be kynde
Holden her priue / and ferful residence
As þei þat dar not/ shewen her presence 661
So fare we / ȝif I shal say the sothe
Ȝit quod oure hoost / lat me talke to the
Why art þou / discoloured on thy face
Petre quod he / god ȝeue it harde grace 665
I am so vsed / in the fyre to blowe
That it hath chaunged / my colour as I trowe [leaf 173, back]
I am not wont in no myrour to prie
But swynke sore / and lerne to multiplie 669
we bloundren euere / and pouren in the fyr
And for al þat we faylen / of oure desyr
ffor euere we lakken / oure conclusioñ
To moche folk we be / but illusioñ 673
And borwe gold / be it a pound or two
Or ten or twelue / or many sommes mo
And make hem wene / atte leste weye
That of a pound / we coude make tweye 677
Ȝit is it fals / and ay we han good hope
It for to done / and after it we grope
But þat science is / so fer vs biforn
we may not / al þogh . we had it sworn 681
It ouertake / it slit awey so faste
It wol vs make / beggers atte laste
¶ Whiles this ȝoman / was þus in his talkyng
This chanoñ drow him nere / and herde al þyng 685
which þat þis ȝoman spak / for suspecioñ
Of mennes speche / euere had this chanoñ
ffor catoñ seith / he þat gilty is
Demeth al þing / of him be spoke ywis 689

LICHFIELD MS FOR HENGWRT APPENDIX (6-T. 550)

550 SIX-TEXT
GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Cambridge MS.**

Telle how he doth I preye the hertyly 654
Syn that he is so crafty & so sly
Wheere dwellyn ȝe / ȝif it to tellyn be
In the subarblis of a toun quod he 657
Lurkynge in hernys & in [1]lanys blynde [1 first lonys]
Where as these robbouris & these theuys by kynde
Holdyn here priue ferful residence
As they that dore nat schewe here presence. 661
So fare we ȝif I schal seye the sothe
Now quod oure hoost ȝit lat me speke to the
Whi art thow so discolouryd in thyn face
Petir quod he god ȝeue it harde grace 665
I am so vsed in the fuir to blowe
That it hath chaunged myn colour I trowe
I am not wone in no myrour to prye [leaf 382, back]
But swynke sore & lerne multeplye 669
We blundere euere & poure in the fuyr
And for al that we fayle of oure desyr
ffor euere we lakke oure conclusioun
To muche folk we doon illusyoun 673
And borwe gold be it a pound or two
Or ten or twelve or manye summys mo
And makyn hem to wenyn at the leste weye
That of a pound we coudyn make tweye 677
ȝit is it fals but ay we han good hope
It for to doon & aftyr it we grope
But that science is so fer vs be-foren
We mow not al-thogh we haddyn it sworen 681
It ouyrtake it slyt awey so faste
It wele vs make beggeris at the laste
// Whil this ȝeman was thus in his talkyng
This chanoun drow hym neer & herde alle thyng 685
Which this ȝeman spak . for suspecioun
Of menys speche / euere hadde this chanoun
for Catoun seyth he that gilty is Concise esse sibi.
Demyth alle thynge is seyd of hym I-wis 689

CAMBRIDGE 542 (6-T. 550)

Telle how he doþ I pray þe hertely 654
Siþens þat' he is so crafty and so sly
Wher dwellen ȝe if' to telle be
In Subarbes of' a toun quod he 657
lurkyng' in hernes and in lanes blynde
Where þise Robbers and þeeues be kynde
holden here preuy ferful resydence
As þay þat' dur-nat' schewe here presence 661
So fare we if' I schal saye þe soþe
ȝit' quod oure hoste lat' me talke toþe
Why art' þou discoloured on þy face
Peter quod he god ȝiue hit' harde grace 665
I am so vsed in þe fyre to blowe
That' it haþ chaunged my colour as I trowe [leaf 179, back]
I nam nat' wont' in myrour to prye
But' swynke sore and lerne to multiplye 669
We bloundren euer and pouren in þe fyr
And for al þat' we faillen of' oure desir
ffor euer we lacken oure conclusioñ
To moche folk' we ben but' Illusioñ 673
And borwe gold be it' a pound or tuo
Or ten or twelue or manye sommes mo
And make hem wenen atte leste weye
þat' of' a pound we couþe make tweye 677
ȝit' is it' fals and ay we han good hope
It' for to don and after it' we grope
But' þat' science is so fer vs biforn
We mowe not' al þoughñ we hadde it' sworn 681
It' ouertake it'[1] slyt' awey so faste [[1] a second it scratcht out]
It' wole us make beggeres atte laste
Whil þis ȝoman was þus in þis talking'
þis chanoñ drough him ner and herde alle þing' 685
Which þat' þis ȝoman spak' for suspecioñ
Of' mennes speche euere hadde þis Chanoñ
ffor Catoñ seith he þat' gulty is
Demeþ alle þing' be spoke of' him ywys 689

Telle howe he doþ I prey þe hertely 654
Siþþes þat' he is so crafty and so sely
Where dwellen ȝe if it' to telle be
In þe Subarbes of a toune quod he 657
Lurkynge in hernes *and* in lanes blynde
Where þise Robbers and þeues be kynde
Holden her p'rve feerful residence
As þei þat' dar not' shewen her presence 661
So fare we if I shal say þe soþe
ȝit' quod [our] oste lat' me talke to the
Why art' þou discolowred on þi face
Peter' quod he god ȝeue it' harde grace 665
I am so vsed þe fire to blowe
That' it' haþ chaunged my colour' as I trowe [leaf 200]
I ne am not' wonte in no myrour to prie
But' swynke sore and lerne to multiplie 669
We Blundren euere *and* powren in þe fire
And for alle þat' we faillen of our desire
ffor euere we lacken our conclusioñ
To moche folk' we bene but' illusioñ 673
And borowe golde be it' a pound or twoo
Or ten or twelue or mony sommes moo
And make hem wenen at the leest' wey
þat' of a pounde we cowde make twey 677
ȝit' is it' fals and ay we han good hope
It' forto doon and aftere it' we grope
But' þat' science is so fer vs biforne
We mowe not' alle þouȝe we had it' sworne 681
It' ouertake it' slitt' away so fast'.
It wil vs make beggers at' þe last'
þe whiles þis ȝeman was þus in his talkyng'
This Chanoñ drowe hym nere *and* herd al þinge 685
Which þat' þis ȝem[an] spake for suspecioñ
¶ Of mennys speche euere had þis chanoñ
ffor Caton seiþ he þat' gilty is
Demeþ al þinge be spoke of hym ywis 689

Tel. howe he doþe .I. praie þe hertelye 654
Seþen þat he is so craftie *and* so slye
Where dwellen ȝe it to tel be
In þe subbarbes of a toune quod he 657
Lurkeinge in Hirnes *and* in lanes blinde
Where þes robbers *and* þeues be kinde
Holden her priue fereful residence
As þei þat dare nouht schewe her presence 661
So fare we if .I. schal sey þe soþe
ȝit quod oure Oste lat me talke to þe
Whie ert þou discoloure in þi face
Peter quod he god ȝif harde grace 665
I am so vsed in þe fire to blow
That it haþe chaunged my colour as .I. trowe
.I. am nouht wont in no myrrour to prie
Bot swynke sore *and* leren to multiplie 669
We blondern euer *and* pouren in þe fire
And for al þat we failen of oure desire
For euere we lakken oure conclusione
To muche folke we bene bot illusione 673
And borwe golde be it a pounde or tuo
Or ten. or .xij. or mony summes mo
And make hem wene att þe leste weie
þat of o pou[n]de we couþe maake tweie 677
ȝit is it fals *and* aye we haue good hope
It forto done *and* after it we grope
Bot þat science is so fer vs be-forne
We mowe nouhte al-þouhe we had it suorne 681
It ouertake. it slide a-waie so faste
It wil vs make beggers att þe last
Whiles þis ȝoman was þus in þis talkeinge
This Chanon drouhe him nere *and* herd al þinge 685
Whiche þat þis ȝoman spak for suspecione
Of men speche euer had þis chanone
For Caton seiþe he þat giltif is
Demeþ al þinge be spoke of him ywys 689

551 SIX-TEXT
GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Ellesmere MS.**

That was the cause / he gan so ny/ hym drawe 690
To his yeman / to herknen al his sawe
And thus he seyde / vn-to his yeman tho
Hoold thou thy pees / and spek no wordes mo 693
ffor if thou do / /thou shalt it deere abye
Thou sclaundrest me / heere in this compaignye
And eek' discouerest' that thou sholdest hyde
¶ Ye quod our hoost / telle on what so bityde 697
Of al his thretyng' rekke nat a myte
¶ In feith quod he / namoore I do but lyte
¶ And whan this Chanon' / saugh it wolde nat be
But his yeman / wolde telle his pryuetee 701
He fledde awey / for verray sorwe and shame
¶ A quod the yeman / heere shal arise game
Al that I kan / anon now wol I telle
Syn he is goon / the foule feend hym quelle 705
ffor neuere heer / wol I with hym meete
ffor peny ne for pound / I yow biheete
He that me broghte first' vn-to that game
Er that he dye / sorwe haue he and shame 709
ffor it is / ernest to me by my feith [leaf 198]
That feele I wel / what that any man seith
And yet for al my smert' and al my grief
ffor al my sorwe / labour / and meschief' 713
I koude neuere leue it / in no wise
Now wolde god / my wit myghte suffise
To tellen / al that longeth / to that Art
And naþelees / yow wol I tellen part' 717
Syn that my lord is goon / I wol nat spare
Swich thyng' as that I knowe / I wol declare

¶ Heere endeþ þe prologe of the Chanoñs yemannes tale ☙

551 SIX-TEXT
GROUP G. § 2. 2ND NUN-CANON-YEOMAN LINK. **Lichfield MS.**

By cause of that / he gan so nygh to drawe 690
his ȝoman / and herde al his sawe
And thus he seide / vn to his ȝoma[n] tho
Hold now thy pees / and spek wordes no mo 693
ffor ȝif þou doost / þou shalt it' de[re] abye
Thou sclaundrest me here / in this companye
And eke discouerest þat þou shuldest hyde
ȝe quod oure hoost / tel on what so be-tyde 697
Of al his thretenyng / recche þe nat a myte
In feith quod he / no more I do but lyte
And whan this chanoñ / saugh it wolde not be
But þat his yoman / wolde telle his priuite 701
he fledde a wey / for verray sorwe and shame
A quod þe ȝoman / here shal rise a game
Al þat I can / anoon wol I telle
Syn he is goon / þe foule feend him quelle 705
ffor neuere here after / wol I with him mete [leaf 174]
ffor peny ne for pound / I the beheete
he that me brouȝte / first vn-to þat game
Er þat he deye / sorwe haue he and shame 709
ffor it is ernest' to me by my feith
That fele I wel / what so eny man seith
And ȝit for al my smert/ and al my greef
ffor al my sorwe / labour and mescheef 713
I couthe neuere / leue it in no wise
Now wolde god / my wit myght suffise
To tellen al / that longeth to that art 716
[But natheles ȝif wol I telle ȝou part] [Reg. 18 C ii, leaf 165]
Syn þat my lord is goon / I wol not spare
Swich þing as I knowe / I wol declare
¶ **Thus endeth þe prologe/**

551 SIX-TEXT
GROUP G. § 2. 2ND NUN-CAN.-YEO. LINK. **Cambridge MS.**

That was the cause he gan so nygh hym drawe 690
To his ȝeman to herkenyn al his sawe
And thus he seyde vn-to his ȝeman tho
Hold thow thyn pees & spek no wordis mo 693
ffor ȝif thow do thow schat it dere a-beye
Thow slaunderyst me / heere in this cumpaynye
And ek discouerist that thow schuldist hide
ȝa quod oure ost telle on whatso betyde 697
Of al this thretyng relke nat a myte
Infeyth quod he namore I do but lyte
And whan this chanoun saw it wolde nat be
But his ȝeman wolde telle his pryuyte 701
He fledde a-wey for verray sorwe & schame
A quod the ȝeman here schal aryse game
Al that I can a-non now wele I telle 704
Syn he is goon the foule fend hym quelle [Leaf 383 cut out of the Camb. MS.]
[ffore neuere here aftere wolle with hym mete [Sloane 1685, leaf 167, back]
ffor peny ne for pounde I be-hete
he þat me brouȝt/ fyrst/ in to þat game
Er/ þat he deyde sorowe haue he & shame 709
ffor hit ys ernest/ to me by my fayþe
þat fele I wele what so ony man saythe
And ȝit for alle my smert' and alle my greef /
And alle my sorowe laboure and myschef 713
I couþe neuere leeue hit / in no wyse
Nowe wolde god my wytte myȝt / suffice
To tellen alle þat longethe to þat arte
But nathles ȝit wylle I telle you part 717
Syþens þat my lorde ys gone I wolle not spare
Suche þenge as I knowe I wille declare

Here endith þe Prologge

By cause of þat he gan so neigh to drawe /
his ȝoman. þat he herde alle his sawe /
And þus he sayde vnto his ȝoman þo
holde now þy pees and speke wordes no mo /
ffor if þou dost þou schalt it dere abye
Thou sclaundrest me here in þis compaignye
And eek discouerest þat þou scholdest hyde
ȝee *quod* oure hoost telle on what so betyde
Of alle þis pretyng recche I nat a myte
I faiþ quod he no more do I but a lite
And whan þis Chanoũ say it wolde nat be
But þis ȝoman wolde telle his priuyte
he flodde away for verray sorwe and schame /
A *quod* þe ȝoman here schal aryse a game [leaf 186]
Al þat I can anon right/ wol I telle
Sipens he is *gon* þe foule feend him quelle /
ffor neuer her after wol I wiþ him mete
ffor peny ne for pound I ȝou biheete /
he þat me broughte ferst vnto þat game /
Er þat he deye sorwe haue he and schame
ffor it is ernest to me by my faiþ
That feele I wel what so eny man saiþ /
And ȝit for al my smerte and al my greef
ffor al my sorwe labour and mescheef
I coũpe neuer lene it in no wyse
Now wolde god my witt, mighte suffise
To tellen al þat longeþ to þat art
But naþeles ȝit wol I telle a part
Sypens þat my lord is gon I wol not spare
Such þing as I knowe I wol declare /

[*No break in the MS.*]

By cause of þat he gan so nyze to drawe
His ȝoman þat herd alle his sawe
And þus he seide vnto his ȝeman þoo
Holde now þi pees and speke no wordes moo
ffor if þowe doo þu shalt it dere aby
þow sclaunderest me here in þis company
And eke diskeuerest þat þou shuldest hide
ȝe quod oure hoost telle on what so betide
Of al þis þretynge rech þe not a myte
In feiþ quod he no moore I doo but lite
And whan þis chanon segh it wold nat be
But þat his ȝeman wolde telle his *priuete*
He fle lde a-way for verrey sorowe *and* shame
A quod the ȝeman here shal arise a game [leaf 200, back]
AH þat I can anon wil I telle
Sipens he is goon þe foule fende hym quelle
ffor neuere here after wil I wiþ *hym* mete
ffor peny ne for pounde I ȝou bihete
He þat me brouȝt furst vnto þat game
Er þat he dye sorowe haue he *and* shame
ffor it it is ernest to me by my feiþe
þat fele I wele what so eny man seiþe
& ȝit for all my smerte *and* al my greff
ffor al my sorowe. labour *and* meschieff
I kouþe neuere leue it in no wise
Now wold god my wittes myȝt suffise
To tellen al þat longen to þat art
But naþeles ȝit wil I telle ȝowe part
Sipens þat my lorde is *goon* I wil not spare
Such þinges as I knowe I wil declare

¶ **Thus endeþ þe prologe of þe chanons ȝeman**

Because of þat he gan so nyhe to drawe
His ȝoman þat he herd al his sawe [leaf 160]
And þus he seide vnto his ȝoman þo
Holde þow þi pees *and* speke wordes no mo
For if þou do þou schalt it dere abye
Tho sklanderst me here in þis compaignye
And eke diskeuerest þat þou scholdest hide
ȝe *quod* oure Oste tel one what so be-tide
Of al þis þreteinge reche þe nouht a myte
In feiþe *quod* he no more .I. do bot a lite
And whan þis Chanone sawe it wolde nouht be
Bot his ȝoman wolde tel his *priuete*
He fledde awaie for verrei sorwe *and* schame
A quod þis ȝoman here schal arise game
Al þat .I. can anone wil .I. tell
Sepen he is gone þe foule fende him quelt
For neuer here after wil .I. wiþ him mete
For penye ne for pounde .I. be-hete
He þat me brouht first vnto þat game
Er þat he deie sorwe haue he *and* schame
For it ernest to me be my feiþe
þat fele .I. wele what so any man seiþe
And ȝitte for al my swert *and* al my greue
For al my sorwe laboure *and* meschcue
.I. coupe neuere leue it in no wise
No wolde god my witte myht suffise
To tellen al þat longeþ for þat arte
Bot naþeles ȝit wil .I. tel ȝowe parte
Sepen my lorde is gone .I. wil not spare
Suche þinge as .I. knowe .I. wil declare
Explicit *prologus*.

¶ Heere bigynneth / the Chanons yeman his tale [on leaf 198]

[*THE PREAMBLE.*]

With this Chanon / I dwelt haue seuen yeer
And of his science / am I *neuer* the neer
Al that I hadde / I haue lost ther-by
And god woot so hath many mo than I
Ther I was wont to be right fressh and gay
Of clothyng and of cothe good array 725
Now may I were / an hose vp-on myn heed
And wher my colour / was bothe fressh and reed
Now is it wan / and of leden hewe
Who so it vseth / soore shal he rewe 729
And of my swynk / yet blered is myn eye
Lo / which auantage / is to multiplie
That slidynge science / hath me maad so bare
That I haue no good / wher þat *euere* I fare 733
And yet I am endetted so ther-by
Of gold / that I haue borwed trewely
That whil I lyue / I shal it quite neuere
Lat euery man / be war by me for euere 737
What maner man / that casteth hym ther to
If he continue / I holde his thrift ydo
ffor so helpe me god / ther-by shal he nat wynne
But empte his purs / and make hise wittes thynne 741
And whan he / thurgh his madnesse and folye
Hath lost his owene good / thurgh *Iupartye*
Thanne he exciteth / oother folk / ther-to 744
To leen hir good / as he hym self hath do ¶ Selection substituted for *decem tres*.
ffor vn-to shrewes / ioye it is and ese
To haue hir felawes / in peyne and disese

[*THE PREAMBLE.*]

[on leaf 174] **and begynneth the tale**

With this chanon / dwelled haue I .vij. yere
And of his science / am I neuere þe nere
Al þat I hadde / haue I lost ther by
And god woot, so haue many mo þan I.
Ther I was wont/ to be right frussh and gay
Of clothing / and of gode aray 725
Now may I were / an hose vpon myn heed
And where my colour / was bothe frussh and reed
Now is it wan / and of leden hewe
who so it vse / sore shal him rewe 729
And of my swynk / ȝit blered is myn ye
Lo which *auantage* / it is to multiplye
That slidynge science / hath me maad so bare
That I haue no good / where þat *euere* I fare 733
And ȝit I am / endetted so ther by
Of gold/ þat I haue borwed trewely
That while I lyue / I shal it quite neuere
Lat euery man / be war by me. for *euere* 737
What maner man / that casteth him ther to
ȝif he contynue / I holde his thrifte ydo
ffor so helpe me god / þer-by shal he not wynne
But empte his purs / and make his wittes thynne 741
And whan he / þurgh his madnesse and folie
hath lost his owne good / þurgh *Iupartie*
Than he exciteth / other men ther-to
To lese her good / as him self hath do [leaf 174, back] 745
ffor vn-to shrewes / ioye it is and ese
To haue her felawes / in peyne and disese

[*THE PREAMBLE.*]

[*Sloane* 1685, *on leaf* 167, *back.*]

and be-gynneþ þe tale

Wyth þis Chanon dwellyd haue I seuen ȝeere
And of hys science neuere þe nere 721
And þat I hade I haue loste þerby
And god woote so hathe mony mo þan I
There I was wonte to be riȝt frusshe & gay
Of clopinge and of gode array 725
Nowe may I were an hose *vpon myne* hede
And where my colours was bothe fressh & reede
Nowe it ys wan and *of* a len hewe
Who so hit vseþe sore shalle he rewe 729
And of my awynke blered ys myn eyen
Lo whiche *avauntage* hit ys to *multiply*
þat slydynge science hathe me made so bare
That I haue no gode where þat euere I fare 733
And ȝit / I am endetted so þer by
Of golde þat I haue borowed truly
þat whyle I lyue hit/ shalle I quyte neuere
lat euery man by ware by me for euere 737
what manere man þat casteth *hym per* to
yf/ he contynewe I holde hys thryfte y-do.
[But so helpe me god ther/-by schall he noȝht wynne.
But empten his/ purs/ & make his/ wttis/ thynne. 741
And whan he thorough *his*/ madnesse & folye/.
Hath lost his/ owne good thorough *iupardye*.
Than he exitith other/ men therto. 744
To lese her/ good as/ hym self hap do.] [Harl. 1758, leaf 145]
ffor vnto shrewes Ioye hit ys and ese [leaf 167]
To haue hir/ felawes in peyne and disese

[*THE PREAMBLE.*]

With þis chanon dwelled haue I seuen ȝeer
And of his science am I neuer þe neer 721
Al þat I hadde I haue y-lost þerby
And god wot so haue many mo þan I
þer I was wont to be right freissch and gay
Of cloþing and of good array 725
Now may I were an hose vpon myn heed
And wher my colour was boþe freissh and reed
Now is it wan and of a ledene hewe
Who so it vseth sore schal he rewe 729
And of my swynk ȝit blered is myn yȝe
lo which auauntage it is to multiplye
That slydynge science haþ me maad so bare
That I haue no good where þat euer I fare 733
And ȝit I am endetted so þer by
Of gold þat/ I haue borwed trewely
þat whil I lyue I schal it quite neuere /
lat euery man be war by me for euere 737
What maner man þat casteþ him þerto
If he continue I holde his *prifte y-do* [leaf 180, back]
So help me god þer-by schal he not wynne
But empte his purs and make his wittes þinne 741
And whan he þorugh his madnesse and folye
haþ lost his owne good þorugh Iepardye
þanne he exciteþ oþer men þerto
To lese here good as himself haþ do 745
ffor vnto schrewes Ioye it is and ese
To haue here felawes in peyne and disese

[on leaf 200, back] & here bygynneþ þe tale

[*THE PREAMBLE.*]

With þis chanon [I] dwelt haue seuene ȝere ¶ The tale ./
And of his science am I neuer þe nere
Al þat I had I haue ylost *þerby*
And god woo so han many moo þan I
Ther I was wonte to be riȝt fressh *and* gay
Of cloþinge and of good aray 725
Now may I were an hose vpon myne heued
And where my coloure was boþ *fresh and rede*
Now is it wan and of a lewde hwe
Who so it vseþ sore shal he rwe 729
And of my swynk ȝit blered is myn ye
Loo suche au*au*ntage it is to multiplie
That sclydinge science haþ me made so bale
That I haue no good wher so euer y fare 733
And ȝit am I endetted so *þer*by
Of golde þat I haue borowed trewly
That whil I lyve I shal it quite neuere
Lat euery man be ware by me for euere 737
What maner man þat casteþ hy*m* *þer*to [leaf 201]
If he contynue I holde his thrift ydo
ffor so helpe me god *þer*by shal he nat wynne
But empty his purs and make his wyttes þinne 741
And whan he thorgh his madnesse *and* folye
Haþ lost his owne good þorgh Iop*ar*dye
þan he exciteþ oþer men þerto
To lese her good as hy*m* self haþ doo / 745
ffor to shrewes Ioies it is an ese
To haue her felawes in peyn and dissese

[*THE PREAMBLE.*]

Incipit ffabula. [on leaf 160]

Wythe þis chanon dwelled haue .I. seuen ȝere
And of his science am .I. neuer þe nere 721
Al þat .I. had .I. haue .I.-lost *þere* by
And god wote so haþe mony mo þan .I.
Ther .I. was wont to be riht frissche *and* gay
Of cloþinge *and* of good arraie 725
Nowe may .I. were an hose vpon myn hede
And where my coloure was boþe freche *and* rede
Now it is wan *and* of a lewde hewe
Who so it vseþ sore sc[h]all he rewe 729
And of my swynke ȝit blered is myne eyȝe
Lo whiche avantage is for to multepliȝe.
þat slideinge science haþ me maade *so bare* [leaf 160, back]
þat .I. haue no goode where þat euere y fare 733
And ȝite .I. am endited & endetted so þar bye
Of golde þat .I. haue borwed trewlye
þat while .I. leue .I. schal it quite neuer
þat eu*er*y man be war be me for euer 737
What man*er*e man þat casteþ him þer to
If he continue .I. holde his þreft ydo
For so helpe me god þar by schal he nouht wynne
Bot empte his *purce and* make his wittes þinne 741
And whan he þoruhe his madnes *and* foly
Haþ lost his owen goode þorul Iop*ar*dy
þan he exciteþ oþer men þerto
To lese here gode as hem self haþ do 745
For vnto schrewes Ioye it is an[d] ese
To haue her felowe in peine *and* disese.

553 SIX-TEXT
GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Ellesmere MS.**

Thus was I / ones lerned of a Clerk
Of that no charge / I wol speke of oure werk 749
¶ Whan we been there / as we shul excercise
Oure Eluysshe craft/ we semen wonder wise
Oure termes / been so clergial / and so queynte [leaf 198, back]
I blowe the fir / til that myn herte feynte 753

What sholde I tallen eche proporcioñ
Of thynges / whiche þat we werche vpon
As on fyue / or sixe Ounces / may wel be
Of siluer / or som oother quantitee 757
And besye me / to telle yow the names
Of Orpyment/ brent bones / Iren Squames
That in-to poudre / grounden been ful smal
And in an erthen pot/ put is al 761
And salt yput In / and also papeer
Biforn thise poudres / that I speke of heer
And wel y*couered* / with a lampe of glas
And muchel oother thyng / which þat ther was 765
And of the pot/ and-glasses enlutyng/
That of the fyr/ myghte passe out no thyng/
And of the esy fir / and smart also
Which that was maad / and of the care and wo 769
That we hadden / in oure matires sublymyng/
And in Almalgamyng/ and calceniyng/
Of quyk/ siluer / ycleped *Mercurie* crude
ffor alle our sleighes / we kan nat conclude 773
Oure Orpyment. and sublymed *Mercurie*
Oure grounden litarge eek/ in the P[o]rfurie
And ech of thise / of Ounces a certeyn
Noght helpeth vs / oure labour is in veyn 777
Ne eek/ oure spirites Ascencioun
Ne oure matires / þat lyen al fix adoun
Mowe in oure werkyng/ no thyng vs availle
ffor lost is / al oure labour and trauaille 781
And al the cost/ a twenty deuel way
Is lost also / which we vp-on it lay

553 SIX-TEXT
GROUP G. § 3. CANON'S-YEOMAN'S PREAMBLE. **Lichfield MS.**

Thus was I ones/ lerned of a clerk
Of þat no charge / I wol speke of oure werk 749
¶ Whan we be þere / as we shul *exercise*
Oure eluyssh craft / we seme wonder wise
Oure *termes* be / so clergeal and so queynte
I blowe þe fire / til þat myn herte feynte 753
what shulde I telle / eche proporcioñ
Of thinges whiche / þat we worchen on
As of fyve or sixe vnces / it may wel be
Of siluer / or of som oþer quantite 757
And besie me / to telle yow the names
Of orpement/ brent bones / yren squames
That in to pouder / grounde be ful smal
And in an erthen pot / how it put is al 761
And salt yput in / and also papire
Bifore thise pouders / that I speke of here
And wel y-couered / with a lampe of glas
And of moche other thing / what that ther was 765
And of the pot/ and glas englutyng/
That of the eyre / myght passe no thyng/
And of the esy fire / and smart also
Whiche þat were made / and of the care and wo 769
That we had / in oure *materis* sublymyng/
And amalgamynge / and calcenynge
Of quis siluer / y-cleped *mercurie* crude
ffor alle oure sleightes/ we can not conclude 773
Oure orpement / and sublymed *mercurie*
Oure grounde litarge / eke on the porphirie
Of eche of þise / of vnces a certayn
Not helpeth vs / oure labour is in vayñ 777
Ne eke oure spirites / ascensioun
Ne eke oure mater / that lyn al fixe adown
May in oure werching / no thing vs avayle
ffor lost is al oure labour / and trauayle 781
And al the cost/ on twenty deuel way
Is lost also / which we vpon it lay

553 SIX-TEXT
GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Cambridge MS.**

Thys was I oones lerned of a Clerke [Sloane 1686]
Of þat no Charge I wolle speke of oure werke 749
whan we bene þere as we shalt *exercise*
Oure Eluysshe crafte we seem wonder/ wyse
Oure termes ben so clergial and so queynte
I blowe þe fyre tylle þat myn hert/ feynte 753
what/ shulde I telle eeche *proporcioun*
Of/ benges whiche þat we worchen vppoun
As on fyue or sixe vnces may wele be 756
Of siluere or of som oþere quantite] [Sloane 1686 *extract ends*]
And besye me to telle yow the namys [Camb. MS Gg. 4. 27, leaf 394]
Of orpemynt brend bonys / Iren squamys
That in to poudere grounde been ful smal
And in an erthene pot how put is al 761
And salt I-put in & also papeer
By-fore these pouderis that I speke of heer
And weel I-kenered with a laumpe of glas
And of muche othir thyng whiche there was 765
And of the pot & glasis enlutynge
That of the ayr myghte passe out nothynge
And of the esy fuyr & smert also
Whiche that was mad & the care & wo 769
That we hadde in oure *materis* sublymyng
And in a-malgamynge & calcenyng
Of quik siluyr I-clepede Mercurye Crude
ffor alle oure slytis we cunne not conclude 773
Of oure orpemynt & sublimyd mercurye
Oure grounden lytarge ek & the porphuryo
Of eche of these / of ounces a certeyn
Noght helpith vs oure labour *is* in veyn 777
No ek oure spiritis ascencioun
Ne oure matieris that lyn al fyx a-doun
Mowe in oure werk*ynge* no thyng vs avayle
ffor lost is al oure labour & trauayle 781
And al the cost a twenty deuelleweye
Is lost also which we on it leye

Thus was I ones lerned of a clerk
Of þat no charge I wol speke of oure werk 749
Whan we ben þere as we schulle exercise
Oure eluysshe craft we semen wonder wise
Oure termes ben so clergeal and so queynte
I blowe þe fuyr. til þat myn herte feynte 753
What schulde I telle eche proporcioñ
Of þinges whiche þat we worchen vppon
As on fyue or sixe vnces may wel be
Of siluer or of som oþer quantite 757
And besye me to telle ȝou þe names
Of Opyment brent bones yren squames
That in to poudre grounden ben ful smal
And in an erþen pot how þat put is al 761
And salt y-put in and also paupere
Bifore þise poudres þat I speke of here
And wel y-couered wiþ a laumpe of glas
And of muche oþer þing what þat þer was 765
And of þe pot and glas englutyng
That of þe aier mighte passe no þing
And of þe esy fyr and smert also
Which þat was mad and of þe care and wo 769
þat we hadde in oure matiers sublymynge
And amalgamynge and Calcenynge
Of quyk syluer y-cleped mercurie crude
ffor alle oure sleightes we can nouȝt conclude 773
Oure orpymed and sublimed mercurie
Oure grounde litarge eek on þe porphirie [leaf 181]
Of ech of þise of vnces a certayn
Nouȝt helpeþ vs oure labour is in vain 777
Ne eek oure spirites ascencioun
Ne eek oure matieres þat lyn al fixe a doun
Mowen in oure werkynge no þing vs auayle
ffor lost is alle oure labour and trauaile 781
And al þe cost on twenty deuele wey
Is lost also which we vpon it ley

Thus was I ones lerned of a clerk
Of þat no charge I wil speke of our werk 749
Whan we bene þere as we shul exercise
Oure eluessñ craft we seme wonder wise
Our teermes bene so clergial *and* so queynte
I blowe þe fyre til þat myn hert feynte 753
What shuld I telle eche proporcioñ
Of þingges which þat we worchen vpon
As on .v. or .vj. vnces may wel be
Of Siluere or of som oþer quantite 757
And bisy me to telle ȝou þe names
Of Orpyment. brent bonys yren. squames
Thatt into powdere grounden bene ful small
And in an erthen pot howe þat pitte is alle 761
And salt ypitte In. and also paupere
Byfore þise powdres þat I speke of here
And wel ykeuered wiþ a laumpe of glas
And of moche oþer þinge what þer was 765
And of the potte and glas englutynge
That of þe eyre myȝt passe no þinge
And of þe Esy fire and smert also
Which þat was made *and* of the care *and* woo 769
That we had in our maters sublymynge
And in amalgamynge and calcenynge
Of quik siluere ycleped Mercurie crude
ffor all oure scleightes we can not conclude 773
Our orpyment and sublymed Mercurye [leaf 201, back]
Our grounde litarge eke on þe porphirie
Of eche of þise of vnces a certeyñ
Nat helpeþ vs oure labour is in veyñ 777
Ne eke oure spirites assencioun
Ne eke our maters þat lyen al fixe a doun
Mowen in oure worchinge no þing vs availe
ffor lost is al our laboure *and* travaile 781
And all þe cost on twenty deuel weye
Is lost also whiche we vpon it laye

Thus was .I. lerned ones of a clerk
Of þat no charge .I. wil speke of oþer werke 749
Whan we bene þare as we schal exercise
Oure eluyssche craft we seme wonder wise
Oure termes buen so clergial *and* so wheinte
.I. blowe þe fire til þat myne hert feinte 753
What schold .I. tel of suche proporcion
Of þinges whiche þat we worche vppon
As .on. v. or .vj. vnce it maie wel be
Of siluer or of sum oþe[r] quantite 757
And bise me to tel ȝowe þe names
Of orpement bernt bones yren swames
þan in to pouder grounde bue ful smal
And in an erþen potte houe þat potte is al 761
And salt put inne *and* also papere
Be for þes pouders þat .I. speke of here
And wele ycouerd wiþ a lampe of glas
And of muche oþere þinge what þat þere was 765
And of þe potte *and* glas engluteinge
That of þe eyere myht passe no þinge
And of the esye and smarte alsoo
Whiche þat was maad *and* of þe care *and* woo 769
þat we hadde in oure matiers sublimeinge
And amalgamynge *and* calcenynge
Of whike siluere y-cleped Marcurie crude
For all oure sleytes we can nouht conclude 773
Oure orpement *and* sublimed Mercurie [leaf 181]
Oure grounde litage eke on þe perorforie
Of yche of þes vnces a certeine
Nouȝt helpeþ vs oure laboure is in veine 777
Ne eke owre spirites ascencion
Ne eke oure matiers þat lien al fix adoune
Mowe in oure werkeinge noþinge vs aveile
For lost is al oure laboure *and* traueile 781
And al þe cost in .xx. deuel waie
Is loste also whiche we on it leie

¶ Ther is also / ful many another thyng
That is / vn-to oure craft apertenyng 785
Though I by ordre / hem nat reherse kan
By cause / that I am a lewed man
yet wol I telle hem / as they come to myndе
Thogh I ne kan nat sette hem in hir kynde 789
As Boole / armonyak vertgrees / Boras
And sondry vessels / maad of erthe and glas
Oure vrynals / and our descensories
Violes / crosletz / and sublymatories 793
Cucurbites / and Alambikes eek
And othere swiche / dere ynough a leek
Nat nedeth it for to reherce hem alle
Watres rubifyng and Boles galle 797
Arsenyk / sal Armonyak and Brymstoon
And herbes / koude I telle eek many oon
As Egremoyne / Valerian / and lunarie [leaf 120]
And othere swiche / if that me liste tarie 801
Oure lampes brennyng bothe nyght and day
To bringe aboute / oure purpos / if we may
Oure fourneys eek / of Calcinacioun
And of watres Albificacioun 805
Vnslekked lym / Chalk / and gleyre of an ey
Poudres diuerse / asshes / donge / pisse / and cley
Cered pottes / sal Peter / vitriole
And diuerse fires / maad of wode and cole 809
Sal tartre / Alkaly / and sal preparat
And combust matires / and coagulat
Cley / maad with hors / and mannes heer and oille
Of Tartre / Alum glas / berme / wort and argoille 813
Resalgar / and oure matires enbibyng
And eek of oure matires encorporyng
And of oure siluer citrinacioun
And of oure cementyng and fermentacioun 817
Oure yngottes / testes / and many mo
I wol yow telle / as was me taught also

Ther is also / many another thing [leaf 173]
That is to oure craft / apertenyng 785
Though I by ordre hem here / ne reherse can
Be cause that I am / a lewed man
3it wol I telle hem / as þei comẽ to myndе
Though I ne can / sette hem in her kynde 789
As boole amoniak / verdegres boras
And sondry vessellis / made of erthe and glas
Oure vrinals / and oure descensories
Violes crescellettes / and sublymatories 793
Concurbites / and alembikes eke
And othere / dere ynogh a leke
Not nedeth it / to rehersen hem alle
Watres rubifynge / and boles galle 797
Arsenyk. sal armoniak / and brymston
And herbes / coude I telle eek manyon
As egremoyne / valerian and lunarie
And other suche / 3if þat me lust tarie 801
Oure lampes brennynge / bothe nyght and day
To bringe aboute / oure craft 3if þat we may
Oure fourneis eke / of calcinacion
And of oure watres / albificacion 805
Vnslekked lyme / chalk / and gleyre of an ey
Poudres diuerse / asshes dong pissa and cley
Cered pokettes / sal petre and vitriole
And diuerse fires / made of wode and cole 809
Sal tartre / alcaly and salt preparat
And combust matires and coagulat
Cley made with hirses. or mannes heer and oyle
Of tartre / alumglas. berme wort and argoyle 813
Reysalgar / and othere materes enbibynge
And eke of oure materes / encorporinge
And of oure siluer / citrinacion
Oure fermentinge and fermentacion 817
Oure Ingottes / testes and many mo
I wol 3ow telle / as was me taust also

Ther is also ful manye anothir thyng
That is vnto oure craft apertynynge 785
Thow I be ordere / hem nat reherce can
By cause that I am a lewede man
That wele I telle hem as they come in myndе
Thow I ne can nat sette hem in hir kynde [? be altered] 789
As bole armonyak verdegres boras
And sunderi vessellys mad of erthe & glas
Oure vrynallis & oure discensories
Violys / Crosletis / & sublymatories 793
Cucurbites / & alembikes eak
And othere sweche / deere I-nogh a leek
Not nedyth it for to reherse hem alle [leaf 244, back]
Wateris rubifynge & bolis galle 797
Arsenyk Salarmoniak & bronston
And erbis coude I telle ek manyon
Of Egremoyne Walerian & lunarye
And othere sweche / If þat me leste taryе 801
Oure lampis brennynge bothe nyght & day
To brynge aboute oure craft 3if þat we may
Oure furneys ek of Calcinacioun
And of oure wateris albifacacioun 805
Vnslekkid lym chalk & gleyer of an ey
Pouderis dyuerce Aschis donge / pisse & cley
Cerede pokettis Sal petyr vitriole
And dyuerse feris mad of wode & cole 809
Sal tartere altaly / And Sal preparat
And combust matiers / & coagulaat
Cley mad with hors heer or manis & oyle
Of Tartere Alumglas. berme wort & argoyle 813
Rosealger & othere matieris enbibyng
And ek of othere matieris / encorporyng
And of oure siluyr citrynacioun
Oure cymentynge / & formentatyoun 817
Oure ingotis testis & manyon mo
I wele 3ow telle as was me taught also

þer is also many anoþer þing/
þat' is to oure crafte aperteynyng' 785
þough I by ordre hem here ne reherse can
By cause þat' I am a lewed man
ȝit' wol I telle hem as þey come to mynde
Though I ne kan nat' sette hem in here kynde 789
As boole armonyak' verdegres Boras
And sondry vesseles made of' erþe and glas
Oure vrinales and oure descensories
Violes creseletes and sublimatories 793
Concurbites and Alembykes eeke.
And oþer swiche deere ynough a leeke
Nat' needeþ it/ to rehersen hem alle
Wateres Rubysynge and boles galle 797
Arsynek' Sal armonyak' and Brymston
And herbes couþe I telle eek' many oon
As Egrymoyne Valerian and lunarie
And oþer suche if' þat' me luste tarie 801
Oure laumpes brennyng' boþe night' and day
To bringe aboute oure craft' if' þat' we may
Oure fornays eke of' Calcynacioñ
And of' watres albyficacioñ 805
vnslekked lym chalk' and glaire of' an ey
Poudres dyuers aisshes dong' pisse and cley
Seryd pokettes Sal petre and vitriole
And diuerse fyres made of' woode and cole 809
Salt' tartre Alcaly and Salt' preparat
And combust' matieres and coagulat [leaf 151, back]
Cley maad wiþ horses or mannes heer and oyle
Of' tartre alym glas berme wort' and argoyle 813
Rysalgar and oþer matieres enbykynge
And eek' of' oure matieres encorporynge
And eek' of' Siluer Citrynacioñ
Oure sementynge and fermentacioñ 817
Oure Ingotes testes and many mo
I wol ȝou telle as was me taught' also /

Ther is also mony a nother þinge
That' is to our craft' appertenynge 785
þouȝe I by ordere hem here ne reherse kan
Because þat' I am a lewde man
ȝit' wil I telle hem as þei come to mynde
þouȝe I ne can sette hem in her kynde 789
As boole armonyak. verdegrees. boras
And sondry vessels made of erþe and glas
Our' vrynales and our' dyscensories
Violles Creseletys. and sublimatories 793
Concurbites and alembykes eke
And oþer suche dere ynowe a leke
Nat' nedeþ it' to rehersen hem alle
Waters rubyfyinge and bolles galle. 797
Arsenyke sal armonyak and brymstoñ
And herbes coude I telle eke mony oñ
As Egrymoyn Valerian and lunarie
And oþer such ȝif þat' me list' tarie 801
Our' lampes brennyng' boþ nyȝt' and day
To bringe about' our craft' ȝif þat' we may
Our furnayes eke of Calcynacioñ
And of waters albificacioñ 805
Vnslekked lyme. Chalk and gleire of an ey
Powders divers. Ashes. dunge. pisse. and cley
Sered pockettes. sal peter'. and vitriole
And dyuers fires made of wode and Cole 809
Salt tartre. alcalie and salt' preparate [leaf 202]
And combust' maters and coagulate
Cley made wiþ horses or mannys here and oyle
Of Tartere. alem glas berme wort' & argoille 813
Rysalgere and oþere mateers enbykinge
And eke of oure mateers encorporinge
And of [our] Siluer' citrinacioñ
Our sementynge and fermentacioñ 817
Our ingotes testes and mony moo /
I wil ȝou telle as was me tauȝt' also

þere is also mony anoþere þinge
þat is to oure crafte or perteineinge 785
þouhe .I. be order hem here ne reherse can
Because þat .I. am a lewde man
ȝit wil .I. tel hem al þei come to mynde
þouhe .I. ne kan sette hem in her kinde 789
As bole armonyac verte grece and borace
And sundere vessels maade of erþe and glasse
Oure Orinales and oure descensories
Viols cresletes and sublimatories 793
Cocurbites[1] and alembekes eke [1 ? MS Corurbites]
And oþer suche dere y-nowhe a leke
Note nedeþ it to reherse hem al
Waters rubefiinge and boles gall 797
Arcenyk sal armonyak and brumstone
And herbes couþe .I. tel eke many one
As egremoyne valeriane and lunarie
And oþer suche if þat me luste to tarye 801
Oure lampes berneinge boþe nyht and daie
To bringen aboute oure craft it þat we maie
Oure forneys eke of Calcinacione
And of waters albificacione 805
Vnslekked lyme chalke and gleire and of an aye
Pouders diueres asshes donge pisse and cleie
Ceride poketes Sal peter and vitriol
And diuers fires maad of wode and cole 809
Sal tarter Alkaly and sal preparate
And combust matiers and coagulate
Cleye made wiþ hors here and oyle
Of tartre Alumglasse berme worte and Argoile 813
Resalgar and oþer matiers enbybeynge
And eke of oþer maters encorperinge
And of siluer citrinacione [leaf 161, back]
Oure cementinge and fermentacione 817
Oure Ingotes testes and mony mo
.I. wil ȝowe tell as was me tauht also

The seuene spirites / and the bodies seuene
By ordre / as ofte I herde my lord hem neuene 821
¶ The firste spirit quyk siluer called is
The seconde Orpyment the thridde ywis
Sal Armonyak / and the ferthe Brymstoon
The bodyes seuene eek / lo hem here anoon 825
¶ Sol gold is / and Luna / siluer we threpe
Mars Iren / Mercurie quyk-siluer we clepe
Saturnus leed / and Iuppiter is tyn
And Venus Coper / by myfader kyn 829
¶ This cursed craft / who so wole exercise
He shal no good han / pat hym may suffise
ffor al the good / he spendeth ther aboute
He lese shal / ther-of haue I no doute 833
Who that listeth / outen his folie
Let hym come forth / and lerne multiplie
And euery man / that oght hath in his cofre
Let hym appiere / and wexe a Philosophre 837
Ascauns / that craft is so light to leere
Nay nay god woot / al be he Monk or frere
Preest or Chanon / or any oother wyght
Though he sitte at his book / bothe day *and* nyght 841
In lernyng of this Elueyshe nyce loore
Al is in veyn / and parde muchel moore
To lerne a lewed man this subtiltee
fly spek nat ther-of / for it wol nat bee 845
And kunne he letterure / or kunne he noon
As in effect, he shal fynde it al oon
ffor bothe / two / by my sauacion [leaf 87b, back]
Concluden in multiplicacion 849
Ylike wel / whan they han al ydo
This is to seyn / they faillen bothe two

Yet / forgat I / to maken rehersaille
Of watres corosif / and of lymaille 853
And of bodies mollificacion
And also / of hire induracion

The foure spirites / and the bodies seuene
By ordre as I haue herd / my lord neuene 821
The first spirit / quik siluer called is [leaf 87b, back]
The secunde orpement / the thriddle ywis
Sal armoniak / and the fourthe brymston
The bodies seuene / eek loo hem here anoon 825
Sol gold is / and luna siluer we threpe
Mars yron / Mercurie quik siluer we clepe
Saturnus leed / a[nd] Iupiter is tyn
And venus copir / by my fader kyn 829
This cursed craft / who so wol exercise
He shal no good han / that may suffise
ffor al the good / he spendeth ther aboute
he lese shal / ther-of haue I no doute 833
Who so that lust / to outen his folie
lat him come forth / and lerne multiplie
And euery man / pat hath aut in his cofre
lat him appere / and wexe a philosophre 837
Ascaunce that craft / is so light to lere
Nay nay god woot / al be he monk or frere
Preest or chanon / or eny other wight
Though he sitte at his book / bope day and nyght 841
In lernyng of this eluissh nyce lore
As is in veyne / and parde moche more
Is to lerne a lewed man / this sotilte
fly spek not per-of / for it wol not be 845
Al coude he lettrure / or coude he noon
As in effecte / he shal fynde it al oon
ffor bothe two / by my saluacion
Concluden in multiplicacion 849
yliche wel / whan pei han al ydo
This is to say / pe fayle bothe two

3it forgat I to moche rehersaille
Of watres corosif / and of lymaille 853
And of bodies / mollificacion
And also / of her induracion

// The foure spiritis & the bodyis seuene
By ordere As ofte herde I myn lord hem nemene 821
The fyrste spirit quik siluys callid is
The secunde orpemynt & the thredde I-wis
Sal Armonyak & the fourte brumston
The bodyis seuene lo hem ek here a-non 825
Sol gold is & luna sylayr whe treepe
Mars yryn . Mercuris quik silayr we clepe
Saturnus led & Iupiter is tyn
And Venus Copir be myn fadir kyn 829
This cursede craft who so wele excercyse
He schal no good han that hym may suffyse
ffor al the good he spendyth theere aboute
He lese schal therof haue I no doute 833
Ho so that lystyth outyn his folye [leaf 88a]
Let hym come forth & lerne multeplye
And euery man that hat ought in his cofere
Let hym apere & wexe a philysophere 837
Ascaunis that craft is so lyght to lere
Nay nay god wot al be he monk or frere
Prest or chanous or ony othir whit
Thow he sete at his bok day or nygh[t] 841
In lernynge of this elynssch nyce loore
Al is in veyn & parde meche moore
To lerne a lewede man this sotylete
fly spek nat therof for it wele nat be 845
And kunne he letterure or cunne he non
As in effect he schal fynde it al oon
For bothe to be myn saluacious
Concludys as in multiplicacyous 849
I-lyche weal / whan they han al I-do
This is to seyn they fayle bothe twe
// 3it forgat I to make rehersayle
Of wateris corosif & of lemayle 853
And of bodyis mollyficacious
And also of here induracious

þe foure spirites and þe bodyes seuene /
By ordre ofte as I herde my lord neuene 821
The fyfte spirit quyk' siluer called is
þe seconde orpiment. þe þridde y-wys
Sal armoniak' and þe ferþe bremston
The bodyes seuene eek' lo hem heere anon 825
Sol gold is and luna siluer we threpe /
Mars yren mercurie quyk syluer we clepe
Saturnus leed and Iubiter is tyn
And venus Copur by my fader kyn 829
This cursede craft' who so wol exercise
he schal no good han þat' may him suffise
ffor alle þe good he spendeþ þer aboute
he lese schal þer-of' haue I no doute 833
Who so þat' list' to outen his folye
let' him come forþ and lerne to multiplie
And euery man þat' haþ aughtt' in his cofre
lat' him appere and wexe a philosophre 837
As-scaunce þat' craft' is so lightt' for to lere
Nay nay god woot' al be he monk' or frere /
Preste or Chanoñ or eny oþer wight
þough he sitte at' his book' boþe day and nightt 841
In lernyng' of' þis eluyssh nyce lore /
Al is in veyn and par de moche more
Is to lerne a lewed man þis sotilte
ffy speke nouȝt' þerof' for it/ wol not' be 845
Al cowde he letterure or couþe he non
As in effecte he schal fynde it al on [leaf 182]
ffor boþe tuo by my saluacioñ
Concluden in multiplicacioñ 849
I-liche wel whan þey han alle y-do
This is to seyn þey faille boþe tuo
ȝit' forȝat' I to moche rehersaille
Of' watres corosif' and of' lymaille 853
And of' bodyes mollificacioñ
And also of' here induracioñ

þe four spirites and þe bodies seuene
By ordre oft' as I herd my lord hem neuene 821
The first' spirit' quyk-siluere cleped is
þe Secounde orpyment' þe *thrid*[1] ywis [1 MS iij]
Sal Armonyak and þe ferþ bremstone
þe bodies seuene eke lo hem here anoñ 825
Sol gold is *and* luna siluer we threpe
Mars. yren Mercurie quyksiluer' we clepe
Saturnus lede. and Iubiter is tynne
And Venus Coper' be my fadere kynne 829
This cursed craft' who so wil exercise
He shal no good han þat' may hym suffise
ffor al þe good he spendeþ þer-aboute
He lese shal þerof haue I no doute 833
Who so þat' list to outen his foly
Lat' hym come forþ *and* lerne forto multiplie
And euery man þat' haþ ouȝt' in his cofre
Lat' [him] apere and wexe a philosofre 837
Ascaunce þat' craft' is so liȝt' to lere
Nay nay god wote al be he monke or frere
Preest' chanon or eny oþer wiȝt'
þouȝe he sitte at' his boke boþ day *and* nyȝt' 841
In lernyng' of þis elvissh nyce lore
Al is in veyn and parde moche more
Is to lere a lewde man þis sotille
ffy speke nat' þerof for it' wil natt be 845
Al coude he lettrure or coude he none [leaf 262, back]
As in effecte he shal fynde it' all one
ffor boþ twoo be my saluacioñ
Concluden in multiplicacioñ 849
Iliche wel whan þei han al ydoo
This is to seyn þei failen boþ two
But' ȝit' for þat' I to moche rehersaille
Of waters corosif and of lymaille 853
And of bodyes mollificacioñ
And also of her induracioñ

The. foure spirites *and* þe bodis seuen
Be order of ofte as .I. herd my lorde neuen 821
þe. first spirit whiksiluer cald is
þe. secunde Orpement þe þred .I.-wis
Sal armoniac. *and* þe fourt bremstone
The bodis .vij. eke lo hem here anone 825
Sol. gold. is. *and* luna. siluer we þrepe
Mars. yren. Mercure. whikseluer we clepe
Saturnus lede. *and* Iubiter is tynne
And Venus coper be my fader kinne 829
þis cursed craft who so wil exercise
He schal no goode hane þat maie him suffise
For al þe good he spendeþ þere aboute
He lese schal þer-of haue .I. no doute 833
Who so þat lust to outen his folie
Lat him com forþe *and* leren to multeplie
Ande euery man þat ouht in his cofre
Lete him appere *and* wax a philosophre 837
Ascanse þat craft is so liht for to lere
Nay nay god it wote al be he monke or frere
Preste or chanone or any oþer wyht
þouhe he sitte att his boke boþe daie *and* nyht 841
In lerneynge of þis elvisshe nice lore
Al is in veine *and* parde muche more
Is to lerne a lewd man þe sotelte
For fye speke nouht þere-of for it wil nouht be 845
Al couþe he letterure or couþe he none
As in effect he schal finde it al one
For boþe tuo be my saluacione
Concluden in multiplicacione 849
I-lyche wele whan þei haul al y-do
þis is to seine þe feile boþe tuo
ȝit for þat .I. to muche rehersaill
Of waters Corosif *and* of lymayle 853
And of bodis mollificacióne
And also of here induracione

556 SIX-TEXT
GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Ellesmere MS.** 553

Oilles / Ablucions / and metal fusible
To tellen al / wolde passen any Bible 857
That owher is / wherfore as for the beste
Of alle thise names / now wol I me reste
ffor as I trowe / I haue yow toold ynowe
To reyse a feend / al looke he neuer so rowe 861
¶ A nay lat be / the Philosophres stoon
Elixer clept' / we sechen faste echoon
ffor hadde we hym / thanne were it siker ynow
But vn-to god of heuene / I make avow 865
ffor al oure craft' whan we han al ydo
With al oure sleighte / he wol nat come vs to
He hath maad vs spenden muchel good
ffor sorwe of which / almoest we wexen wood 869
But that good hope / crepeth in oure herte
Supposynge / though we sore smerte
To be releeued / by hym afterward
Swich supposyng' and hope / is sharpe and hard 873
I warne yow wel / it is to seken euere
That futur temps / hath maad men disseuere
In trust ther-of / from al þat euere they hadde
Yet of that Art' they kan nat wexen sadde 877
ffor vn-to hem / it is a bitter sweete
So semeth it' for nadde they but a sheete [1]
Which þat they myghte wrappe hem Inne at nyght'
And a brat' to walken Inne by day lyght' 881
They wolde hem selle / and spenden on the craft'
They kan nat stynte / til no thyng be laft'
And euere moore / where þat euere they goon
Men may hem knowe / by smel of Brymstoon 885
ffor al the world / they stynken as a goot'
Hir sauour / is so rammyssh and so hoot'
That' though a man / a Mile from hem be
The sauour wole infecte hym truste me 889
And thus by smel / and threedbare array
If þat men liste / this folk they knowe may

ELLESMERE 553 (6-T. 556)

556 SIX-TEXT
GROUP G. § 3. CANON'S-YEOMAN'S PREAMBLE. **Lichfield MS.**

Oyles ablucion / and metal fusible
To tellen al / wolde passen eny bible 857
That ougher is / werfore . as for the beste
Of alle þise names / now wol I me reste
ffor as I trowe / I haue ȝow told ynogh
To reisen a feend / loke he neuere so rogh [leaf 176] 861
A nay lat be / thy philosophres stoon
Elixir cleped we / sechen faste echoon
ffor had we him / than were we siker ynow
But vn-to god / of heuene I make a vow 865
ffor al oure craft / whan we haue al y-do
And al oure sleighte / he wol not come vs to
he hath vs made / spende moche good
ffor sorwe of which / almost wexe wood 869
But that good hope / crepeth in oure herte
Supposinge euere / thogh we sore smerte
To be releued / by him afterward
Supposing and hope / is sharp and hard 873
I warne ȝow wel / it is to seken euere
That future temps / hath made men disseuere
In trust ther of / from al þat euere þei hadde
ȝit of that art / þei coude not wexe sadde 877
ffor vn to hem / it' is a bitter swete
So semeth it / for ne had þei but a shete
which þei myghte / wrappe hem in a nyght
And a bak to walken in / by day light . 881
They wolde hem selle / and spenden on the craft'
They can not stinte / til no thing be laft'
And euere more / where þat euere þei goon
Men may hem knowe / by smel of brimstoon 885
ffor al the world / þei stynken as a goot
he[r] sauour is / so rammyssh and so hoot
That though a man / from hem a myle be
The sauour wol infecten him trusteth me 889
Loo þus bi smellyng / and thred bare aray
ȝif that men liste / this folk þei knowe may

LICHFIELD MS FOR HENGWRT APPENDIX (6-T. 556)

556 SIX-TEXT
548 GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Cambridge MS.**

Oyles absolucioun / & metal fusible
To tellyn al wolde passyn any bible 857
That ower is / wherefore as for the beste
Of alle [1] these namys now wele I me reste [erratcht out]
ffor as I trowe I haue ȝow told I-nogh
To reyse a fend al loke he neuere so rogh 861
// A nay lat be the philisopheris stoon
Elixer clepid / we sekyn faste echon
ffor hadde we hym we were sekyr I-nogh
But on to god of heuene I make a wow 865
ffor al oure craft whan we han al I-do
And al oure sleyghte he wele nat come vs to
He hath I-mad vs spende mechil good
ffor sorwe of whiche almost [1] we wexe wood 869
But that good hope crepith in oure herte
Supposynge euere thow we sore smerte
To be releuyd by hym aftyrward / [leaf 280, back]
Swich supposynge & hope is scharp & hard 873
I warne ȝow wel it is to sekyn euere
That future temps that made men to disseuere
In trust therof from al that euere they hadde
ȝit of that art they can not wexe sadde 877
ffor vn-to hem it is a bittyr swete
So semyth it for ne hadde they but a schete
Whiche that they myghte wrappe hem in a nyght
And a bakke for to walke in be day light 881
They wolde hem selue / & spendyn on this craft
They can not stynte til no thyng be laft
And euere more where that euere they goon
Men may hem knowe by smel of bronston 885
ffor al the world they stynkyn as a got
Here sauour is so rammysch & so hot
That thow a man [2] from hem a myle bee [2 some letters erratcht out]
The sauour wele enfecte hem trustyth me 889
Lo thus be smellynge & thredbare aray
ȝif that men lyste these folk knowe may

CAMBRIDGE 548 (6-T. 556)

SIX-TEXT 556

406 GROUP G. § 3. CAN.-YEOMAN'S PREAMBLE. **Corpus MS.**

Oyles ablucion and metalle fusible
To tellen alle wolde passen ony bible
þat owher is wherfore as for þe boste
Of alle þise names now wole I me reste
ffor as I trowe I haue 3ou told ynough
To reysen a feende loke he neuer so rough
A nay let be þy philosophres ston
Elixir cleped we sechen faste echoon
ffor hadde we him þan were we syker ynough
But vnto god of heuene I make avow
ffor alle oure craft whan we han al y-do
And al oure sleighte / he wol not come vs to
He haþ vs maad spende moche good
ffor sorwe of which almost we wexen wood
But þat good hope crepeþ in oure herte
Supposyng euere ynough we sore smerte
To be releuyd by him afterward
Supposyng and hope is scharp and hard
I warne 3ou wel it is to seken euere
þat future temps haþ maad men dissesere
In trust þer-of fram al þat euer þey hadde
3it of þat art þey coube not wexe sadde
ffor vnto hem it is a bitterswete
So semeþ it for ne hadde þey but a scheste
Which þat þey mighte wrappe hem In a night
And a bak to walken in by day light
þey wolde hem sellen and spenden on þis craft
They can nought stynte til no þinge be laft
And euermore wher þat euer þey gon
men may hem knowe by smel of Bremston
ffor al þe world þey stynken as a goot
here sauour is so Rammish and so hoot
That ynough a man from hem a myle be
That sauour wol enfecte him trusteþ me
Lo þus by smellyng and by pred bare array
If þat men list þis folk þey knowe may

CORPUS 406 (6-T. 556)

SIX-TEXT 556

GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Petworth MS.** 431

Oilles ablucion & metal fusible
To tellen alle wold passen eny bible
þat owhere is wher as for þe bost
Of all þise names now wil I me rost
for as I trawe I haue 3ou tolde ynowe
To reisen a feende loke he neuere so rowe
A nay lat be þi philosophres stone
Elixir cleped we sechen fast echone
ffor had we hym þan were we siker ynouze
But vnto god of heuene I make avowe
ffor al our craft whan we han al ydoo
And al oure sleight he wil not come vs too
He haþ vs made spende moche good
ffor sorowe of which almost we wexen wode
But þat good hope crepeþ in our herte
Supposinge euere þouze we sore smert
To be releued be him afterward
Supposinge þat hope is sharpe *and* hard
I warne 3ou wele it is to seken euere
þat future temps haþ made men dissesere
In trest þerof from alle þat euere þei hadde
3it of þat art þei koude not wexen sadde
ffor vnto hem it is a bitterswete
So semeþ it for ne had þei but a shete
Which þei myȝt wrap hem in a nyȝt
And a bak to walken In by day liȝt
They wold hem Sellen and spenden on þis craft
They can not stynt til no þinge be laft
And euermore wher þat euere þei gone
Men may hem knowe by þe smelle of bremstone
ffor al þe worlde þei stynken as a gote
Her sauour is so rammyssh and so hote
þat þouȝ a man fro hem a myle be
þe Sauour wil enfecte hym trestеþ me
Lo Thus by smellyng and be thredе bare aray
3if þat men list þise folk þei know may

PETWORTH 431 (6-T. 556)

SIX-TEXT 556

406 GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Lansdowne MS.**

Oyles ablucione *and* metale fusible
To tellen al wald passen ony bible
That owhere is where-for as for þe best
Of all þis names now will I me rest
For as I trowe I haue 3owe tolde ynowhe
To Reysen a fende loke he neuer so rouhe
A nay lat be þe philosophre stone
Elixir cleped we sechen fast ychon
For had we him þan were we siker ynowhe
But vnto god of heuen I make a vowe
For al oure craft whan we haue al y-do
And al oure sleiht he wil nouht com vs to
He haþe vs made spend muche good
For sorwe of whiche al-moste we wexen wode
But þat goode hope crepeþ in oure herte
Supposinge euer þouhe we sore smert
To be releued be him afterward
Supposinge *and* hope is scharpe *and* harde
I, warne 3owe wele it is to seken euer
þat future temps haþ maad men desener
In trust þer-of from al þat euer þei hadde
3it of þat art þei coup nouht wex saddе
For vnto hem it is a bitter swete
So semeþ it forne had þei bot a shete
Whiche þei miht wrappe in a nyht
And Abak to walken inne be daie liht
Thei wold hem sellen *and* spenden on þis craft
Thei can nouht stint til no þinge be laft
And euer more where þat euer þei gone
Men maye hem knowe be smelt of bromstone
For al þe worlde þei stinken as a gote
Hire sauoure is so rammyssh *and* so hote
That þouhe a man from hem a mile be
The sauour wil infecte trusteþ me
Lo þus be smellinge *and* be prede bare arraie
If þat men lust þis folke þei knowe maie

LANSDOWNE 406 (6-T. 556)

And if a man / wole aske hem prively
Why they been clothed / so vnthriftily
They right anon / wol rownen in his ere
And seyn / pat if pat they espied were
Men wolde hem slee / by cause of hir science [Leaf 206]
Lo / thus / this folk bitrayen Innocence
Passe ouer this / I go my tale vn-to
Er pat the pot be on the fir ydo
Of metals / with a certeyn quantitee
My lord hem tempreth / and no man but he
Now he is goon / I dare seyn boldely
flor as men seyn / he kan doon craftily
Algate I woot wel / he hath swich a name
And yet ful oft / he renneth in a blame
And wite ye how / ful ofte it happeth so
The pot tobreketh / and farewel al is go
Thise Metals / been of so greet violence
Oure walles / mowe nat make hem resistence
But if they weren wroght / of lym and stoon
They percen so / and thurgh the wal they goon
And somme of hem / synke in to the ground
Thus han we lost / by tymes many a pound
And somme are scatered / al the floor aboute
Somme lepte in-to the roof with-outen doute
Though pat the fiend / noght in oure sighte hym shewe
I trowe he with vs be / that ilke shrewe
In helle / where pat he lordes is and sire
Nis ther moore wo / ne moore rancour ne Ire
Whan that oure pot is broke / as I haue sayd
Euery man chit / and halt hym yuele apayd
¶ Somme seyde / it was along on the fir makyng
Somme seyde nay / it was on the blowyng
Thanne was I fered / for that was myn office
¶ Straw quod the thridde / ye been lewed and nyce
It was nat tempred as it oghte be
¶ Nay quod the fourthe / stynt and herkne me

ELLESMERE 554 (6-T. 557)

And ȝif a man / wol aske hem prively
Why þei be clothed / so vntriftily
Right anon þei wol / rownen in his ere
And sey ȝif þei aspied were
Men wolde hem sleen / bicause of her science
Loo thus þis folk / betrayen innocence
Passe ouer þis / I go my tale vn to
Er þat þe pot / be on þe fire ydo
Of metalles / with a certeyn quantite
My lord hem tempreth / and no man but he [Leaf 178, back]
Now he is gon / I dar say boldely
flor as men sayn / he can do craftily
Algate I woot wel / he hath such a name
And ȝit ful ofte / he renneth in the blame
And wete how / ful ofte it happeth so
The pot to-breketh / and farwel al is go
Thise metals ben / of so greet violence
Oure walles may not / make hem resistence
But [i] ȝif they þe wrought / of lyme and stoon
They perce so / and thurgh the wal þei goon
And somme of hem / sinken in to the grounde
Thus haue we lost / be tymes many a pounde
And somme are scatered / al the floor aboute
Somme lepen in-to þe roof / withoute doute
Though þat þe feend / nat in oure sight him shewe
I trowe pat he / be with vs. þat shrewe
In helle where he is / lord and sire
Ne is ther no more wo / ne anger ne ire
¶ Whan that oure pot is broken / as I haue sayd
Euery men chit / and halt him euele payd
Somme seide it was long on the fire makyng
Somme seide nay / it was long on the blowyng
Than was I ferd / for þat was myn office
Strawe quod the thride / ȝe be lewed and nyce
It was not tempred / as it ought be
Nay quod the ferthe / stinte and herkene me

LICHFIELD MS FOR HENGWRT APPENDIX (6-T. 557)

And ȝif a man wele aske hem prynyly
Whi that they been clothid so vn-thriftyly
They righ a-non wele rounne in his ere
And seyn ȝif that they espied were
Men woldyn hem sle by cause of here science
Lo thus these folk betrayen innocence
Passe ouer this I go myn tale vnto
Er than the pot be on the fyre I-do
Of metallis with a certeyn quantite
Mys lord hem tempereth & no man but he
Now he is goon I dar say boldely
flor as men saye he can do craftyly
Algate I wot wel he hath swich a name
And ȝit ful ofte he renuyth in a blame
// And wete ȝe how ful oftys it happith soo
The pot to-brekith & farwel al is go
These metallis been of so greet violence
Oure wallis mowe not make hem resistence
But ȝif they were wrought of lym / & ston [Leaf 206]
They perce so & thour the wal they gon
And some of hem synke in-to the ground
Thus haue we lost be tymys manye a pound
And some are skatered in the flor a-boute
Some lepe in-to the rof / with-outyn doute
Thow that the fend nat in the sight hym schewe
I trowe he with vs be that ilke schrewe
In helle where as he is lord & syre
Ne is there more wo ne more rancour ne yre
Whan that oure pot as I haue sayd /
Euery man chit / & halt hym euelle a-payed
//Some seyn it was a-long on the fyr makyng
Some seydyn nay / it was on the blowyng
Thanne was I aferid / for that was myn offis
Straw quod the thredde / ȝe been lewede & nys,
It was nat tempered as it aughte to be
Nay quod the forte stynt & lestene to me

CAMBRIDGE 549 (6-T. 557)

And if a man wol aske him prively
Why þey ben cloþed so vnþriftily 893
Right anon þey wole rownen in his ere
And seye if þay aspyed were
Men wolde hem sle by cause of here science
Lo þus his folk' bytrayen Innocence 897
Passe ouer þis I go my tale vnto
Er þen þe pot' be on þe fyr y-do
Of metals wiþ a certein quantite
My lord hem tempreþ and no man but he 901
Now he is gon I dar say boldely
ffor as men seiu he can do craftily
Algate I wot' wel he haþ such a name
And ȝit ful ofte he renneþ in þe blame 905
And wite ȝe how ful ofte it' happeþ so
The pot' tobreke þ and far wel alle is go
þise metals ben of so gret' violence /
Oure walles may not make hem resistence 909
But' if' þey were wrouȝt' of lym and ston
þey percen so and þoruȝ þe wal þey gon
And some of hem synken in to þe ground
þus haue we lost' by tymes many a pound 913
And somme are scatered al þe floor aboute
Somme lepen in to þe roof wiþouten doute
þough þat' þe fende nought' in oure sighte him schewe
I trowe þat' he wiþ vs be þat schrewe 917
In helle wher þat he is lord and sire /
Ne is þer no more woo ne angur nor Ire [leaf 183]
Whan þat' oure pot' is broke as I haue sayd
Euery man chit' and halt' him yuel payd 921
Som seyde it' was longe on þe fyr makyng'
Somme sayde nay it' was on þe blowyng'
þan was I fered for þat' was myn office
Straw quod þe þridde ȝe ben lewed and nyce 925
It' was not' tempred as it' oughte be /
Nay quod þe ferþe stynt' and herkne me

And if a man wil aske hym prively
Whi þei bene cloþed so vnthriftily 893
Riȝt anone þei wil rownen in his ere
And seie if þey aspied were
Men wolde hem sle by cause of her science
Lo þus þise folk' bitraien Innocence 897
Passe ouer þis I go my tale vnto
Er þan þe potte be on þe fuyre ydoo
Of metalles wiþ a certeyn quantite
My lorde hem tempreþ and no man but he 901
Now he is goon I dar saie boldely
ffor as men seyne he can do craftely
Algate I wote wel he haþ such a name
And ȝit ful ofte he renneþ in þe blame 905
And write ȝe howe ful ofte it happeth soo /
The potte to-brekeþ and fare-wel al is goo
Thise metalles bene of so grete violence
Our walles male nouht make hem resistence 909
But ȝif þei [weren] wrouȝt' of lyme *and* stone
þei percen so þat' þorȝe þe wall þei gone
And *somme* of hym synken into þe grounde
Thus haue we lost' by tymes mony a pound 913
And somme are scatered al the flore aboute
Somme lepen into þe Roof with-oute doute
Thouȝe þat' þe foende nat' in our siȝt hym shewe
¶ I trowe þat' he wiþ vs be þat' schrewe 917
In helle wher þat he is lord *and* sire [leaf 209, back]
Ne is þer no more woo angere ne Ire
Whan þat' oure pot' is broke as I haue saide
Euery man chitte and halt' hym euel paide 921
Som saide it' was longe on þe fire makinge
Som saide nay it' was on þe blowynge
Than was I aferde for þat was myn office
Strawe quod þe þred ȝe bene lewde *and* nyce 925
It' was nat' tempred as it' aught be
Nay quod þe ferþe stynt' *and* harken me

And if a man wil ax him prively
Whi þei bue cloþed so vnthriftely. 893
Riht anone þei wil roune in his ere
And seie if þei espied were
Men wold hem sle be cause of hire science
Lo þus folke be-trayen Innocence 897
Passe ouer þis .I. go my tale vntoo
Er þat þe pote be on þe fire ydoo
Of Metalle wiþ a certeine quantite [leaf 162, back]
Mi lorde hem tempreþ *and* no man bot he 901
Nowe he is gone .I. dare sei boldely
For as men seine he can do craftely.
Algate .I. wote wele he haþe suche a name
And ȝitte ful ofte he renneþ in þe blame 905
And witte ȝe howe ful oft it hapneþ so
þe potte to-brekeþ *and* fare wele al is goo
þes metals been of so grete violence
Owre walles male nouht make hem resistence 909
Bott if þei wrowht of lime *and* stone
þei percen so *and* þoruhe þe wal þei gone
And sum of hem sinken in to þe grounde
þus haue we lost be-times mony a po[u]nd 913
And somme erne scatered al þe flore aboute
Somme lepen in to þe roof wiþþe-outen doute
þouhe þat þe fende note in oure siht hem schewe
.I. trow þat he wiþ vs be þat schrewe 917
In helt where þat his lorde *and* sire
Ne is þere no more woo ne angur ne Ire
Whan þat owre potte is broke as .I. haue seide
Euery man Chitte *and* halt him yuel apaide 921
Som seide it was longe on þe fire makeinge
Somme seide nay. it was longe on þe bloweynge
Than was .I. ferde for þat was myne office
Strawe quod þe þredde ȝe be lewde *and* nyce 925
It was nouht tempred as it ouhte to be
Nay quod þe ferþe stinte *and* herken me

558 SIX-TEXT
GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Ellesmere MS.**

By cause our fir / ne was nat maad of Beech
That is the cause / and oother noon so theech 929
I kan nat telle / wher-on it was along
But wel I woot greet strif vs is among
¶ What quod my lord / ther is namoore to doone
Of thise perils / I wol be war eft soone 933
I am right siker/ that the pot was crased
Be as be may / be ye no thyng amased
As vsage is / lat swepe the floor as swithe
Plukke vp youre hertes / and beeth glad *and* blithe 937
¶ The Mullok/ on an heepe / sweped was
And on the floor / ycast a Canevas
And al this Mullok/ in a syve ythrowe
And sifted / and ypiked many a throwe 941
¶ Pardee quod oon / somwhat of oure metal
Yet is ther heere / though þat we han nat al
Al though this thyng myshapped haue as now [leaf 290, back]
Another tyme / it may be wel ynow 945
Vs moste putte / oure good in auenture
A Marchant pardee / may nat ay endure
Trusteth me wel / in his prosperitee
Somtyme his good / is drenched in the see 949
And somtyme / comth it sauf / vn-to the londe
¶ Pees quod my lord / the nexte tyme I shal fonde
To bryngen oure craft / al in another plite
And but I do / lat me han the wite 953
Ther was defaute in som what wel I woot
¶ Another seyde / the fir was ouer hoot
And be it hoot or coold / I dar seye this
That we concluden / eueremoore amys 957
We faille of that / which þat we wolden haue
And in oure madnesse / eueremoore we raue
And whan we been / togidres euerichoon
Euery man / semeth a Salomon 961
But euery thyng which þat seineth as the gold ¶ Non tenens Auram &cetera
Nis nat gold / as þat I haue herd told

ELLESMERE 555 (6-T. 558)

558 SIX-TEXT
GROUP G. § 3. CANON'S-YEOMAN'S PREAMBLE. **Lichfield MS.**

By cause oure fire / was not made of beech
That is the cause / noon other so theech 929
I can not telle / wher on it is along
But wel I woot / greet strif is vs among
What quod my lord / ther is no more to done
Of thise periles / I wol be war eft sone 933
I am right siker / þat the pot was crased
Be as be may / be ȝe no thing amazed
As vsage is / lat swepe the floor as swithe
Plucke vp ȝowre herte / and be ȝe glad and blithe 937
The mollok on an heep / yswopen is
And on the flore / cast a canevas
And al this mollok / in sive ythrowe [leaf 177]
And sifted and y-plucked / many a throwe 941
Parde quod oon / somwhat of oure metall
Yit is ther here / þogh we haue not all
And thogh this thing / mishapped hath now
Anoþer tyme / it may be wel ynow 945
Vs muste putte / oure good in auenture
A marchant parde / may nat ay endure!
Trusteth me wel / in his prosperite
Somtyme his good / is drowned in þe see 949
And somtyme cometh it sauf / vn-to the londe
Pees quod my lord / þe nexte tyme I wol fonde
To bringe oure craft / al in another plyte
And but I do sires / lat me haue the wyte 953
Ther was defaute / in somwhat wel I woot
And othere seide / the fire was ouerhoot
But be it hoot or coold / I dar wel say this
That we conclude / eueremore amis 957
We failen of that / which we wolde haue
And in oure madnesse / eueremore we raue
And whan we been / to-geder euerychon
Euery man semeth / as wys as salomon 961
But al thing / which þat semeth golde
Is nat gold / as I haue herd tolde

LICHFIELD MS FOR HENGWRT APPENDIX (6-T. 558)

558 SIX-TEXT
GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Cambridge MS.**

By cause oure fyr was not mad of bech
That is the cause & othir noon so theech 929
I can not telle wheron it was long
But wel I wot greet stryf is vs a-mong
// What quod myn lord there is no more to done
Of these perilis I wele be war eft sone 933
I am rygh sekyr that the pot was crased
Be as be may be ȝe no thyng a-mased
As vsage is lat swepe the flor aswythe
Pluk vp ȝoure hertys & beth glad & blythe 937
The mullok on an hep I-swepid was
And on the flor I-caste a canevas
And al the mullok in a seue I-throwe
And syftid & I-pikid manye a throwe 941
// Parde quod on / sumwhat of oure metal
ȝit is ther heere they that we haue nat al
And thow this thyng mys happe as now
A-nothir tyme it may be weel I-now 945
Vs muste putte oure good in auenture
A marchaunt parde may not al-wey endure
Trustyth me wel in his prosperite [leaf 286, back]
Sumtyme his good is drouned in the se 949
And sumtyme comyth it saf vn-to the londe
Pes quod myn lord the nexte tyme wele I fonde
To brynge oure craft al in a-nothir plit
And but I do sere lat me han the wit 953
There was defaute in sumwhat wel I wot
A-nothir seyde the fuyr was ouyr hot
But be it hot or cold I dare seye this
That we concludyn euere more amys 957
We fayle of that whiche that we woldyn haue
And in oure madnesse eueremore we raue
And whan we been to-gederis euerichon
Euery man semyth a salamon 961
But alle thynge whiche that schynyth as the gold Non tenens auram &c.
Nis nat gold / as I haue herd told

CAMBRIDGE 550 (6-T. 558)

By cause oure fyr was nat made of bech
þat is þe cause non oþer so peech 929
I can not telle wher-on it is a long
But wel I wot gret stryf is vs among
What quod my lord þer is nomore to done /
Of þise periles I wil be war eft sone / 933
I am right syker þat þe pot was crased
Be as be may be ȝe no þing amased
As vsage is let swope þe floor as swyþe
Pluk vp ȝour herte and be ȝe glad and bliþe 937
The mullok on an heep y-swoped was
And on þe floor cast a kaneuas
And al þis mullok in a Syue y-þrowe
And y-sifted and y-plucked many a þrowe 941
Parde quod oon som what of oure metal
ȝet is þer heere þough we haue not all
And þough þis þing myshapped haþ as now
Anoþer tyme it may be wel ynow 945
vs moste putte oure good in aduenture /
A marchaunt parde may not ay endure /
Trustneþ me wel in his prosperite
Som tyme his good is drowned in þe see / 949
And som tyme comeþ it sauf vnto þe londe
Pees quod my lord þe nexte tyme I wol fonde
To bringe oure crafte alle in anoþer plyt
And but I do sires lat me haue þe wyte 953
Ther was defaute in somwhat wel I woot
Anoþer seyde þe fyr was ouer hoot [leaf 183, back]
But be it hoot or cold I dar seye þis
þat we concluden eueremore amys / 957
We faille of þat which þat we wolde haue /
And in oure madnesse eueremore we raue
And whan we ben togidere euerich on
Euery man semeþ as wys as Salomon 961
But alle þing which þat semeþ as þe goolde /
Is nat golde as I haue herd it tolde /

Be cause oure fire was not made of beche
þat is þe cause noon oþere so theche. 929
I can not telle wheron it is alonge
But wel I woot gret strif is vs amonge
What quod my lorde þer nys no more to done
Of þise periles I wil be ware eft sone 933
I am riȝt syker þat þe pot was craised
Be as be may be ȝe no þinge amased
As vsage is lat swepe þe flore as swithe
Pluk vp ȝoure hert and be ȝe glad *and* blithe 937
þe Mullok on an hepe yswoped was
And on þe floore cast a canvas.
And al this Mullok in a sif yth[r]owe
And ysifted and yplukked many a throwe 941
Parde quod oon somwhat of oure metall
Ȝit is þer here þouȝe we haue nat all
And þouȝe þis þinge myshapped haþ as nowe
Anoþer tyme It may be wel ynowe 945
Vs most putt our good in auenture
A Marchaunte parde may not ay endure
Tresteþ me wel in his prosperite
Somtyme his good is drowned *in* þe see 949
And somtyme commeth it sauf vnto þe londe
Pees quod my lord þe next tyme I wil fonde
To brynge our craft al in anoþer plite
And but I doo sirs lat me haue þe wite 953
Ther was defaute in somwhat wel I wote [leaf 204]
And oþer seide þe fire was ouere hote
But be it hote or cold I dar saie þis
þat we concluden euer more amys 957
We faillen of that which þat we wold haue
And in oure madnesse euermore we raue
And whan we bene to-gidere euerechon
Euery man semeþ as wise as Salomon 961
But al þinge which þat seineþ[1] as þe golde [1 or semeþ]
Is nat golde as I haue herd it tolde

Be cause oure fire was nouht maade of beche
þat is þe cause nono oþer so þeeche 929
.I. can not tell where on it is a-longe
Bot wele .I. wote grete strife is vs amonge
What quod my lord þere is no more to done
Of þes periles .I. wil be ware eft sone 933
.I. am riht seker þat þe pott was crased
Be as be maye be ȝe no þinge amasud
As vsage is late swepe þe flore as swyþe
Pluke vpe ȝoure herte *and* be ȝe gladde *and* bliþe 937
The mollok on an hepe yswepped was
And on þe flore cast a canvas
And al þis mollok in a sif yþrowe
And ysiftide *and* yplucked mony a þrowe 941
Parde quod one summe what of oure metale
ȝitt is þere here þouhe we haue nouht al [leaf 162]
And þouhe þis þinge mishapped haþe as nowe
Anoþer time it maie be wele ynowhe 945
Vs most putte oure goode in aduenture
A marchant parde maie nouht aie endure
Tristneþ me wele in his prosperite
Som time is goode is drowned in þe see 949
And sum time it commeþ sauf vnto þe londe
Pes quod my lorde þe next time .I. wil fonde
To bringe oure crafte al in anoþere plite
And bote .I. do sires latt me haue þe wite 953
There was defaute in sum what wele .I. wote
An oþere seide þe fire was ouere hote
Bot be hit hote or colde .I. dar sei þis
þat we concluden euermore amys 957
We failen of þat whiche þat we wolde haue
And oure madnesse euer more we raue
And whan we bue to-geder euerychon
Euery man semeþ as wise as salomon 961
Bot al þinge whiche þat schyneþ as þe gold
Is not golde as .I. haue herde it tolde

559 SIX-TEXT
GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Ellesmere MS.**

Ne euery appul / that is fair to eye ¶ Nec pulcrum pomum *Ecclesia*
Nis nat good / what so men clappe or crye 965
¶ Right so / fareth it/ amonges vs
He þat semeth the wiseste by Ihesus
Is moost fool / whan it comth to the preef
And he þat semeth trewest is a thoef/ 969
That shul ye knowe / er þat I fro yow wende
By that/ I of my tale haue maad an ende

¶ Explicit prima pars /.

559 SIX-TEXT
GROUP G. § 3. CANON'S-YEOMAN'S PREAMBLE. **Lichfield MS.**

Ne euery appel / that is fayre at eye
Ne is not good / what so men clappe or seye 965
Right so loo fareth it / amonges vs
He that semeth / the wisest by Ihesus
Is moost fool / whan it cometh to the preef
And he that semeth trewest / is þe moste þeef 969
That shull ye knowe / er þat I fro yow wende
By that I of my tale / haue made an ende

[*No break in the MS.*]

559 SIX-TEXT
GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Cambridge MS.**

Ne eueri appil that is fayr at eye
Ne is nat good / what so men clappe or crye 965
Righ so lo faryth it amongis vs
He that semyth the wiseste be Iesus
Is most fol whan it comyth to the pref
And he that semyth treweste is a thef 969
That schal ȝe knowe er that I from ȝow wende
By that I of myn tale haue mad an ende

[*No break in the MS.*]

ELLESMERE 556 (6-T. 559)

LICHFIELD MS FOR HENGWRT APPENDIX (6-T. 559)

CAMBRIDGE 551 (6-T. 559)

GROUP G. § 3. CAN.-YEOMAN'S PREAMBLE. **Corpus MS.**

Ne euery appul þat' is fair at' ye
Ne is not' good what' so men clappe or crye / 965
Right' so lo fareþ it' amonges vs
he þat' semeþ þe wysest' by Ihesus
Is most' fool whan it' comeþ to þe preef'
And he þat' semeþ trewest' is a þeef' 969
That schul ȝe knowe er þat' I fro ȝou wende /
By þat' I of' my tale haue maad an ende

[*No break in the MS.*]

GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Petworth MS.**

Ne euery appel þat' is faire at' ye
Ne is not' god what' so men clappe or crie 965
Riȝt' so loo fareþ it' amonges vs /
He[1] þat' semeþ þe wisest' by Ihesus [1 or Ho]
Is moost' foole whan it' commeþ to þe preef
And he þat' semeþ trewest' is a þeef 969
That' shul ȝe knowe er þat' I from ȝo" wende
Be þat' I of my tale haue made an ende

[*No break in the MS.*]

GROUP G. § 3. CAN.-YEOM. PREAMBLE. **Lansdowne MS.**

Ne euery appel þat is faire att eyȝe
Ne is not god what so men clappe or crie 965
Riht so loo farith it amongus vs
He þat semeþ þe wisest be ihesus[1] [1 MS Ihe]
Is most foole whan it commeþ to þe prefe
And he þat semeþ trewest is a þefe 969
þat schol ȝe knowe er þat .I. fromme ȝowe wende
Be þat .I. of my tale haue maade an ende

[*No break in the MS.*]

Et sequitur pars secunda

[*THE TALE.*]

Ther was / a Chanoñ of Religioun
Amonges vs / wolde infecte al a toun 973
Thogh it as greet were / as was Nynyuee
Rome / Alisaundre / Troye / and othere three
His sleighte / and his infinit falsnesse
Ther kouthe no man / writen as I gesse 977
Thogh þat he myghte a thousand yeer
In al this world / of falshede nas his peer
ffor in hise termes / so he wolde hym wynde
And speke hise wordes / in so sly a kynde 981
Whanne he commune shal with any wight
That he wol make hym doten anon right
But it a feend be / as hym seluen is
fful many a man / hath he bigiled er this 985
And wole / if that he lyue may a while
And yet men ride and goon ful many a Mile
Hym for to seke / and haue his Aqueyntaunce [leaf 201]
Noght knowynge / of his false gouernaunce 989
And if yow list. to yeue me Audience
I wol it telle heere / in youre presence
¶ But worshipful Chanons Religious
Ne demeth nat. that I desclaundre youre hous 993
Al-though that my tale / of a Chanoun bee
Of euery ordre / som shrewe is pardee
And god forbede / that al a compaignye
Shulde rewe / o. singuleer mannes folye 997
To sclaundre yow / is no thyng myn entente
But to correcten / that is myn I-mente

[*THE TALE.*]

Ther is a Chanoñ / of Religioun
Amonges vs / wolde enfecte al a toun 973
Thogh it as greet ware / as was Ninive
Rome Alisaundre / Troye and othere thre
His sleightes / and his infinite falsnesse
Ther cowthe no man / writen as I gesse 977
Thogh that he myghte / lyven a þousand yeer
In al this world / of falsnesse nis his peer [leaf 177, back]
ffor in his termes / he wol him so wynde
And speke his wordes / in so sligh a kynde 981
Whan he commune shal / with eny wight
What. he wol make him / doten anon right
But it the feend be / as him self is
fful many a man / hath he begiled er this 985
And wole ȝif that he may / lyuen a while
And ȝit men riden / and goon ful many a myle
Him for to seke / and haue aqueyntance
Nought knowynge / of his fals gouernance 989
And ȝif ȝe lust / to ȝeue me audience
I wol it telle / here in ȝoure presence
But worschipeful Chanoñ / Religious
Ne demeth not / þat I sclaundre ȝoure hous 993
Al thogh my tale / of a chanoñ be
Of euery ordre / som shrewe is pardo
And god forbede / that al a companye
Shulde rewe / a singuler manes folie 997
To sclaundre ȝow / is not myn entent
But to correcten / þat is wis ywent

[*THE TALE.*]

// There is a chanoun of religioun
A-mongis vs wolde enfecte al a toun 973
They it as gret were as was nynyue
Rome Alysaundir Troye / & othere thre
Hise sleyghtis & his infinit falsenesse
There coude no man write as I gesse 977
Thow that he myghte lene a *thousend* ȝeer
In al this world of falshed nys his per
For in *hise termys he so wel hym wyndis*
And spekyn hise wordis *in so slyc kyndis* 981
Whan he comune schal *with* ony wight
That he wole make *hym* dote a-non ryght
But it a fend be as *hym* selfyn is
ful manye a man hath he begyled er this 985
And wele ȝif that he leue may a while [leaf 87]
And ȝit men ride & goun ful manye a myle
Hym for to seke & haue his aequeyntaunce
Not knowynge of his false gou*ernaunce* 989
And ȝif ȝow liste to ȝeue me audyence
I wole it telle / here in ȝ*oure* presence
But worschepful Chanoñ[s] religyous
Ne demyth nat that I slau[n]dere ȝ*oure* hous 993
Al thow myn tale of a chanoun be
Of euery ordere sum schrewe is *pardee*
That god forbede that al a *cumpanyie*
Schulde rewe a synguler manys foly 997
To slaundere ȝow is nothyng myn entent
But to correcte that is mys I-ment

[*THE TALE.*]

Ther is a chanoun of Religioun
Amonges vs wolde enfecte al a toun
þough it as grete were as was Nynyue /
Rome Alisandre, Troye and oþre þre
his sleightes and his infinite falsnesse /
þer coupe noman writen as I gesse /
þough þat he mighte lyuen a þousend 3eer
In alle þis world of fal[s]nesse nys his peer
ffor in his termes he wole him so wynde
And speke his wordes in so sleigh a kynde
Whan he commune schal wiþ ony wight
What he wol make him dote anon right
But it þe feend be as his seluen is /
fful many a man haþ he begyled er þis
And wile it þat he may lyue a while /
And 3it men ryden and gon ful many a myle
him for to seeke and haue his aqueyntance
Nouȝt knowyng of his false gouernance /
And if ye lust to 3iue me audience
I wol it tellen here in 3oure presence
But worschipful Chanoñ religious
Ne demeþ nouȝt þat I sclaundre 3our hous
Al þough my tale of a Chanoñ be
Of euery ordre som schrewe is parde
And god forbede þat alle a compaignie
Schelde rewe a synguler mannes folye
To sclaundre 3ou it is not myn entent
But to correcten þat mys I-ment

CORPUS 410 (6-T. 560)

[*THE TALE.*]

Ther is a chanon of Religioun ¶ 2ª pars.
Amonges vs wolde enfecte al a toun 973
Thouȝe it as grete were as was Nyniue
Rome. Alisaundre. Troie & oþer þre
his sleightes and his infinite falsnesse
Ther coupe no man writen as I gesse 977
Thouȝe þat he myȝt lyuen a thousand 3ere
In al þis world of falseneasse nys his pere
ffor in his termes he wil hym so wynde
And speke his wordes in so sleȝe a kynde 981
Whan he comune schal wiþ eny wiȝt
Thaw he wil make hym dote anon riȝt
But it þe feende be as hym seluen is
fful mony a man haþ he bygyled er þis 985
And wil if þat he may lif a while
And 3it men riden and goon ful mony a myle
Hym forto seke and haue of a-queyntaunce
Nat knowing of his fals gouernaunce 989
And 3if 3e lust to 3eue me audience [leaf 204, back]
I wil it tellen here in 3oure presence
But worshipful Chanoñ Religious
Ne *deme*þ not I sclaundre 3our hous 993
Al þouȝe my tale of a chanon be
Of euery orders som shrewe is parde
And god forbede þat all a companye
Shulde rewe a syngule mannys foly 997
To sclaundre 3ou is nat myn entent
But to correcten þat mys I-ment

PETWORTH 435 (6-T. 560)

[*THE TALE.*]

THer is a chanon of religion .ij^a. pars
Amonges vs wolde enfecte al a tonne 973
þouhe it as grete were as nynyue
Rome Alisander. Troy. *and* oþer þre
His sleihtes *and* his infinite falsenesse
There coupe no man writen as .I. gesse 977
þouhe þat he myht leuen a . þowsande 3ere
In al þis of fals-nesse ne is his pere
For in his termes he wil him so winde
And speke his wordes in so slyhe a kynde 981
Whan he comun schal wiþ any wiht
What he wil make him dote anone riht
Bot it þe fende be as his seluen is
Ful mony a man haþe he bigiled ar þis [leaf 168, back] 985
And wiht if þat he maie leue a while
And 3it men riden *and* gon ful mony a myle
Him for to seeke *and* haue acqueyntance
Nat knoweinge of his fals gouernance 989
And if þe luste to 3eue me audience
.I. wiht it tellen here in 3oure presence
Bot worschipful chanon religious
Ne demeþ nouht þat .I. sclander 3oure house 993
Al þouhe my tale of chanon be
Of euery order some schrewe is þarde
And god for-bede þat al a companye
Sholde rewe a singuler *mannes* folye 997
To sclander 3owe is not myne entente
Bot to Corretten þat mys yment

LANSDOWNE 410 (6-T. 560)

This tale / was nat oonly / toold for yow
But eek / for othere mo / ye woot wel how 1001
That amongs cristes Apostles twelue
Ther nas no traytour/ but Iudas hym selue
Thanne / why sholde al the remenant haue a blame
That giltlees were / by yow I seye the same 1005
Saue oonly this / if ye wol herkne me
If any Iudas / in youre Couent be
Remoeueth hym bitymes / I yow rede
If shame / or los / may causen any drede 1009
And beeth no thyng displesed I yow preye
But in this cas / herketh what I shal seye
IN Londoñ / was a preest Annueleer
That ther-Inne / had dwelled many a yeer 1013
Which was so plesaunt and so seruysable
Vn-to the wyf / where as he was at table
That she wolde suffre hym no thyng for to paye
ffor bord ne clothyng wente he neuer so gaye 1017
And spendyng siluer / hadde he right ynow
Ther-of no fors / I wol procede as now
And telle forth my tale / of the Chanoñ
That broghte this preest/ to confusioñ 1021
¶ This false Chanoñ / cam vp on a day
Vn-to this preestes chambre / wher he lay
Bisechynge hym / to lene hym a certeyn
Of gold / and he wolde quite it hym ageyn 1025
Leene me a marc quod he / but dayes three
And at my day / I wol it quiten thee
And if so be / that thow me fynde fals
Another day / do hange me by the hals 1029
¶ This preest hym took a marc and that as swithe
And this Chanoun / hym thanked ofte sithe
And took/ his leue / and wente forth his weye
And at the thridde day / broghte his moneye 1033
And to the preest / he took his gold agayn
Wher-of this preest was wonder glad and fayn

This tale was not oonly / told for ȝow
But eke for other mo / ȝe woot wel how 1001
That amonges / cristes aposteles twelue
Ther was no traitour / but Iudas him selue
Than why sholde þe remenant / alle haue blame
That gilteles were / by ȝow sey I the same 1005
Sauf only this / ȝif ȝe wole herkne me
Ȝif any Iudas / in ȝours couent be
Remeweth him by tyme / I ȝow rede
Ȝif shame or losse / may causen any drede 1009
And beth no þing displesed / I ȝow pray
But in this caas / herkeneth what I say
IN londoñ was a preest / an annueler
That þerynne dwelled / had many a ȝeer 1013
which was so plesant / and so seruisable
Vn to the wyf / where he was at table
That she wolde suffre him / no þing for to paie
ffor bord noþer clothing wente he neuere so gaye 1017
And spending siluer / hadde he right ynowȝ [leaf 17[illegible]]
Ther-of no force / I wol procede as now
And telle forth my tale / of the Chanoñ
That broghte þis preest/ to confusioñ 1021
¶ This false Chanoñ / com vpon a day
Vn-to the prestes chambre / there he lay
Besechinge him / to lene him a certeyn
Of gold / and he wolde . quit him a-geyn 1025
Leneth me a marc / quod he but dayes thre
And at my day / I wol it quite the
And ȝif so be / þou fynde me fals
Another day / hange me by the hals 1029
This prest him toke / a marc & þat as swithe
And this Chanoñ / him thanked ofte sithe
And toke his leue / and wente forth his weye
And atte thridde day / brouȝte his moneye 1033
And to the preest / he took þis gold ageyn
Ther-of þis preest / was glad and fayn

This tale was nat only told for ȝow
But for othere mo ȝe wete wel how 1001
That a-mongis cristis apostellis twelwe
There was no traytour but Iudas hym selue
Thanne why schulde the remenaunt han blame
That gilteles were / be ȝow seye I the same 1005
Saue only this ȝif ȝe wele herkene me
If ony Iudas in ȝoure couent be
Remeuyth hym be tymys I ȝow rede
If schame or los may causen ony drede 1009
And beth nothyng displesid I ȝow preye
But in this cas herkenyth what I schal seye
// In lundene was a prest an annueler
That therin dwellede hadde manye a ȝer 1013
Whiche was so plesaunt & so seruysable
Vn-to the wif where as sche was at table
That sche wolde suffere hym no thyng for to paye
ffor bord ne clothing wente he neuere so gaye 1017
And spendynge siluyr hade he righ I-now
Therof no fors I wele procede as now
And telle forth myn tale of the Chanoun
That brougte this prest to confusioun 1021
// This false Chanoun cam vp on a day
Vn-to this prestis chaumbere where he lay
Be-sekynge him to lenyn hym a certeyn [leaf 387, back]
Of gold & he wolde quite it hym ageeyn 1025
Lene me a mark quod he but dayis thre
And at myn day I wele it quytyn the
And If so be that thow me fynde fals
A-nothir day do hange me by the hals 1029
// This man[1] hym tok a mark & that aswythe [1 first monk]
And this chanoun hym thankede ofte sythe
And tok his leue & wente forth his weye
And at the thredde day broughte his monye 1033
And to the prest tok his gold a-geyn
Wherof this prest was wondir glad & fayn

This tale nas nat oonly told for 3ou
But eek for oþer mo 3e wot wel how
That amonges cristes apostles twelue
Ther was no traytour but Iudas himselue
þanne why schulde þe remenant alle haue blame
That gilteles were by 3ou sey I þe same
Sauf oonly þis if 3e wiln herkne me
If eny Iudas in 3oure couent be
Remeueþ him by tyme I 3ou rede
If schame or losse may causen eny drede
And beþ no þing displesed I 3ou pray
But in þis caas herkneth what I say

IN londoñ was a prest an annueler
That þer-Inne dwelled hadde many a 3eer
Which was so plesañt / and so seruisable /
Vnto þe wyf wher he was at þe table
That sche wolde suffre him no þing for to pay
for bord nor clopinge wente he non so gay
And spendyng siluer had he right ynough
þer-of no force I wol procede as now /
And telle forþ my tale of þe Chanoñ
þat brouȝte þis prest to confusiõ

This false Chanoñ cam vpon a day
vnto þe prestes chambre þer he lay
Byseching him to lene him a certeyn
Of golde and he wold quite it him ageyn
Leneþ me a mark *quod* he but dayes þre
And at my day I wol it quite þe
And if so be þat þou fynde me fals
Anoþer day hange me vp by þe hals
This prest him took a mark and þat as swiþe
And his Chanoun him þanked often siþe
And took his leue and wente forth his wey
And atte priddo day brouȝt his money
And to þis prest he took his gold ageyn
Therof þis prest was glad and fayn

This tale was not only told for 3ou
But eke for oþer moo 3e woote wel howe
That amonges cristes apostels twelue
þer ne was no traitour but Iudas selue
Than whi shulde þe remenaunte aft haue blame
þat giltles were be 3ou saye I þe same
Sauf only þis if 3e wil harken me
If eny Iudas in 3oure Couent be
Remeueth hym be tyme I 3ou rede
If shame or losse may causen eny drede
And beþ no þinge displesed I 3ou pray
But in this caas herkneþ what I say
In london was a preest an annuelere
That þerInne dwelled had mony a 3ere
Which was so plesaunt *and* so seruisable
Vnto þe wiff where he was att table
That she wolde suffre hym no þing forto paye
ffor borde ne . clopinge went he neuere so gay
And spending siluere had he riht ynowe
Therof no force I wil procede as nowe
And telle forþ my tale of þe chanoñ
þat brouȝt þis preest to confusiõ

This fals chanoñ came vpon a daye
Vnto þe prestes chambre þer he lay
Byseching hym to lene hym a certeyn
Of golde and he wolde quyte hym ageyñ
Leneþ me a marke quod he but daies þre
And at my day I wil it quite þe
And it so be þow fynde me fals
An oþer day honge me by þe hals
This prest him toke a marke and þat as swithe
And þis chanon hym ponked ofte sithe
And toke his leue affd went forþ his way
And at þe þred day brouȝt his mony
And to þis preest he toke his gold ageyñ
Therof þis preest was glad and fayñ

This tale was nought onely tolde for 3owe
But eke for oþere moo 3e woote wele howe
þat amonge cristes posteles twelue
þere nas no traytur bot Iudas him selue
Than whi schulde þe remenant al haue blame
That giltles were . by 3owe say .I. þe same
Sauf only þis if 3e wil herken me
If any Iudas in 3oure Couent be
Remoueþ him be time .I. 3owe rede
If schame or losse maie causen any drede
And buþe nopinge displesed .I. 3owe preie
Bot in þis caas herkeneþ what .I. wil seie

IN London was a preste an annuellere
þat per-inne dwelled had mony a 3ere
Whiche was so plesant *and* so seruisable
Vn-to þe wiff where he was att table
That sche wolde suffur him no pinge for to paye
For borde ne for clopeinge wente he neuer so gaye
And spendinge siluer hadde he riht ynouhe
þere-of no force .I. wol procede as nowhe
And tel forþe my tale of þe Chanoñ
þat brouht þis prest to confusiõ

This fals chanon *cam* vppon a daye
Vnto þe prestes chambre þer he laye
Besechinge him to lene him a corteine
Of golde *and* he wolde white him a-3eine
Lene me a marke *quod* he bot daies þre
And att my duie .I. wil it quyte þe
And it so be þou finde me fals
Anoþer daie honge me bu þe hals
This preste him toke a marke *and* þat als swiþe
And þis chanon him ponked oft siþe
And toke his leue *and* went forþe his weie
And att þe þered daie brouht his monye
And to þis preste he toke þis golde ageine
There-of þis prest was glad *and* feine

¶ Certes quod he / no thyng/ anoyeth me [leaf 201, back]
To lene a man / a noble / or two / or thre 1037
Or what thyng / were in my possessiõ
Whan he / so trewe is of condicioñ
That in no wise / he breke wole his day
To swich a man / I kan neuer seye nay 1041
¶ What quod this Chanoun / sholde I be vntrewe ?
Nay that were a thyng yfallen al of newe
Trouthe is a thyng that I wol euere kepe
In to that day / in which that I shal crepe 1045
In to my graue / or ellis god forbed
Beleeueth this / as siker as the Crede
God thanke I / and in good tyme / be it sayd
That ther was neuere man yet yuele apayd 1049
ffor gold ne siluer / that he to me lente
Ne neuere falshede / in myn herte I mente
And sire quod he / now of my pryuetee
Syn ye so goodlich / han been vn-to me 1053
And kithed to me / so greet gentillesse
Somwhat to quyte with youre kyndenesse
I wol yow shewe / if that yow list to leere
I wol yow teche / pleynly the manere 1057
How I kan werken / in Philosophie
Taketh good heede / ye shul wel seen at eye
That I wol doon / a maistrie er I go 1060
¶ Ye quod the preest / ye *sire* quod he / and wol ye so ?
Marie / ther-of / I pray yow hertely
¶ At youre comandement sire trewely
Quod the Chanoñ / and ellis god forbeede
¶ Loo how this theef koude his seruice beede 1065
fful sooth it is / that swich *profred* seruyse
Stynketh / as witnessen thise olde wyse
And that ful soone / I wol it verifie
In this Chanoñ / roote of alle trecherie 1069
That *euere* moore / delit hath and gladnesse
Swiche feendly thoughtes / in his herte impresse

Certes quod *he* / no þing anoyeth me
To lene a man a noble / or two or þre 1037
Or what thing were / in my possessiõ
whan he so trewe is / of condicioñ
That in no wise / he breke wol his day
To swich a man / I can neuere say nay 1041
What quod þis Chanoũ / shulde I be vntrewe
Nay that were þing / fallen al of newe
Truthe is a thing / that I wol euere kope
Vn to the day / in which þat I shal crepe 1045
In to my graue / and ellis god forbede
Beleeueth þis / as siker as the crede
God thanke I / and in good tyme be it seyd
That ther was neuere man 3it euel apayd 1049
ffor gold ne siluer / that he to me lente
Ne neuere falshede / in myn herte I mente
And sire quod he / now of my priuite
Syn 3e so goodly / haue ben to me 1053
And kythed to me / so gret gentilnesse
Somwhat to quiten with / 3oure kyndenesse
I wol 3ow shewe / and 3if 3ow lust to lere [leaf 178, back]
I shal it shewe / to 3ow anon right here 1057
How I can worchen / in philosophie
Taketh good heede / 3e schul wel seen at 3ye
That I wol done / a maystric or I goo
3ee quod the preest / 3ee sire and wol 3e so 1061
Marie ther of / I pray 3ow hertely
At 3oure commaundement/ sire trewely
Quod the Chanoñ / and ellis god forbede
Loo how þis theef / couthe his seruice bede 1065
fful soth it is / þat such profred seruice
Stinketh / as witnessen thise olde wise
And that ful soone / I wol it verifie
In this Chanoñ that is / roote of al trecherie 1069
That euermore / delite hath and gladnesse
Suche feendly thoughtes / in his herte empresse

Certis quod *he* no *thyng a-noyeth* me
To lene a man a *nobele* or to or thre 1037
Or what *thyng* were in *myn possessioun*
Whan he so trewe *is of condicioun*
That in nowise *he* breke wole his day
To swich a man I *can* neuere *seye* nay 1041
// What quod *this* chanoun schulde I be ontrewe
Nay that were a *thyng I-falle* were *al* of newe
Trouthe is a thyng that I wele euere kope
Vn-to that day In whiche that I schal crepe 1045
[In to my graue or elles god for-bede [Sloane MS 1685, *leaf* 172]
Beleueth þis as sykere as ys youre crede]
God thanke I & in good tyme be it seyd
That there was neuere man 3it euele apayed 1049
ffor gold ne siluyr that he to me sente
Ne neuere falshed in *myn* herte I *mente*
And sere quod he now of *myn* pryuyte
Syn 3e godly han ben on to me 1053
And kythed to me so gret gentillesse
Sumwhat to kythe with 3oure kyndenesse
I wele 3ow schewe & 3if 3ow lyste to lere
I wele 3ow teche pleynly *the* manere 1057
How I can werke in philosophie
Takith good hed 3e schul wel sen at 13e
That I wele don a maystric or I go
// 3e quod the prest / 3e sere & wele 3e so 1061
Marie therof I preye 3ow hertely
At 3oure commaundement trewely
Qu[o]d the chanoun & *ellis* god for-bede [leaf 368]
Lo how this theef coude his seruyse bede 1065
fful soth it is that swich profered seruyse
Stynkyth as wytnessoth these olde wise
And that ful sone I wele it veryfye
In this chanoun rote of alle trecherye 1069
That *euere*more delit hath & gladnesse
Swecche fendely thoujtis in his herte inpresse

Certes *quod* he no þing' anoyeth me
To lene a man a noble or tuo or þre 1037
Or what' þing' were in my possession
Whan he so trewe is of' condicion
þat' in no wise he breke wole his day
To swich a man I can neuer say nay 1041
What' *quod* þis Chanon scholde I be vntrewe
Nay þat' were þing' fallen al of' þe newe
Trouþe is a þing' þat' I wol euer kepe /
Vnto þe day in which þat' I schal crepe 1045
in to my graue and elles god forbede
Bileueþ þis as siker as is ȝoure Crede
God þanke I and in good tyme be it sayd
þat' þer was neuer man ȝit' euel payd 1049
ffor gold ne siluer þat' he to me lente
Ne neuere falshede in myn herte I mente
And sire *quod* he now of' my priuyte
Siþens ȝe so goodlich haue ben to me 1053
And kiþed to me so gret' gentilnesse
Somwhat' to quite with ȝoure kyndenesse
I wol ȝou schewe and if' ȝou lest' to leere /
I schal it' schewe to ȝou anon right' heere 1057
how I kan worchen in philosophie
Takeþ good heed ȝe schuln seen wel at' ye
That' I wol don a maystry ar I go
ȝe quoþ þe prest' / ȝe sire and wil ȝe so 1061
Marie þer of' I *pray* ȝou hertily
At' ȝoure comaundement' sire trewely [leaf 185]
Quoþ þe Chanon and elles god forbede
lo how þis þeef' couþe his seruise beede 1065
fful soþ it' is þat' such profred seruise
Stynkeþ as witnessen þise olde wise
And þat' ful sone I wol it' verefye
In þis Chanon is roote of' alle treccherie 1069
þat' eueremore delyt' haþ and gladnesse/
Suche feendly þoughtes in his herte impresse /

Certes *quod* he no þinge anoyeþ me
To lene a man a noble or twoo or þree 1037
Or what' þinge were in my possession
Whan he so trewe is of condicion
That' in no wise he breke wil his day
To such a man I can neuere say nay 1041
What' quod þis chanon shuld I be vntrewe
¶ Nay þat' were þinge fallen al of nwe
Treuþe is a þing' þat' I wil euer kepe
Vnto þe day in which þat' I shal crepe 1045
Into my graue and ellis god forbede
Bileueþ þis as siker as is ȝoure crede
God thonke I and in good tyme be it' seide
That' þer was neuere man ȝit' euel apaide 1049
ffor gold ne siluere þat' he to me lent'
Ne neuere falshede to myne hert' I ment'
And sire quod he nowe in my privete
Siþens ȝe so goodly haue bene to me 1053
And kyþed to me so grete gentilnesse
Somwhat' to quiten wiþ ȝour' kyndenesse
I wil ȝou shewe and ȝif ȝou lust to lere
I shal it' shewe to ȝou anon riȝt here 1057
How I can worchen in philosophie
Takeþ good hede ȝe shullen see wel at ye
That' I wil done a maistrie er I goo
ȝe *quod* þe preest' ȝe sir' and wil ȝe so 1061
Marie þerof I prei ȝou hertely [leaf 205, back]
At' ȝoure comaundement' sir' trewly
Quod þe chanon and ellis god forbede
Loo howe þis þeef kouþe his seruise bede 1065
fful soþ it' is þat' such *propferd seruise*
Stynkeþ as witnessen þise olde wise
And þat' ful sone I wil it' verefie
In þis chanon is rote of al trecherye 1069
That' euere more delite haþ and gladnesse
Such feendly þouȝtes in his hert empresse

Certes *quod* he no þinge anoyeþ me
To lene a man a noble or tuo or þre 1037
Or what þinge were in myn possessione
Whan he so trewe is of condicione
þat in no wise breke wil his daie
To suche a man .I. can neuer saie naye 1041
What *quod* þis chanon schold .I. be vntrewe
Naye it were þinge fallen al of þe newe
Treuþe is a þinge þat .I. wil euer kepe
In to þe daie in whiche þat [I] schal crepe 1045
In to my graue *and* elles god for-bede
Beleueþ þis as seker as is ȝoure crede
God þonke .I. *and* in goode time be it seide
þat þer was neuer man ȝit yuel appaide 1049
For golde ne siluer þat he to me lent
And neuer falsed in myne herte y ment
And *sir quod* he nowe of my *priuete*
And seþen . ȝe so goodly haue bue to me 1053
And kiþed to me so grete gentillesse
Som whatte to whiten wiþ ȝoure kindenesse
.I. wil ȝowe schewe .&. if ȝowe lust to lere
.I. schal it schewe to ȝowe anone riht here 1057
Howe .I. kan worchen in filosophie
Takeþ goode hede ȝe scholn sene wele att ye
þat .I. wil do a maistre ar .I. goo
ȝe sir *quod* þe preste . ȝe sire *and* wil ȝe so 1061
Mary þere-of .I. praie ȝowe hertely
Att ȝoure commandement sir treuly
Quod þe chanon *and* elles god for-bede
Lo how þis þef couþe . his seruise bede 1065
Ful soþe it is þat suche *proferd* seruise
Stinkeþe as wittenes þis olde wyse
And þat ful sone .I. wil . it verifie
In þis chanone is rote of al trecherie [leaf 164, back] 1069
That euermore delite haþe *and* gladnesse
Suche fendely þouhtes in his hert empresse

563 SIX-TEXT
GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Ellesmere MS.**

How Cristes peple / he may to meschief / bringe
God kepe vs / from his false dissymulynge 1073
¶ Noght wiste this preest *with* whom þat he delte
N[e] of his harm comynge / he no thyng felte
O sely preest / o sely Innocent
With conceitise / anon thou shalt be blent 1077
O graceles / ful blynd is thy conceite
No thyng/ ne artow war/ of the deceite
Which that this fox / yshapen hath for thee
Hise wily wrenches / thou ne mayst nat flee 1081
Wherfore to go / to the conclusion
That refereth / to thy confusion
Vnhappy man / anon I wol me hye [to of sue]
To tellen thyn vnwit / and his folye 1085
And eek the falsnesse / of that oother wrecche
As ferforth / as my konnynge may strecche
¶ This Chanon was my lord / ye wolden weene
Sire hoost in feith / and by the heuenes queene 1089
It was another Chanoũ / and nat hee
That kan an hundred folde moore subtiltee
He hath betrayed folkes many tyme
Of his falshede / it dulleth me to ryme 1093
Euere whan þat I speke / of his falshede
ffor shame of hym / my chekes woxen rede
Algates / they bigynnen for to glowe
ffor reednesse haue I noon / right wel I knowe 1097
In my visage / for fumes diuerse
Of metals / whiche ye han herd me reherce
Consumed / and wasted han my reednesse
Now taak heede / of this Chanons cursednesse 1101
¶ Sire quod he to the preest/ lat youre man goon
ffor quyk siluer / that we hadde it anon
And lat hym / bryngen Ounces two or three
And whan he comth / as faste shal ye see 1105
A wonder thyng/ which ye saugh neuere er this
¶ Sire quod the preest/ it shal be doon ywis

563 SIX-TEXT
GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Lichfield MS.**

How cristes peple / he may to meschef bringe
God kepe vs / from his fals dissimulinge 1073
What wiste this preest / with whom þat he delte
No of his harme comynge / no thing he felte
O sely preest / o sely Innocent
With conetise anoon / þou shalt be blent 1077
O graceles / ful blynd is þi conceyt
No þing artow war / of the deceyt
Which that þis fox / shapen hath to the
His wily wrenches / þou mayst not flee 1081
Wherfore to go / to the conclusioũ
That referreth / to þi confusioũ
Vnhappy man / anoon I wol me hie
To telle thyn vnwitte / and þi folie 1085
And eke the falsnes / of þat other wrecche
As ferforth / as my conynyge wol strecche
This Chanon was my lord / ze wolde wene
Sire ofte in faith / and by the heuene quene 1089
It was a nother Chanoñ / and nouȝt he
That can an hundred fold more sotiltee
He hath betrayed folc many tyme
Of his falsnesse / it dulleth me to Ryme 1093
Euere whan I speke / of his falshede
ffor shame of him / my chekes wexe rede
Algates þei begonne / for to glowe [leaf 179]
ffor rednesse haue I now / right wel y-knowe 1097
In my visage / for fumes diuerse
Of metalles whiche / ȝe han herd me reherse
Consumed and wasted / han my rednesse
Now take heede of this / Chanons cursednesse 1101
¶ Sire quod he to the preest / lat ȝoure man goon
ffor quicsiluer / that we it hadde anoon
And lat him bringe / vnces two or three
And whan he cometh / as faste shuⁿ ȝe see 1105
A wonder þing / which ȝe say neuere ar this
Sire quod the preest / it shal be done ywis

563 SIX-TEXT
GROUP G. § 4. CAN.'S-YEOMAN'S TALE. **Cambridge MS.**

How cristis peple he may to myschef bryngе
God kepe vs from his false dissymulyngе 1073
// Not wiste this preat *with* hom that he delte
Ne of his harm comyngе he no thyng felte
O sely preat o sely innocent
With coueytyse a-non thow schat ben blent 1077
O graceles ful blynde is thyn conceyte[1] [1 first concaite]
No thyng art thow war of the disseyte
Whiche that this fox I-schapyn hat to thee
Hise wyly wrenchis / thow ne mayst not fle 1081
Wherfore to the conclusioun
That referith to thyn confusyoun
Vnhappi man a-non I wele me hie
To tellyn thyn vnwit & heigh folye 1085
And ek the falseness of that othir wreche
As fer forth as that myn conyng wele streche
// This Chanoun was myn lord ȝe wolden wene
Sire hust in feyth & by the heuenys queene 1089
It was a nothir Chanoun & not he
That can an hunderede fold more subtyltee
He hath betrayed folkis sundery tyme
Of his falseneesse it dullyth me to ryme 1093
Euere whan that I speke / of his falshede
ffor schame of hym myne chekis waxen reede
Algatis they begynne for to glowe
ffor redneese haue I non righ wel I knowe 1097
In myn visage for fumys dyuerse
Of metallis whiche as ȝe han herd me reherse
Consumyd & wastid han myn redneese
Now tak bed of this Chanounys curssedenesse 1101
Sere quod he to the prest let ȝoure man gon [leaf 358, back]
ffor quik siluyr that we hadde it a-non
And lat hym bryngyn ounncis two or thre
And whan he comyth as faste schul ȝe se 1105
A wondyr thyng whiche ȝe say neuere er this
// Sere quod the prest it schal ben don I-wis

how cristes people he may to meschief bringe
God kepe vs from his fals dissimulynge 1073
What wiste þis preest wiþ whom þat he delte
Ne of his harm comynge no þing he felte
O sely preest o sely Innocent
Wiþ coueytise anon þou schalt be blent 1077
O graceles ful blynd is þy conceyt
No þing artow war of þe deceyt
Which þat þis fox y-schapen haþ to þe
his wyly wrenches þou mayst nought fle 1081
Wher-fore to go to þe conclusioun
þat referreþ to þi confusioun
vnhappy man anon I wol me hize
To telle þin vnwitte and þy folye 1085
And eek þe falsenesse of þat oþer wrecche
As ferforþ as my conynge wol strecche
This Chanoũ was my lord ȝe wolde weene
Sire oste in faith and by þe heuen queene 1089
It was anoþer chanoun and nat he
That can an hundred fold more sotylte
he haþ bytrayed folkes many tyme
Of his falsnesse it/ dulleþ me to Ryme 1093
Euer whan I speke of his falshede
ffor schame of him my chekes wexen rede
Algates þey bygynne for to glowe
ffor rednesse haue I now right wel I knowe 1097
In my visage for fumes diuerse
Of metals whiche ȝe haue herd me reherce [leaf 188, back]
Consumed and wasted han my rednesse /
Now take heede of þis Chanoũs cursednesse 1101
Sire quod he to þe preste lat ȝoure man gon
ffor quyk siluer þat we it haddo anon
And lat him bringe vnces two or þre
And whan he comeþ as faste schul ȝe see 1105
A wonder þing which ȝe say neuer ar þis
Sire *quod* þe preste it schal ben don y-wys

How cristes people he may to meschief bringe /
God kepe vs from his fals dissimulynge 1073
What wist þis preest wiþ whom þat he delte
Ne of his harme commyng no þing he felte
O sely preest o. sely Innocent
Wiþ coueitise anon þou shalt be blent 1077
O gracelees ful blynde is þi conceite
No þing art þow war of þe deceite
Which þat þis fox shapen haþ to þe
His wily wrenches þou maist not flee 1081
Wherfore to goo to þe conclusioñ
þat referreþ to þe confusioñ
Vnhappy man anon I wil me hye
To tellen þine vnwitte and þi foly 1085
And eke þe falsenesse of þat oþer wrecche
As ferforþ as my conynge wil strecche
þis chanoñ was my lorde ȝe wolde wene
Sir Oost in feiþ and by þe Heuene quene 1089
It was anoþer chanon and nat he
þat can an hundred fold more sotilte
he haþ bytraied folk mony tyme
Of his falsnesse it dulleþ me to ryme 1093
Euere whan I speke of his falshede
ffor shame of him my chekes waxen rede
Algates þei bygonne forto glowe
ffor redenesse haue I now riȝt wel I knowe 1097
In my visage for fumes dyuers [leaf 206]
Of metalles which ȝe han herde me rehers
Consumed and wasted han my Redenesse /
Take nowe hede of þi[s] chanons cursednesse 1101
Sir quod he to þe preest lat ȝour man gone
ffor quyk siluere þat we it had anõn
And lat hym bryngе vnces twoo or þre
And whan he commeþ as fast shul ȝe se 1105
A wonder þinge whiche ȝe see neuere er þis
Sir quod þe preest it shal be done ywis

Howe cristes peple he maie to meschief bringe
God kepe vs fro*m*me his fals discimulinge 1073
What wist þis preste wiþ whome he delte
Ne of his harme comynge nothinge he felte
O cele preste o celi Innocent
Wiþ Conetise anone þou schalt be blent 1077
O gracelees ful blinde is þi conceite
No þinge ert þow war of þi deceit
Whiche þat þis fox schapen haþ to þe
His wyle wrenches þou maiste nouht flyhe 1081
Wher-fore *to* go to þe conclusion
þat referreþ to þi confusion
Vnhappe man anone .I. wil me hihe
To tellen þin vnwitte *and* þi folye 1085
And eke þe falseneese of þat oþer wreche
As ferfor as my conynge wil strecche
þis chanon was my lorde ȝe wolde wene
Sir oft in faiþe *and* bue þe heuen quene 1089
It was anoþer chanon *and* nouht he
þat can an .C. folde more sotelte
He haþ be-traied folke mony a time
Of his falsnesse it delitеþ me to rime 1093
Euer whan .I. speke of his falsede
For schame of him my cheke waxen rede
Al gates þei be-gon for to glowe
For redenes haue .I. riht nowe wele .I. knowe 1097
In my vesage for sinnes diuers
Of Metals whiche ȝe haue herd me reherce
Consumed *and* wastede haþe myne redenesse
Now takeþ hede of my chanons cursednesse 1101
Sir *quod* he to þe preste lat ȝoure man gone
Fo[r] whikeiluer þat we is had anone
And latte him bringe vnces tuo or þre
And whan he *comm*eþ als fast schal we se 1105
A wonder þinge whiche ȝe sawe neuer ar þis
Sir *quod* þe preste it schal be done ywisse

He bad his seruant / fecchen hym this thyng
And he al redy / was at his biddyng 1109
And wente hym forth / and cam anon agayn
With this quyk siluer / soothly for to sayn
And toke thise Ounces thre / to the Chanoun
And he hem leyde / faire and wel adoun 1113
And bad the seruant / coles for to brynge
That he anon / myghte go to his werkynge
¶ The coles / right anon weren yfet
And this Chanoñ / took out a Crosselet 1117
Of his bosom / and shewed it to the preest
This Instrument quod he / which *þat* thou seest
Taake in thyn hand / and put thy self ther Inne
Of this quyk siluer an Ounce / and here bigynne 1121
In the name of Crist. to wexe a philosofre
Ther ben ful fewe / to whiche I wolde profre
To shewen hem / thus muche of my science
ffor ye shul seen / heer by experience 1125
That this quyk siluer / wol I mortifye
Right in youre sighte anon / I wol nat lye
And make as good siluer / and as fyn
As ther is any / in youre purse or myn 1129
Or elleswhere / and make it malliable
And elles / holdeth me / fals and vnable
Amonges folk/ for euere to appeere [leaf 562, back]
I haue a poudre heer / *þat* coste me deere 1133
Shal make al good / for it is cause of al
My konnyng / which *þat* I to yow shewen shal
Voyde youre man / and lat hym be ther oute
And shette the dore / whils we been aboute 1137
Oure pryuetee / that no man vs espie
Whils that we werke / in this Philosophie
¶ Al as he bad / fulfilled was in dede
This ilke seruant anonright out yede 1141
And his Maister / shette the dore anon
And to hire labour/ spedily they gon

He bad his seruant / fecchen him *þis* thing
And he al redy / was at his bidding 1109
And wente him forth / and com anoon ageyn
with this quicsiluer / shortly for to seyn
And toke thise vnces thre / to the Chanoun
And he it leide / fayre and wel adoun 1113
And bad the *seruaunt* / coles for to bringe
That he anoon / myghte go to his worchinge
The colis right anoon / were yfette
And this Chanoñ / toke out a crosselette 1117
Of his bosome / and shewed it the preest
This Instrument *quod* he / which *þat* þou seest
Tak in thin hond / and put *þi* self *þerynne*
Of *þis* quic siluer an vnce / and here begynne 1121
In the name of crist to wexe a philosophre
Ther ben ful fewe / whiche *þat* I wolde *profre*
To shewe hem thus moche / of my science
ffor ye shuld see / here by *experience* 1125
That *þis* quicsiluer / I wol *mortefie*
Right in *þ*oure sight / anon *with*oute lie
And make it as good siluer / and as fyn
As ther is eny in *þ*oure purs / or in myn 1129
Or elliswhere / and make it malleable
And ellis hold me / fals and vnable
Amonges folc / *euere* to appere
I haue a powder here / *þat* coste me dere 1133
Shal make al gold / for it is cause of all
My cunnynge / which that I *þ*ow shewe shall [*leaf* 179, *back*]
Voydeth *þ*oure man / and lat him be *þer* oute
And shitte the dore / whiles we ben aboute 1137
Oure *priuete* / that no man // vs espie
[1]whiles we werken / in this philosophie [1—1 *over an erasure*]
Al as he bad / fulfilled was in dede
This ilke *seruaunt* / anoon right out *þ*ede 1141
And his mayster / shette the dore anoon
And to her labour / speedly they goon

He bad his seruaunt / fechyn hym this thyng
And he al redy was at his bedyng 1109
And wente hym forth & cam a-non a-gyn
With this quik syluyr sot[h]ly for to seyn
And tok these ouncis thre to the Chanoun
And hem [1]leyde fayre & weel a doun [1 *first* k] 1113
And bad the *seruaunt* colis for to bry*n*ge
That he a-non myght go to hese werky*n*ge
The colis right a-non weren I-fet
And this Chanoun tok out a croslet 1117
Of his bosum & schewed it the prest
This instrument wheche that thow seest
Take in thyn hand / & put thyn self ther-inne 1120
Of this quiksiluir [an vnce and here be-gynne] [Sloane 1685, *f*.173*b*; *but the top-corner is cut off in* Camb. MS.]
In name of cryst to wexe a philysophere
There ben but fewe to whiche that I wolde *profere*
To schewyn hem thus meche of myn science
ffor ye schul sen here be *experience* 1125
That this quik siluyr I wole mortifye
Rygh in youre sighte a-non *with*-outyn lye
And make it as good siluer & as fyn
As there is ony in *þ*oure purs or myn 1129
Or ellis where & make it malliable
And ellis heldith me fals & vn-stable
Amongis folk for *euere* to appere
// I haue a pondere here that coste me ful dere 1133
Schal make al good for it is cause of al
Myn kunnyng whiche that I *þ*ow schewe schal
Voydith *þ*oure man & lat hym be ther oute
And schet the dore whil we ben a-boute 1137
Oure pryuyte that no man vs espye
Whilis that we werke in this philosephie
Al as he bad fulfyld was in dede [leaf 888]
This ilke seruaun[t] a-non ryght out *þ*eede 1141
And his maystyr schette the dore a-non
And to here labour spedyly they gon

he bad his seruañt fechen him his þing
And he al redy was at his biddyng 1109
And wente him forþ and cam anon agayn
Wiþ þis quyk siluer schortly for to sayn
And tok þis vnces þre to þe Chanoñ
And he it leyde faire and wel a doun 1113
And bad þe seruañt coles for to bringe
þat he anon mighte go to his worchinge
The coles right anon weren y-fette
And þis chanoñ tok out a crosselette 1117
Of his bosom and schewed it þe prest
This Instrument quod he which þat þou seest
Tak in þin hond and put þiself þer Inne
Of þis quyk siluer an vnce and here bygynne 1121
In þe name of crist to wexe a Philosophre
Ther ben ful fewe which þat I wolde profre
To schewen hem þus mochel of my science
ffor ȝe schuln seen heere by experience 1125
þat þis quyk siluer I wol mortefye
Right in ȝoure sight anon wiþoute lye
And make it as good siluer and as fyn
As þer is ony in ȝoure purs or myn 1129
Or elles where and make it malliable/
And elles holde me fals and vnable
Amonges folk euere to appere
I haue a poudre here þat coste me deere 1133
schal make al good for it is cause of all
My connynge which þat I ȝou schewe schall [leaf 186]
Voydeth ȝoure man and lat him be þeroute /
And schitte þe dore whiles we ben aboute / 1137
Oure pryuyte þat noman vs espie
Whiles we werken in þis philosophie /
Al as he bad fulfilled was in dede /
This ilke seruañt anon right out ȝede 1141
And his maistrer schitte þe dore anon
And to here labour speedily þey gon

He bad his seruaunte fecchen him þis þinge
And he al redy was at his biddynge 1109
And went hym forþ and come anoñ ageyñ
wiþ þis quyk siluere shortely forto seyñ
And toke þise vnces þre to þe chanoun
And he it laide faire and wel adoun 1113
And bad þe seruaunte colys forto brynge
þat he anoon myȝt goo to his worchis
The Colis riȝt anoon weren sette
And þis Chanon toke out a croslette 1117
Of his bosom and shewed it þe preest
This instrument quod he which þat þou seest
Take in þine hond and pitt þiself þerInne
Of þis quyk siluer an vnce an here bygynne 1121
In þe name of crist to wex a philosophre
þer bene ful fewe whiche þat I wold profre
To shewen hem þus mochel of my science
ffor ȝe shullen see here by experience 1125
That þis quik siluer I wil mortefie
Riȝt in ȝoure siȝt anoon wiþ-out lye
And made it as good siluer and as fyne
As þer is eny in ȝoure purs er myne 1129
Or ellis where and make it malliable
And ellis holde me fals and vnable
Amonges folke euer to apere
I haue a powder here þat cost me dere 1133
Shal make al good for it is cause of all [leaf 206, back]
My konynge which þat I ȝou shewe shall
Voideþ ȝour man and lat hym be þer out
And schitte þe door þe whiles we bone aboute 1137
Our privete þat no man vs espie
Whiles we worchen in þis philosophie
Al as he bad fulfilled was in dede
This ilke seruaunte anoon riȝt out ȝede 1141
And his maistere shitte þe dore anone
And to her laboure spedely þei gone

He bad his seruant fechen him his þinge
And he al rede was at his bedynge 1109
And went him for and cam anon aȝeine
Wiþ þis whike siluer schortly for to seyne [leaf 165]
And toke þes vnces þre to þe chanone
And he it leide faire and wele adoune 1113
And bad þe seruant coles for to bringe
þat he anone myht go to his wirkeinge
þe coles riht anone weren yfet
And þis chanon toke oute a croselet 1117
Of his bosome and schewe it þe prest
This quod he whiche þat þou sest
Take in þine hande and put þi self þere inne
Of þis whike siluere an vnce and here beginne 1121
In þe name of crist to wex a philosofer
Ther bene ful fewe whiche þat .I. wil profer
To schewe hem þus muche of my science
For ȝe schol seen here be experience 1125
þat þis siluer .I. wil mortifie
Riht in ȝoure siht anone wiþ oute lye
And maak it as god siluer and als fyne
As þer is any in ȝoure porce or in myne 1129
And þerto als doulcete and malliable
And elles holde me fals and vn-able
Amonge folk euer to appere
.I. haue a pouder here. it cost me dere 1133
Schal make al good for it is cause of al
Mi konnynge whiche. þat .I. ȝowe schew shall
Voideþ ȝoure man and lat him be þer oute
An schette þe dore whiles we bene aboute 1137
Oure priuete þat no man vs aspie
Whiles we werken in þis philosophie
Al as he bad ffulfilled was in dede
þis ilke seruant anon riht oute ȝede 1141
And his maister schett þe dore anone
An to her laboure spedely þei gone

565 SIX-TEXT
GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Ellesmere MS.**

¶ This preest' at *this* cursed Chanons biddyng'
Vp on the fir/ anon sette this *thyng*' 1145
And blew the fir / and bisyed hym ful faste
And this Chanoñ / in-to the Crosselet cast
A poudre noot I wher of / that it was
Ynaad / ouper of chalk' or of glas 1149
Or som what elles / was nat worth a flye
To blynde with the preest', and bad hym hye
The coles / for to couchen al aboue
The Crosselet', for in tokenyng' I thee loue 1153
Quod this Chanoñ / thyne owene handes two
Shul werche al thyng/. which shal heer be do
¶ Graunt *mercy* quod the preest' and was ful glad
And couched cole / as that Chanoñ bad 1157
And while he *was* // this feendly wrecche
This false Chanoun / the foule feend hym fecche
Out of his bosom / he took, a Bechen cole
In which ful subtilly / was maad an hole 1161
And ther-Inne / put was of siluer lemaille
An Ounce / and stopped was *with*-outen faille
The hole *with* wex / to kepe the lemaille In
And vnderstondeth / that this false gyn 1165
Was nat maad ther / but it was maad bifore
And othere thynges / I shal tellen moore
Herafterward / whiche þat he *with* hym broghte
Er he cam there / hym to bigile he thoghte 1169
And so he dide / er þat they wente atwynne
Til he had terned hym / he koude nat blynne
It dulleth me / whan that I of hym speke
On his falshede / fayn wolde I me wreke 1173
If I wiste how / but he is heere and there
He is so variaunt / þat he abit nowhere
¶ But taketh heede / now sires for goddes loue
He took this cole / of which I spak aboue 1177
And in his hand / he baar it pryuely
And whils the preest couched busily

565 SIX-TEXT
GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Lichfield MS.**

This preest/ at *this* cursed chanons biddyng
Vpon the fire / anoon sette this thyng 1145
And blewe þe fire / and besied him ful faste
And þis chanoñ / in to the crosselet caste
A powder not I wher of / that it was
Ynade / outher of chalk' / or of glas 1149
Or somwhat ellis / was not worth a flie
To blynde with þis preest / and bad him hie
The coles for to cowche / al aboue
The crosselet / for in tokene that I the loue 1153
Quod this Chanoñ / thyn houdes two
Shuñ werke al þinge / which as shuñ be do
Grauntmercy quod the preest / and was ful glad
And couched cole / as the Chanoñ bad 1157
And whiles he besy was / þis feendly wrecche
This fals Chanoñ / þe foule feend him fecche
Out of his bosome / took a bechen cole
In which ful sotilly / was maad an hole 1161
And ther Inne put was / of *silver* lymayle
An ounce / and stopped was *with*outen fayle
This hole with wex / to kepe the lymayle in
And vnderstondeth / þat þis false gin 1165
Was not maad there/. but it was maad bifore
And opere thinges / as I shall telle more
Here afterward / which þat he with him brouȝte
Ar he com there / to begile him he thouȝte 1169
And so he dide / or þey wente a twynne
Til he had torned him / conde he not blynne
It dulleth me / whan þat I of him speke
On his falshede I fayn wolde me awreke 1173
ȝif I wiste how / but he is here and there [leaf 180]
He is so variant / he abideth nowhere
But taketh heede / now sires for goddes loue
He toke his cole / of which I spak aboue 1177
And in his hond / he bar it *priuely*
And whiles þe preest/ couched besily

565 SIX-TEXT
GROUP G. § 4. CAN.'S-YEOMAN'S TALE. **Cambridge MS.**

This prest at this chanonys biddy[n]g
Vp-on the fer a-non sette this thyng 1145
And blew the fuyr & besiede hy*m* ful faste
And this chanou*n* in-to the croslet caste
A poudere not I wherof that it was
I-mad othir of chalk othir of glas 1149
Or *sum*what elſ / was nat worth a flye
To blynde *with* this prest & bad hy*m* hye
The colis for to couche al a-boue
The croslet for in tokenynge I the loue 1153
Quod the chanou*n* thy*n*ne owene handis two
Schul werche alle thy*n*ge whiche that schal here be d[o]
Graun*t* mercy quod the prest & was ful glad
And couchede cole as that the chanou*n* bad 1157
And whil he besi was this fendeli wrecche
This false chanou*n* the foule fend hy*m* feche
Out of his busu*m* tok a bechene cole
In which ful subtily was mad an hole 1161
And there in was put of siluyr lymayle
An ou*n*ce & stoppid was *with*-outyn fayle
This hole with wex *to* putte the lymayl in
And vnd*er*-stondith that this false gyn 1165
Was not mad there but it was mad bifore
And othere thy*n*gis that I schal telle more
Here afterward which that he *with* hy*m* brou*n*ghte
Er he cam ther hy*m* *to* begile he thoughte 1169
And so he dede er thay wente a twy*n*ne
Til he hadde ternede hy*m* coude he not blynne
It dullede me whan I of hy*m* speke
On his falsched fayn wolde I be wreke 1173
ȝif I wiste how but he is her & ther
He is so varyaunt he abit nower
But takyth hed *seris* now for godis lowe
He tok his cole of which I spak a-boue 1177
And in his hand he bar it pryuyly [leaf 180, back]
And whilis the prest couchede besili[1] [1 *Acm* pryuyly]

This prest' at' þis cursed chanōns byddyng'
Vpon þe fire anon sette þis þing' 1145
And blew þe fyr and busyed him ful faste
And þis chanoñ in to þis Crosselet' caste
A poudre not' I wher-of' þat' it' was
I-mad of̄ of̄ chalk' of̄ þer of̄ glas 1149
Or som what elles was not' worþ a flye
To blynde wiþ þis prest' and bad him hye
þise coles for to couchen al aboue
þe cresselet' for in tokne þat' I þe loue 1153
Quoþ þis Chanoñ þine hondes tuo
Schulle worche alle þing' which as schal be do
Graunt mercy *quod* þe prest' and was ful glad
And couchede coles as þe Chanoñ bad 1157
And while he besy was þis feendly wrecche
þis false Chanoñ þe foule feend him feeche
Out' of his bosom took' a bechene cole /
In which ful sotilly was maad an hole 1161
And þer Inne put' was of̄ siluer lymaille
An vnce and stopped was wiþoute faille
This hole wiþ wex to kepe þe lymaille In
And vnderstondeþ þat' þis false gyn 1165
Was not' made þere but' it was maad bifore
And oþere þinges I schal telle more /
here afterward which þat' he wiþ him broughte
Er he cam þer to begyle him he þoughte 1169
And so he dide er þey wente a twynne / .
Til he hadde torned him coupe he not' blynne [leaf 186, back]
It' dulleþ me whan þat' I of̄ him speke
On his falshede fayn wolde I me wreke / 1173
If I wiste how . but' he is heer and þere /
he is so variaunt' þat' he abyt' no where /
But' takeþ heed now sires for goddes loue
He took' his cole of̄ which I spak' aboue 1177
And in his hond he bar it' priuely
And whiles þe prest' couchide busily

This preest' at' þis cursed chanons biddynge
Vppon þe fure anon sette þis þinge 1145
And blewe þe fire and busied hym ful fast'
And this chanon into þis croselette cast'
A powdere I note wherof it' was
I-made eiþer of̄ chalk' or ellis of̄ glasse 1149
Or somwhat' ellis was not' worþ a flie
To blynde wiþ þis preest' *and* bad hym hie
Thise coles forto cowchen al aboue
The crosselette: for in token þat' I þe loue 1153
Quod þis Chanon þine hondes twoo
Shal worche al þing' which as shal be doo
Graunt' mercy quod þe preest' *and* was ful glad
And cowched coles as þe chanon bad 1157
And þe whilys he bisy was þis feendly wreche
This fals chanon þe foule fende hym fecche
Out' of his bosom toke a bechen cole
In which ful sotilly was made an hole 1161
And þer-in pitte was of̄ siluere lymaille
An vnce *and* stopped was wiþ-out' faille
This hoole wiþ wex to kepe þe lymaille Inne
And vnderstondeþ þat' þis fals gynne 1165
was not' made þere but' it' was made bifore
And oþer þingges I shal telle more
Here-afterward' which þat' he wiþ hym brouþt'
Ere he come þere to begile hym he þouþt' 1169
And so did er þei went' atwynne [leaf 207]
Til he had turned hym coupe he nat' blynne
It' dulleþ me whan þat' I of̄ hym speke
On his falshede fayn wolde I be a-wreke 1173
If I wist' howe but' he is here *and* there
He is so variaunt' he bitte no where
But' takeþ hede nowe sires for goddys loue
He toke his cole of̄ whiche I speke aboue 1177
And in his hande he bare it' priuely
And whiles þe prest' couched bisyly

þes preste aþt' þis cursed chanoñs bydynge
Vpon þe fire a-none sett þis þinge 1145
And blewe þe fire *and* besid him ful fast
And þis chanon in to þis croselett cast
A pouder note .I. wher-of it was
.y.-maade of chalk oþere of glas 1149
Or sum whatte elles was nouht worþe a flie
To blinde wiþe þis preste *and* badd him hihe
þes coles for to cowchen al aboue
This Croslet for in token þat .I. þe loue [leaf 185, back] 1153
Quod þis chanoñ þine hondes tuoo
Schal worche al þinge whiche as schal be doo
Gremercy quod þe preste *and* was ful gladde
And couched coles as þe Chanon badd 1157
And whiles he besy was þis fendely wrecche
þis fals chanoñ þe foule fende him fuche
Oute of his bosom toke a bechen cole
In whiche ful sotelly was maad an hole 1161
And þereinne pitt was of̄ siluer limaile
An vnce *and* stopped was wiþ oute faile
This hole wiþ wex to kepe the limal inne
An[d] vnderstondeþ þat þis false gynne 1165
Was not maade þere bot it was maade to fore
And oþer þinges .I. schal tel more
Here after warde whiche þat he wiþ him brouht
Ar he com þere to begile him he þouht 1169
And so he dide are he went a twynne
Til he had tornyd him coupe he not blinne
It dulleþ me whan þat .I. of him spoke
On his fals hede faine wolde .I. me awreke 1173
If .I. wist howe bot he is here *and* þere
He is so variant he bideþ no where
Bo[t] takeþ hede nowe sires for goddes loue
He toke his cole of whiche .I. spak aboue 1177
And in his honde he bare it priuely
And whiles þe *priste* couched besili

Ellesmere MS.

The coles / as I tolde yow er this [leaf 206]
This Chanoñ seyde / freend ye doon amys 1181
This is nat couched / as it oghte be
But soone / I shal amenden it quod he
Now lat me medle ther-with / but a while
ffor of yow / haue I pitee by seint Gile 1185
Ye been right hoot'. I se wel how ye swete
Haue heer a clooth / and wipe awey the wete
And whils þat the preest' wiped his face
This Chanoñ / took his cole *with* harde *grace* 1189
And leyde it aboue / vp on the myddeward
Of the Crosselet'. and blew wel afterward
Til that the coles / gonne faste brenne
¶ Now yeue vs drynke / quod the Chanoñ thenne 1193
As swithe al shal be wel I vndertake
Sitte we doun / and lat vs myrie make
And whan þat / this Chanones[1] Bechen cole [1 *MS* ns]
Was brent'. al the lemaille out of the hole 1197
In-to the Crosselet' fil anon adoun
And so it moste nedes by resoun
Syn it so euene / aboue it couched was
But ther-of / wiste the preest' no thyng' alas 1201
He demed alle the coles yliche goode
ffor of that sleighte / he no thyng' vnderstoode
And whan this Alkamystre saugh his tyme
Ris vp quod he sire preest'. and sit by me 1205
And for I woot wel / Ingot haue I noon
Goth walketh forth and bryngeth vs a Chalk/ stoon
ffor I wol make oon / of the same shape
That is an Ingot'. if I may han hope 1209
And bryngeth eek *with* yow / a bolle or a panne
fful of water / and ye shul se wel thanne
How þat oure bisynesse / shal thryue & preeue
And yet' for ye shul han no mysbileeue 1213
Ne wrong conceite of me / in youre Absence
I ne wol nat' been out of youre presence

Lichfield MS.

The coles / as I tolde ȝow er this
This chanoñ seide / freend ȝe done amis 1181
This is not' couched / *as* it ouȝte be
But sone I shal / amenden it' quod he
Now'lat me medle with it / but a while
ffor of ȝow haue I pite / by seint Gile 1185
Ȝe be right' hoot' / I se wel how ȝe swete
haue here a cloth / and wype a-wey the wete
And whiles þe preest / him wyped haas
This Chanoñ toke his cole / I shrewe his fias 1189
And leyde it' vpon / aboue the midward'
Of the crosselet / and blewe wel afterward
Til that' the coles / gonne faste brenne
Now ȝeue vs drynke / quod the Chanoñ thenne 1193
As swithe / al shal be wel I vndertake
Sitte we doun / and lat vs mery make
And whan the Chanons / bechen cole
was brent / al þe lymayle out-at þe hole 1197
In to the crosselet' / anoon fil adoun
And so it' muste / nedes by resoun
Syn it so euene / aboue couched was
But ther-of wiste / no þing' þe preest allas 1201
He demede alle the coles lyche goode
ffor of the sleighte / no þing he vnderstoode
And whan þis Alkamystre / saȝh his tyme
Riseth vp sire preest' / and stondeth by me 1205
And for I woot wel / Ingot haue ȝe noon
Goth walketh forth / and bring a chalk stoon
ffor I wol make it / *of the* same shappe
That is an Ingot / ȝif I may haue happe 1209
And bringe with ȝow / a bolle or a panne
fful of water / and see shuⁿ ȝe thanne
How þat oure beȝynesse / shal happe & preue
And ȝit for ȝe shul haue / no misbileue [leaf 180, back] 1213
Ne wrong conceyt of me / in ȝoure absence
I wol not ben / out of ȝoure presence

Cambridge MS.

The colis as I tolde ȝow er this
This chanoun seyde frend ȝe don a-mys 1181
This is nat couched as it oughte be
But sone I schal amendyn it quod he
Now lat me medle therewith' but a while
ffor of ȝow haue I pete be seynt gyle 1185
ȝe been rygh hot I se wel how ȝe swete
Haue here a cloth & wipe awoy the weete
And whilis that the prest wipede his face
This chanoun tok his cole with sory grace 1189
And leyde a-boue vp on the mydward
Of the croslet & blew wel afterward
Til that the colys begynne faste brenne
Now ȝeue vs drynke quod the Chanoun thānne 1193
As swythe al schal be wel I vndirtake
Sitte we doun & lat vs merye make
And whan that this chanonys bechene cole
Was brent al the lemayle out of the hole 1197
In-to the croslet fyl a-non a-doun
And so it muste nedis be resoun
Syn it so enene a-boue couchede was
But therof se wyste the prest allas 1201
He demede alle the colis lyche goode
ffor of the sleyghte he nothyng vndyrstode
And whan this alcamystre saw his tyme
Rise vp quod he sere prest & stand by me 1205
And for I wot wel Ingot haue ȝe non
Goth walkyth forth & bryngeth a chalk ston
ffor I wele make it of the same schap
That is an Ingot / ȝif I may han hap 1209
And bryngе ek with ȝow a bolle or a panne
fful of watyr & ȝe schul wel se thanne
How that oure besynesse schal thryue & preue
And ȝit for ȝe schal han nen mys-beleue 1213
Ne wrong conceite of me in ȝoure absence
I wele not ben out of ȝoure presence

The coles as I tolde 3ou er þis /
This Chanoñ sayde freend 3e don amys 1181
This is nought' couched as it' oughte be
But' sone I schal amenden it' *quod* he
Now lat' me medle þerwiþ but' a while
ffor of 3ou haue I pite by seint' Gyle 1185
3e ben right' hoot' I se wel how 3e swete
haue heer a clop and wype awey þe wete
And while þat' þe prest' him wyped has
This Chanoñ took' his cole I schrewe his fas 1189
And leyde it' vppon aboues þe myddeward
Of þe Crosselet' and blew wel afterward
Til þat' þe coles gonne faste brenne
Now 3it' vs drinke *quod* þe Chanoñ þenne 1193
as swiþe it' schal be wel I vndertake
Sitte we doun and let' vs merie make
And whan þe Chanoñs bechene cole
Was brent' alle þe lymail out' of' þe hole 1197
In to þe Crosselet' anon fel doun
And so it' moste nede by reson
Syns it' so euen aboue couched was
But' þerof wiste no þing' þe prest' allas 1201
he demed alle þe coles liche goode
ffor of' þe sleight' no þing' he vnderstoode
And whan þis alkamistre *say* his tyme
Risep vp sire prest' and stondeþ byme 1205
And for I wot' wel Ingot' haue 3e non
Goþ walkeþ forþ and bring' a chalk' ston [leaf 167]
ffor I wol make it' of' þe same schappe
þat' is an Ingot' if' I may haue happe 1209
And bring wiþ 3ou a bolle oþer a panne
ffull of' water and 3e schul see þanne
How þat' oure busynesse schal happe & preeue
And 3it' for 3e schul haue no mysbyleeue 1213
Ne wrong conceyt' of' me in 3oure abs·nce
I wol not' ben out' of' 3oure presence

þe coles as I tolde 3ou er þis
þis Chanon seide frende 3e done a-mys 1181
þis is not' couched as it' ought be
But' sone I shul amende it' quod he
Now lat' me medle þerwiþ but' a while
ffor of 3ou haue I pite be seint' gyle 1185
3e bene riht' hoote I se wel how 3e swete
Haue here a clope and wipe away þe wete
And whilys þe preest' his wy haas
þis-chanon toke his cole I shrewe his faas 1189
And laide it' vpon aboues þe mydward
Of þe Crosselette and blewe wel afterward
Til þat' þe Coles gonne fast' brenne
Nowe 3one vs dryuk' quod þe chanoñ þen 1193
As swith . al shal be wel I vndertake
Sitte we a-doun and lat' vs mery make
And whan þe chanons bechen cole
Was brentte al þe lymaille out' of þe hole 1197
Into þe Crosselette anoñ fille adoun
And so it' most nedes by reson
Sib it' so euen aboue couched was
But' þerof wist' no þing' þe preste alias 1201
He demed al þe coles liche goode
ffor of þe sleiyht' no þinge he vnderstood
And whan this Alkamystere segh his tyme
Risep vp sire preest' *and* stondeth *by me*. 1205
And for I wote wele Ingot' haue 3e none [leaf 207, back]
Goþ walkeþ forþ and bringeþ a chalk stone
ffor I wil make it' of þe same shap
That' is an Ingot' 3if I may haue happe 1209
And bringe wiþ 3ou a bolle or a panne
ffull of water and 3e shul see þan
Howe þat' oure bysynesse shal happe *and* preue
And 3it' for 3e shul haue no mysbileue 1213
Ne wronge conceite of me in 3oure absence
I wil not' bene out' of 3oure presence

þe coles as .I. tolde 3ow er þis
þis Chanon seide frende 3e done amys 1181
þis is nouht couched as it ouht to be
Bot sone .I. schal amend it *quod* he
Nowe lat me medel þere-wiþ bot a while
For of 3oue haue .I. pete be sein gile 1185
3e been riht hote .I. see wele how 3e swete
Haue here a clope *and* wype awcie þe wete
And whan þe prest him wyped haas
This Chanon toke his cole .I. schrewe his face 1189
And leid it vpon aboues þe Midward
Of þe crosselett . And blewe wele afterward
Til þat þe Coles gan fast berne
Now 3if vs drinke *quod* þe Chanone þanne 1193
Als swiþe al schal be wele .I. vndertake .
Sit we doune *and* lete vs mery make [leaf 166]
And whann þe chanons bechen cole
Was brente al þe limal oute of the hole 1197
Into þe croselet anone *fel* adoune
And so it mot nedes be resoune
Sepþen it so heuen aboue couched was
Bot þere-of wist no þinge þe *preste* alas 1201
He demed al þe coles ylyche goode
For of þe sleyht no þinge he vnderstode
And whan þis Alkamistrie snuhe is time
Risep vp sire priste and stonde be me 1205
And for .I. wote Ingote haue 3e none
Goþe walkeþ forþe *and* bringeþ a chalke stone
For .I. wil make it of þe same schappe
þat is an Ingote if .I. maie haue happe 1209
And bringe wiþe 3owe a bol or a panne
Ful of water *and* 3e schal see þanne
How þat oure besines schal happe *and* prene
And 3it for 3e schal haue no mysbeleue 1213
Ne wronge conseite of me in 3oure absence
I wil nouht bue oute of 3oure presence

But go with yow / and come with yow ageyn
The chambre dore / shortly for to seyn 1217
They opened and shette / and wente hir weye
And forth with hem / they carieden the keye
And coome agayn / with-outen any delay
What sholde I tarien / al the longe day 1221
He took the Chalk / and shoope it in the wise
Of an Ingot as I shal yow deuyse
¶ I seye / he took / out of his owene sleeue
A teyne of siluer / yuele moot he cheeue 1225
Which pat was nat / but an Ounce of weighte
And taak heede now / of his cursed sleighte
¶ He shoope his Ingot in lengthe and eek in breede [leaf 203]
Of this teyne / with-outen any drede 1229
So slyly / that the preest it nat espide
And in his sleue / agayn he gan it hide
And fro the fir / he took vp his mateere
And in thyngot putte it with myrie cheere 1233
And in the water vessel / he it caste
Whan pat hym luste / and bad the preest as faste
What pat heer is / put In thin hand and grope
Thow fynde shalt ther siluer as I hope 1237
[. . . . . [Not in Rep. 17 D 29, leaf 218, ll. 7c. In Brit. Mus. Addit. 5140, leaf 202, back; Rep. 18 C 16, ff 171; Hart. 7333, leaf 22, col. 1, etc.]
. . . . . *no gap in the MS.*]
He putte his hand In / and took vp a teyne
Of siluer fyn / and glad in euery veyne 1241
Was this preest, whan he sawgh it was so
Goddes blessyng and his moodres also
And alle halwes / have ye sire Chanoñ
Seyde this preest, and .I. hir malisoñ 1245
But and ye vouche-sauf to techen me
This noble craft and this subtiltee
I wol be youre / in al that euere I may
¶ Quod the preest yet wol I make assay 1249
The seconde tyme / pat ye may taken heede
And been expert of this / and in youre neede

But go with 3ow / and come with 3ow a-geyn
The chambre dore / shortly for to seyn 1217
They opened and shette / and wente forth her weye
And forth with hem / þei caried the keye
And comen ageyn / withoute eny delay
What sholde I tario / al þe longe day 1221
He took þe chalk / and shoop it in the wise
Of an Ingot / as .I shal 3ow deuise
I say he took out / of his owne sleue
A teyne of siluer / euele mote he cheue 1225
which þat was / but an ounce of weighte
And taketh heede now / of his cursed sleighte
he shoop his Ingot / in lengthe and brede
Of the teyne / without eny drede 1229
So slighly / þat þe prest it not espide
And [in] his sleue / ageyn he gan it hide
And from þe fire / took vp þe matere
And in to the Ingot / it putte with mery chere 1233
And in to the water vessel he it caste
whan þat him liste / and bad the preest as faste
loke what there is / put in thyn hand and grope
Thou shalt fynde there / siluer as I hope 1237
what deuel of helle / shulde it ellis be
Shauyng of siluer / siluer is parde
he putte in his hond / and toke vp a teyne
Of siluer fyn / and glad euery veyne 1241
[glad] was þis preest / whan he sagh it was so
Goddes blessing / and his modres also
And alle halwes / haue 3e sire Chanoñ
Seide the preest / and I her malisoñ 1245
But and 3e vouchesauf / to teche me
This noble craft / and þis sotilte
I wol be 3oure in al þat euere I may
Quod the Chanoñ / 3it wol I make assay 1249
The secounde tyme / that *3e may* take hede
And ben expert of this / and in 3oure nede

But gon *with* 3ow & come *with* 3ow a-geyn [leaf 200]
The chambere dore schortly for to seyn 1217
They openede & schette & wente here weye
And forth *with* hem they caryedyn the keye
And come ageyn *with*-outyn eny delay
What schulde I taryen al the longe day 1221
He tok the chalk & schop it in the wise
Of an Ingot as I schal 3ow deuyse
I seye he tok out of his owene sleue
A teyne of syluyr euele mote he cheue 1225
Whiche that ne was but an ounce of weighte
And taketh hed now of his owene sleighte
He schop his Ingot in lenthe & in brede
Of this teigne *with*-outyn ony drede 1229
So slyly that the prest it nat espide
And in his sleue a-non he gan it hide
And *from* the fuyr he tok vp his mater
And in the Ingot put it *with* meryе cheer 1233
And in the watyr vessel he it caste
Whan that hym leste & bad the prest as faste
Loke what there is put in thyn hand & grope
Thow fynde schalt there syluyr as I hope 1237
What deuyl of helle schulde it ellis be
Schawynge of syluyr syluyr is parde
// He put his hand in & tok vp a teyne
Of silluyr fyn & glad in euery veyne 1241
Was this prest whan he seyg[h] that it was so
Goddis blyssyngis & hise moderis also
And alle halwis haue the zere chanoun
Seyde the prest & I here malysoun 1245
But & ze vouchen saf to techyn it me
This nobelle craft & this sotylete
I wele been 3oure in al that euere I may
// Quod the chanoun 3it wele I make assay 1249
The secunde tyme that ze may takyn hede
And been expert of this / & in 3oure nede

But go with 3ou and come with 3ou agayn
The chambre dore schortly for to sayn
þey opeynd and schette and wente forþ here weye
And forþ wiþ hem þey caryed þe keye
And comen agayn wiþouten eny delay
What scholde I tarie al þe longe day
he took þe chalk and schoop it in þe wyse
Of an yngot as I schal 3ou deuyse
I say he took out of his owne sleeue
A teyne of Siluer euele mote he cheeue
Which þat was but an vnce of weiȝht
And takeþ heede now of his cursed sleight
he schop his Ingot in lengþe and in brede
Of þe theyne wiþouten eny drede
So slyly þat þe prest it not aspyde
And in his sleeue again he gan it hyde
And from þe fyre took vp his matiere /
And in to þe Ingot it putte wiþ merye cheere
And in to þe watir vessel he it caste
When þat him liste and had þe prest as faste
loke what þer is / put in þin hond and grope
Thou schalt fynde þere siluer as I hope
What deuyl of helle schuld it elles be
Schafyng of siluer siluer is purde
he putte in his hond and took vp a teyne
Of siluer fyn and glad in euery veyne
Was þis prest when he saugh þat it was so
Goddes blessyng and his moders also
And alle halwes haue 3e sire Chanoñ
Seyde þe prest and I here malison
But and 3e vouche sauf to teche me
þis noble crafte and þis sotilte
I wol be 3oure in alle þat euer I may
Quoþ þe Chanoñ 3it wol I make assay
The seconde tyme þat 3e mowe take heede
And ben expert of þis and in 3oure neede

1217
1221
1225
1229
1233
1237
1241
1245
1249

But go wiþ 3ou and come wiþ 3ou agayn
þe Chambere door shortely to-sayn
They opned and shette *and* went forþ her way
And forþ wiþ hem þei karied þe kay
And *comme* agayn wiþ-out eny delay
What shuld I tary al þe longe day
He toke þe chalk and shope it in þe wise
Of an Ingot as I shal 3ou deuyse
I saie he toke out of his owne scleue
A teyne of siluere euel mote he cheue
Whiche þat was but an vnce of weiȝt
And takeþ hede nowe of þis cursed sleiȝt
He shope his Ingot in length *and* in brede
Of þe teyne wiþ-out eny drede
So sclyȝly þat þe presst it not aspied
And in his scleue agayn he gan it hide
And from þe fire toke vp his matere
And into þe Ingot it pitt *with* mery chere
And into þe water vessel he it cast
whan þat him list *and* had þe presst as fast
Loke what þer is pitte in pine honde *and* grope
Thow shalt fynde þere siluer as I hope
What deuel of helle shuld it *ellis* be
Shavynge of siluere. siluere is *purde*
He pitte In his honde and toke vp a teyne
Of Syluere fyne and glad in euery *veyne*
was þis presst whan he segh þat it was so
Godlys blessing and his moders also
And alle halowes haue 3e *sir* chanon
Saide þe presst and I her malyson
But and 3e vouche-sauf to teche me
This noble craft and þis sotilte
I wil be *3our* in all þat euere I may
Quod þe Chanon 3it wil I make assay
The secounde tyme þat 3e mow take hede
And bene experte of þis and in *3our* nede

1217
1221
1225
1229
1233
1237
1241 [leaf 206]
1245
1249

Bot go wiþ 3owe *and com* wiþ 3ow ageine
The chamber dore schortly to seine
Thei opened *and* schette *and* went forþe her waie
And forþe wiþ hem þei caried þe keie
And comen aȝeine wiþ outen any delaye
What scholde .I. tary al þe longe daie
He toke · þe chalke *and* schoppe it in þat wise
Of an Ingote as .I. schal 3owe deuise
.I. seye he tok out of his owen sleue
A cheyne of siluer . yuel mot he cheue
Whiche þat was bot an vnce of wheyht
And takeþ hede nowe of his cursede sleyht
He schop his Ingote in longeþ *and* in bredo
Of þe cheyne wiþ outen any dredo
So slely þat þe preste it nouht aspide
And in his sleue aȝeine he gan it hide
An[d] frome þe fire toke vp his matier
And in to þe yngote it putte wiþ meri chere
And in to þe water vessel he it kest
Whan þat him list *and* badde þe preste as fast
Loke what *here* is put in þine honde *and* grope
Thou schalte finde þer siluer as .I. hope [leaf 186, back]
What deuel of hel scholde it elles be
Chaueynge of *siluer* silue is *pardo*
He putte in his honde *and* tok vp a teyne
Off siluer fyne *and* glad in euery veine
Was þis *priste* whan he sauhe þat it was so
Goddes blissinge *and* his moders also
And al halowes haue 3e *sir* Chanon
Seid þe preste *and* .I. her Malison
Bot and 3e vouche sauf to teche me
This noble craft *and* þis soteltie
.I. wil be 3oures in al þat euer .I. mai
Quod þe chanone 3it wil .*I. make* assaie
þe secunde time þat 3e mowe take hede
And bee experte of þis *and* in 3oure nede

1217
1221
1225
1229
1233
1237
1241
1245
1249

Another day / assaye in myn absence
This disciplyne / and this crafty science 1253
Lat take another Ounce / quod he tho
Of quyk siluer / with-outen wordes mo
And do ther with / as ye han doon er this
With that oother / which *þat* now siluer is 1257
¶ This preest hym bisieth / in al *þat* he kan
To doon / as this Chanoñ / this cursed man
Comanded hym / and faste he blew the fir
ffor to come / to theffect' of his desir 1261
And this Chanoñ / right in the meene while
Al redy was / the preest' eft to bigile
And for a contenañce / in his hand he bar
An holwe stikke / taak kepe and be war 1265
In the ende of which / an Ounce and namoore
Of siluer lemaille / put was as bifore
In his cole / and stopped *with* wex weel
ffor to kepe In / his lemaille euery deel 1269
And whil this preest' was in his bisynesse
This Chanoñ / with his stikke gan hym dresse
To hym anon / and his poudre caste In
As he dide er / the deuel / out of his skyn 1273
Hym terve / I pray to god / for his falshede
ffor he was euere fals / in thoght *and* dede
And with this stikke / aboue the Crosselet'
That was ordeyned / with that false Iet/ 1277
He stired the coles / til relente gan [leaf 204]
The wex agayn the fir / as euery man[2]
But it a fool be / woot' wel it moot nede
And al that in the stikke was out yede 1281
And in the crosselet' hastily it fel
¶ Now good sires / what wol ye bet than wel
Whan *þat* this preest'. thus was bigiled ageyn
Supposynge noght' but treuthe sooth to seyn 1285
He was so glad / that I ne kan nat expresse
In no manere / his myrthe and his gladnesse

Another day / in myn absence [leaf 181]
This discipline / and þis crafty science 1253
¶ Lat' take anoþer ounce quod he tho
Of quik siluer / withoute wordes mo
And do therwith / as ȝe haue done er þis
With *þat* other / *þat* now siluer is 1257
This preest him besieth / in al *þat* he can
To done as þis Chanoñ / þis cursed man
Commaundeth him / an faste blew þe fire
ffor to come to the effecte / of his desire 1261
And this chanoñ / right in þe mene while
Al redy was / þis preest eft to begile
And for a countenance / in his hond' he bar
An holgh stikke / take hede and be war 1265
In þe ende of which / an ounce and no more
Of siluer lymayle / put was al bifore
As was his cole / and stopped *with* wax wel
ffor to kepe in / his lymayle euerydeel 1269
And whiles þis preest/ was in his besynesse
This Chanoñ *with* his stikke / gan him dresse
To him anoon. and his pouder cast In
As he dide er / þe deuel out of his skyn 1273
him torne / I pray to god / for his falshede
ffor he was euere fals / in word and dede
And with his stikke / aboue þe crosse[le]tte
That was ordeined / *with* *þat'* false gette 1277
He stereth the coles / til relente gan
The wax a-geyn the fire / as euery man
But' it a fool be / woot wel and moot nede
And al that in the hole was / out' ȝede 1281
And in to the crosselet' / hastely it' fel
The preest' supposed / no þing but wel
But besied him faste / and was wonder fayn
Supposinge noght but trouthe / sothe for to sayn 1285
He was so glad / I can it not expresse
In no manere / his merthe and his gladnesse

A-nothir day assay in myn absence
This disciplyne & this crafty science 1253
Let take a-nothir vnce quod he tho [leaf 390, back]
Of quyk siluyr with-outyn wordis mo
An[d] do therwith as ȝe han don er this
Whith that othyr which that now syluyr is 1257
// The prest hym besyed in al that euere he can
To doon as this Chanoun this cursede man
Comaundede hym & faste blew the fyr
ffor to come theffect of his desyr 1261
And this chanoun rygh in the meene while
Al redy was this prest eft to begyle
And for a cuntenaunce in his hand he bar
An holmene stikke / taak keepe & be war 1265
In the ende of which an ounce & nomore[1] [1 first camare]
Of silvir lemail put was as byfore
Was in his cole / & stoppid *with* wex weel
ffor to kepe in his lymayl euerydel 1269
And whil the prest was in his besynesse
This chanoun *with* his stikke gan hym dresse
To hym a-non & his poudere caste in
As he dede er [2]the deuyl out of his skyn [2 1 first d] 1273
Hym turne I preye to god for his falsehede
ffor he was euere fals in thought & dede
And with this stikke a-boue the Croslet
That was ordeynyd *with* that false Iet 1277
He styre[3] the colis til relente gan [3 ty altered]
The wex a-ȝen the fer as euery man
But it a fol be wot wel it mot neede
And al that in the stikke was out ȝede 1281
And in the croslet hastyliche it fel
// Now goode sere what wele ȝe bet than weel
Whan that this prest was begiled ageyn
Supposynge nought but trouthe sothe to seyn 1285
He was so glad that I can not expresse
In no manere his trouthe & his gladnesse

GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Corpus MS.**

Another day in myn absence /
þis discipline and þis crafty science 1253
¶ let take another vnce *quod* he þo
Of quyk siluer wiþoute wordes mo
And do *þerwiþ* as ȝe han don ar þis
Wiþ þat oþer which þat now siluer is 1257
þis prest hym busieþ in al þat he can
To don as þis Chanon his cursede man
Comaundeþ him and faste blew þo fire
ffor to come to þeffecte of his desire 1261
And þis Chanon right in þe mene while
Al redy was þis prest eft to begyle
And for a contynaunce in his hond bar
An holough stikke take heede and be war 1265
In þe ende of which an vnce and no more
Of siluer lymaile put was al bifore
Was in his coole and stopped wiþ wex wel
ffor to kepe in his lymayl euery del 1269
And whiles þis prest was in his businesse
This Chanon wiþ his stikke gan him dresse
To him anon and his poudre caste In
As he dide er þe deuel out of his skyn 1273
him torne I *pray* to god for his falshede
ffor he was euer fals *in* oþe and dede
And wiþ his stikke aboue þe crosselette
þat was ordeigned wiþ þat false *gette* 1277
He stireþ þe coles til it relente gan
The wax agayn þe fyr as *euery* man [leaf 138]
But it a fool be woot wel and moot nede
And at þat in þe hole was out ȝede 1281
And in to þe Crosselet hastily it fel
The prest supposede *noþing* but wel
But busyed him faste and was wonder fayn
Supposyng nouȝt but troupe soþ to sayn 1285
he was so glad I can nouȝt expresse
In no maner his merþe and his gladnesse

CORPUS 418 (6-T. 568)

GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Petworth MS.**

Another day [assaie] in myne absence
This disciplyne and þis crafty science 1253
¶ Let take another vnce quod he þoo
Of quik siluer wiþ-out wordes moo /
And doo *þerwiþ* as ȝe han done er þis
With þat oþer which þat now siluer is 1257
This prest hym busieþ in al þat he can
To done as þis chanon þis cursed man
Comaundeþ hym and fast bloweþ þ fuyre
fforto come to þe effecte of his desire 1261
And þis chanon riȝt in þe mene while
Al redi was þis preste eft to begile
And for a countenaunce in his hand bare
An holowe stik take-hede and be ware 1265
In þe eende of which an vnce *and* no more
Of syluere lymaille put was al bifore
was in his cole and stopped *with* wex wel
fforto kepe in his lymaille euery deH 1269
And whilis þis prest was in his byasynesse
This Chanon wiþ his stik gan hym dresse
To hym anon and his powdere cast Inne
As he did er þe deuel out of his skynn 1273
Hym turne I prey to god for his falshede
ffor he was euer fals in oþe and dede
And wiþ his stik aboue þe crosselette
That was ordeyned wiþ þat fals gette. 1277
He stireþ þe coles til relente gan [leaf 138, back]
The wax a-gayn þe fuyr as euery man
But it a fool be wote wele & mote nede
And alle þat in þe hole was, out ȝede 1281
And into þe crosselette hastely it felle
The prest supposed no þing but wel
But busied him fast and was wonder fayn
Supposing nouȝt but troupe soþ to sayn 1285
He was so glad I can nouȝt expresse
In no manere his myrth and his gladnesse

PETWORTH 443 (6-T. 568)

GROUP G. § 4. CAN.'S-YEOMAN'S TALE. **Lansdowne MS.**

Anoþer daie in Mine absence
This discipline *and* þis crafte science 1253
Lat take anoþer vnce *quod* he þo
Of whiche siluer wiþþe outen wordes moo
And do þerwiþ as ȝe haue done ar þis
Wyþe þat oþere whiche þat nowe siluere is 1257
This preste him besieþ in al þat he can
To done as þis chanone þis cursed man
*Commande*þ him. and fast blewe þe fire
For to come to þeffette of his desire 1261
And þis chanon riht in þe mene while
Al redi was þis preste oft to begile
And for a countenance in his honde bare
An holowe stikke take hede *and* be ware 1265
In þe ende of whiche an vnce *and* no more
Of siluer lymal put was al be-fore
Was in his coule *and* stopped wiþ wax wele
for to kepe inne his lymal euereydele 1269
And while þis preste was *in* his besinesse
This chanon wiþ his stike gan him dresse
To him a-none *and* his poudet kast inne
As he dide ere þe deuel out of his kinne 1273
Him torne .I. praie to god for his false-hede
For he was euer fals in worde *and* dede
And wiþ his stikke a-boue þe croselett
That was ordeygned wiþ þat fals gett 1277
He stireþ þe coles til relent gan
The wex ayeine þe fire as *euery* man [leaf 167]
Bot it a fole be wote wele *and* mot nede
And al þat in þe hole was oute ȝede 1281
And in to þe croselet hastely it fel
þe preste supposed nouht bot wele
Bot busid him fast *and* was wonder feyne
Supposinge nouht bot treuþe soþe to seine 1285
He was so glad .I. can nouht expresse
In no manere his merþe *and* his gladnesse

LANSDOWNE 418 (6-T. 568)

569 SIX-TEXT
GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Ellesmere MS.**

And to the Chanoñ / he profred eftsoone
Body and good / ye quod the Chanoñ soone 1289
Though poure I be / crafty thou shalt me fynde
I warne thee / yet is ther moore bihynde
¶ Is ther any coper / here-ynne seyde he ?
¶ Ye quod the preest sire I trowe wel ther be 1293
¶ Elles go bye vs som / and that as swithe
Now good sire / go forth thy wey and hy the
¶ He wente his wey / and with the coper cam
And this Chanoñ / it in hise handes nam 1297
And of that coper / weyed out but an Ounce
¶ Al to symple / is my tonge to pronounce
As Ministre of my wit the doublenesse
Of this Chanoñ / roote of alle cursednesse 1301
He semed freendly / to hem / þat knewe hym noght
But he was feendly / bothe in herte and thoght
It werieth me / to telle of his falsnesse
And natheles / yet wol I it expresse 1305
To thentente / that men may be war therby
And for noon oother cause trewely
¶ He putte the Ounce of Coper in the Crosselet
And on the fir / as swithe he hath it set/ 1309
And caste In poudre / and made the preest / to blowe
And in his werkyng for to stoupe lowe
As he dide er / and al nas but a Iape
Right as hym liste / the preest he made his Ape 1313
And afterward / in the Ingot he it caste
And in the panne / putte it at the laste
Of the water / In he putte his owene hand
And in his sleue / as ye biforn hand 1317
Herde me telle / hadde a siluer teyne
He slyly tooke it out/ this cursed heyne
Vnwityng this preest of his false craft
And in the pannes botme / he hath it laft 1321
And in the water / rombled to and fro
And wonder pryuely / took vp also

569 SIX-TEXT
GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Lichfield MS.**

And to the Chanoñ / he profred eft sone
Body and good / ȝe quod the Chanoñ sone 1289
Thogh poure I be / crafty þou shalt me fynde
I warne the / ȝit is ther more behynde [leaf 181, back]
Is ther ony coper / here-ynne seide he
ȝa sire quod the preest / I trowe ther be 1293
Ellis go bye som / and þat asswithe
Now sire go forth þi way / and hythe
He wente his way / and with þis coper he cam
And this chanoñ / in hand it nam 1297
And of þat coper / weyed out but an ounce
Al to symple is my tunge / to pronounce
his monstre / and his witte . þe doublenesse
Of this chanoñ / rote of cursednesse 1301
He semede freendly / to hem that knewe him noght
But he was feendly / bothe in werk and thought
It werieth me to telle / of his falsenesse
And natheles / ȝit wole I it expresse 1305
To thatˢ entente / þat men may be war þer by
And for noon othir cause trewely
He putte this ounce of coper / in þe crosselet
And on the fire / aswithe he hath it set 1309
And caste in pouder / and made þe preest to blowe
And in his worching / for to stoupe lowe
As he dide erst / and al was but a iape
Right as him liste / þe preest he made his ape 1313
And afterward / in to the Ingot he it caste
And in the panne / putte it atte laste
Of water / and in he putte his owne hand
And in his sleue / as ȝe biforn hand 1317
herde me telle / he had a siluer teyne
he slighly toke it out/ þis cursed heyne
Vnwetinge þis preest of his false craft
And in the pannes botme / he hath it laft 1321
And in the water/ rombleth to and fro
And wonder priuely / took it vp also

569 SIX-TEXT
GROUP G. § 4. CAN.'S-YEOMAN'S TALE. **Cambridge MS.**

And to the Chanoun he proferede eft sone
Body & good ȝe quod the Chanoun sone 1289
Thow pere I ᵇbe crafty thow schat me fynde [ᵇ b *altered*]
I warne the ȝit is there more be-hynde . .
Is there ²ony copyr / herinne seyde he² [leaf 891] [²–² *in the corrector's hand*]
ȝa quod the prest / sere I trowe wel there be 1293
Ellis go beye vs sum & that aswythe
Now goode sere go thyn wey an hithe
He wente his wey & *with* this *coper* cam
And this chanoun *it* in *his* handis nam 1297
And of that copar weyed vp but an ounce
Al to symple is myn tunge to pronounce
As mynystre of myn wit the doubilnesse
Of this Chanoun rote of alle cursednesse 1301
He semede frendely to *hem* that knewyn hym not
But he was feenly bothe in werk & thoujt
It deryeth me to telle of his falsenesse
And neuer the les ȝit wele I it expresse 1305
To the entent that men may be war therby
And for non othir cause trewely
/ He putte his Ounce of copir in the croslet
And on the fer aswythe he hath it set 1309
And cast in poudyr & made the prest to blowe
And in his werkyng for to stoupe lowe
As he dede or & al was but a Iape
Rygh as hym lyste the prest he made 1313
And afturward in the Ingot it caste
And in the panne put it as the laste
Of watyr / & in he putte his owene hand
And in his sleue as ȝe be-forynhand 1317
Herde me telle he hadde a syluyr teyne
He slyly tok it out this cursede heyne
Vnwetynge this prest of this false craft
And in the pannys botome he hath it laft 1321
And in the watyr roumbelynge to & fro
And wondyr pryuyly tok vp also

And þe chanoñ he profred eft' sone
Body and good ȝe *quod* þe Chanõn soone 1289
þough pore I be crafty þou schalt/ me fynde
I warne þe ȝit' is þer more behynde
Is þer eny coper here Inne seyde he
ȝe sire *quod* þe prest' I trowe *per* boe 1293
Elles go bey soun and þat as swithe
Now sire go forþ þy way and hy the
And went his way and wiþ þis coper he cam
And þis Chanõn in his hond it nam 1297
And of þat' coper weyde out' but' an vnce
Al to symple is my tonge to *pronounce*
his moustre and his wit' þe doublenesse
Of þis Chanoñ roote of' Cursednesse 1301
he semyd freendly to hem þat' knewe him nought'
But' he was feendly boþe in werk' and þouȝt'
It' wyrieþ me to telle of' his falsenesse
And napeles ȝet' wol I it' expresse 1305
To þat' entent þat' men may be war *þerby*
And for non oþer cause trowely
he putte þis vnce of' coper in to þe Crosselette
And of' þe fyur as swiþe he haþ it' sette 1309
And kast' in poudre and made þe prest' to blowe
And in his worching' for to stoupe lowe
As he dide erst and al naȝ but' a Iape
Right' as him liste þe prest' he made his ape 1313
And afterward in to þe Ingot' he it caste
And in þe panne putte it' atte laste / [leaf 188, back]
Of water and in he put' his owne hand
And in his sleeue as ȝe byforn hand 1317
herde me telle he hadde a siluer teyne
he slyly took' it' out' þis cursed heyne
vnwetyng' þis prest' of' his falsse craft'
And in þe pannes botme he haþ it' laft' 1321
And in þe water romblеþ to and fro
And wonder pryuyly tok' it' vp also

And to þe Chanõn he *profred* eft' sone
Body *and* good ȝe quod þe chanon sone 1289
þouȝe poor I be crafty þow shalt' me fynde
I warne þe ȝit' is þer more behinde
Is þere eny copoure here *In* saide he
ȝe sir' quod þe preest I trowe *per* be 1293
Ellis goo by some and þat' as swithe
Now sir' go forþ þi way *and* hithe.
And went' his way and *with* þis coper he cam
And þis chanon it *in* his honde it' nam. 1297
And of' þat' copere weyed out' but' an vnce
Al to symple is my tunge to pronunce
His monstre as his witte þe doublenesse
Of þis Chanon roote of' cursednesse 1301
He semed frendely to hem þat' knewe hym nouȝt'
Bot' he was feendly boþ in werk and þouȝt'
It' weriеþ me to telle of his falsenesse
And natheles ȝit' wil I it' expresse 1305
To þat' entent' men may be ware *þerby*
And for noon oþer cause trewly
He putt þis vnce of copere into þe crosselette
And on the fuyre as swithe he haþ it' sétte 1309
And kast' In powdere and made þ' preest' to blowe
And in his worching' for to stoupe lowe
As he did erst' and al nys but' a Iape
Riȝt' as him list' þe preest' he made his Ape 1313
And afterward' into the Ingot' he it' cast' [leaf 209]
And in þe panne pitt' it' atte last'
Of watere and in he pitte his owne honde
And in his sclеue as ȝe to-fornhonde 1317
Herd me telle he had a siluer teyne
He sclily toke it' out' þis cursed heyne
Vnwetinge þis preest' of his fals craft'
And in þe pannes botme he haþ it' laft'. 1321
And in þe watere romblеþ too and froo /
And wondere prively toke it' vp also

And to þe Chanon he *profer*d eft sone
Body *and* goode ȝe *quod* þe chanone sone 1289
þouhe poure .I. be crafte þou schalt me finde
.I. warne þe ȝit is *þere* more be-hinde
Is *þere* any coper here inne seide he
ȝe *sir quod* þe preste .I. trowe þere be 1293
Elles go by sum *and* þat aswyþe
Nowe *sir* go for þi-waie *and* hyhe þe
And went his waie *and* wiþ his coper he came
And þis chanon in his hode it name 1297
And of þat coper weyde oute bot an vnce
Al to simple is my tonge to *pronounce*
His mostre and his witte þe doublenesse
Of þis chanone rote of Cursednesse 1301
He semed frendly to him þat knewe him nouht
Bot he was fendely boþe in werke *and* þouht
It wrieþ me to telle of his falsenesse
And nepeles ȝit wil .I. it expresse 1305
To þat entent þat men maie be war þure bye
And for none oþer cause treulye
He putte þis vnce of coper in to þe crasellet
And on þe fire also swiþe he haþe it sett 1309
And kest in pouder *and* maade þe preste to blowe
And in his worcheinge for to stoupe lowe
As he dide erst *and* al was but a Iape
Riht as him lust þe preste he maade his ape 1313
And afterwarde in to þe Ingote he it kest
And in þe panne put it att þe last
Of water *and* inne he put his owen honde
And in his sleue as ȝe beforne honde 1317
Herde me telle he had a siluer cheyne
He slyhely toke is oute þis cursed hyne
Vnwetinge þis preste of his fals craft
And in þe pannes bothom he haþ it left [leaf 187, back] 1321
And in þe water rumbleþ to *and* fro
And wonder priuely toke it vpp also

The coper teyne / noght' knowynge this preest'
And hidde it' and hym hente by the breest' 1325
And to hym spak' and thus seyde in his game [leaf 204, back]
Stoupeth adoun / by god ye be to blame
Helpeth me now / as a dide yow whil eer
Putte In youre hand / and looketh what is theer 1329
¶ This preest' took vp / this siluer teyne anon
And thanne seyde the Chanoñ / lat vs gon
With thise thre teynes / whiche þat we han wroght'
To som Goldsmyth / and wite if they been ouht' 1333
ffor by my feith / I nolde for myn hood
But if that they were siluer / fyn and good
And that as swithe / preeued it shal bee
¶ Vn-to the Goldsmyth / with thise teynes three 1337
They wente / and putte thise teynes in Assay
To fir and hamer / myghte no man seye nay
But þat they weren / as hem oghte be
¶ This sotted preest'. who was gladder than he 1341
Was neuere brid / gladder agayn the day
Ne nyghtyngale / in the sesoñ of May
Nas neuere man / that luste bet to synge
Ne lady / lustier in carolynge 1345
Or for to speke of love and wommanhede
Ne knyght in Armes / to doon an hardy dede
To stonden in grace / of his lady deere
Than hadde this preest' this soory craft to leere 1349
And to the Chanoñ / thus he spak and seyde
ffor loue of god / that for vs alle deyde
And as I may / deserue it vn-to yow
What shal this receite coste / telleth now 1353
¶ By oure lady quod this Chanoñ / it is deere
I warne yow wel / for saue I and a frere
In Engelond / ther kan no man it make
¶ No fors quod he / now sire for goddes sake 1357
What shal I paye / telleth me I preye ?
¶ Ywis quod he / it is ful deere I seye

The coper teyne / not knowynge þis preest
And hidde it / and hente him by the breest 1325
And to him spak / and thus seide in his game
Stoupeth a doun / by god ȝe be to blame
helpeth me now / as I dide ȝow whiler
Put' in ȝoure hand / and loketh what is ther 1329
This preest took' vp / þis siluer teyne anoon [leaf 182]
And þan seide the chanoñ / lat vs goon
And thise thre teynes / whiche as we haue wroght
To som goldsmyth / to wete ȝif it be ouȝt 1333
ffor by my faith / I nolde for myn hood
But ȝif þei were siluer fyn and good
And þat asswithe / preued shall it be 1336
[Vnto þe goldsmyth with þise teynes þree [MS Reg. 18 C ii, leaf 172, back]
They wente and pitte þise teynes in assay
To fyr and hamer myȝte no man sey nay
But þei were as hem oghte be]
This sottid preest / who was gladder þan he 1341
Was neuere brid / gladder ageyn the day
Ne nightyngale / in þe sesoñ of May
Was neuere noon / that' liste better synge
Ne lady lustyer / in carolynge 1345
And for to speke of Loue / and womanhede
Ne knyght in armes / to done an hardy dede
To stonde in grace / of his lady dere
Than hadde þis preest / þis craft for to lere 1349
And to þe Chanoñ / þus he spak and seide
ffor þe loue of god / þat for vs alle deyde
And as I may / deserue it' vn-to ȝow
What shal þis Receyt coste / telleth now 1353
By oure lady quod the Chanoñ / it is dere
I warne ȝow forsothe / sauf I and a frere
In Engelond / ther can no man it' make
No fors quod he / now sire for goddes sake 1357
What shal I paye / telle me I þe pray
ywis quod he / it is ful dere I say

The copyr teyne nought knowynge this prest
And hedde it & hym hente by the brest 1325
And to hym spak & thus seyde in his game
[1]sToupith a-doun by god ȝe be to blame [1 s later]
Helpith me now as I dede ȝow whil er
Put in ȝoure Hand & lokyth what is ther 1329
This prest tok vp the syluyr teyn a-non [leaf 391, back]
Thanne seyde the chanoun lat hym gon
With these thre teynys [2]which thatwe han wrought[2] [2—2 corr.]
To sum gold smyth & loke ȝif they been ouȝt 1333
ffor be myn feyth I nolde for myn hood
But ȝif there were siluyr fyn & good
And that aswithe preuyd schal [2]it be[2] //
// Vn-to the goldsmyth with these teynys thre 1337
They wente & putte these teynys in asay
To fier & hamyr ne myghte no man sey nay
But that they were as hem oghte bee
// This sottede prest ho was gladdere than he 1341
Was neuere brid gladdere a-ȝen the day
Ne nyghtyngale in the sesoun of may
Was neuere non that leste bet to synge
Ne lady lustiere in carolynge 1345
Or for to speke of loue & womanhede
Ne knyght in armys to don an hardy dede
To standyn in grace of his lady dere
Than hadde this prest this sory craft to lere 1349
And to the Chanoun thus he spak & seide
ffor loue of god that for vs alle deyede
And as I may deserue it vn-to ȝow
What schal this resceyt coste tellith me now 1353
// By oure lord quod this Chanoun it is dere
I warne ȝow wel / for saue I & a frere
In [3]Ingelond there can no man it make [3 I st i]
No fors quod he now sere for godys sake 1357
What schal I paye tellith me I preye
I-wis quod he it is wol deere I seye

þe coþer teyne nought knowyng þis prest/
And hidde it and hente him by þe breest 1325
And to him spak and þus sayde in his game
Stowpeþ a doun by god ȝe ben to blame
helpeþ me now as I dide ȝou whiler
Put in ȝoure hand and lokeþ what is þer 1329
þis prest tok vp þis siluer teyne anon
And þanne seyde þe chanon let va gon
Wiþ þise þre teynes whiche þat we haue wrought
To som goldsmith and wite if it be ought 1333
ffor by my faiþ I nolde for myn hond
But it þei were siluer fyn and good
And þat as swiþe proued schal it be
Vnto þe goldsmith wiþ þise teynes þre 1337
þey wente and putte þise teynes in assay
To fyr and hamer might no man say nay
But þey were as hem ouȝte for to be
þis sottide prest who was gladder þan he 1341
Was neuer bryd gladder aȝeins þe day
Ne nightyngale in þe seson of May
Was neuere non þat liste better to synge
Ne lady lustiere in Carolynge / 1345
And for to speke of loue and wommanhede
Ne knight in armes don an hardy dede
To stonden in grace of his lady deere
þan hadde þis prest þis craft to lere 1349
And to þe chanon þus he spak and sayde
ffor þe loue of god þat for vs alle deyde / [leaf 182]
And as I may deserue it vnto ȝow
What schal þis receyt coste telleþ now / 1353
By oure lady *quod* þe chanon it is deere
I warne ȝou for saue I and a frere /
In Engelond *per* can no man it make
No fors *quod* he now sire for goddes sake 1357
What schal I paye tel me I ȝou pray
I-wys *quod* he it/ is ful deere I say

þe Copere teyne nat knowing þis preest
And hid it and hente hym by þe breest 1325
And to hym spake and þus seide in his game ./
Stowpeþ a-downe by god ȝe be to blame.
Helpeþ me nowe as I did ȝowe whilere
Putte Inne ȝoure honde and lokeþ what is þere 1329
This preest take vp þis siluere teyne anone
And þan seide þe Chanon latt va gone
Wiþ þise þre teynes whiche þat we han wrouȝt
To somme goldsmyth and wit ȝif it be ouȝt 1333
ffor be my feiþe I nolde for myne hode
But if þei were siluere fyne *and* goode
And þat as swiþe proued schal it be
Vnto þe goldsmythe wiþ þise teynes þre 1337
went þei and pitte þise teynes in assay
To fyre and hamere myȝt no man say nay
But þei were as hem ouȝte to be
This sotted preest who was glad but he 1341
Was neuere bridde gladdere aȝeinst þe day
Ne nyȝtyngale in þe sesoñ of may .
was neuere noon þat liste bettor to synge
Ne lady lustyer in Carolynge. 1345
And forto speke of loue and wommanhede
Ne knyght in armes done an hardy dede
To ſtonden in grace of his lady dere.
Than had þis preest þis craft to lere. 1349
And to þe chanon þus he spoke *and* saido
ffor þe loue of god þat for va deyde ./
And as I may deserue it vnto yowe [leaf 289, back]
What schal þis receyte cost telleþ nowe 1353
By oure lady quod þis chanon it is dere /
I warne ȝou. for ssaf I and a frere
In Engelonde þer can no man it make
No fors quod he nowe sir for goddys sake / 1357
What schal I paye telle me I þe pray
Iwis quod [he] it is ful dere I saie /

þe coper teyne nouh[t] knoweinge þe preste
And hid it *and* hent him be þe breste 1325
And to him spak *and* þus seide he in his game
Stoupeþe adoune be god ȝe be to blame
Helpeþe me nowe as .I. dide ȝowe whilere
Put in ȝoure honde *and* loke what is þere 1329
This preste take vppe þis siluer teyne anone
And þan seide þe Chanon latt va gone
Wiþ þos þre teynes whiche þat we haue wrouht
To summe gilsmyþe and wit if it be owhte 1333
For be my feiþe .I. nolde for myne hode
Bot if þei were siluer fine *and* gode
And þat as swyþe proued schal he be
Vnto þe goldsmythe wiþ þes teynes þre 1337
Thei wente *and* put þes teynes in assaie
To fire *and* hamur myht no man seie naie
Bot þei were as hem ouht to be
þis soted preste who was gladder þan he 1341
Was neuer bridde gladder aȝeines þe daie
Ne nyhtgale in þe seson of maie
Was neuere none þat lust better to singe
Ne lady lustier in Carolynge 1345
And for to speke *and* loue *and* wommanhede
Ne knyhte in armes done an hardy dede
To stonden in grace of his ladie dere
þan hadde þis preste þis craft to lere 1349
And to þe chanon þus he spak *and* saide
For þe loue of god þat for us al deyde
And as .I. maye deserue it vn to ȝowe
What schal þis receyte cost telleþ nowe 1353
Be oure lady quod þis chanon. it is dere
.I. warne ȝowe bot saue .I. *and* a frere
In. yngelonde þre can no man it make
No fors *quod* he now *sir* for goddes saake 1357
What schal .I. paye tel me .I. þe preye
.I.-wys *quod* he it is ful dere .I. seie.

Sire at o word / if that thee list it haue
Ye shul paye fourty pound / so god me saue 1361
And nere the freendshipe / þat ye dide er this
To me /. ye sholde paye moore y-wis
¶ This preest the somme of fourty pound anon
Of nobles fette / and took hem euerichon 1365
To this Chanoñ / for this ilke receit
Al his werkyng nas but fraude and deceit
¶ Sire preest he seyde / I kepe han no loos
Of my craft / for I wolde it kept were cloos 1369
And as ye loue me / kepeth it secree
ffor and men knewen / al my soutiltee
By god / they wolden han so greet enuye
To me / by cause / of my Philosophye 1373
I sholde be ded / ther were noon oother weye [leaf 325]
¶ God it forbeede quod the preest/ what sey ye
Yet hadde I leuere / spenden al the good
Which þat I haue / or elles wexe I wood 1377
Than that ye sholden falle in swiche meschief/
¶ ffor youre good wyl / sire haue ye right good preef
Quod the Chanoñ / and farwel grant mercy
He wente his wey / and neuer the preest hym sy 1381
After that day / and whan þat this preest shoulde
Maken assay / at swich tyme as he wolde
Of this receit / farwel / it wolde nat be
Lo thus byiaped / and bigiled was he 1385
Thus maketh he / his introduccioñ
To bryngе folk/ to [hir] destruccioñ
CONsidereth sires / how þat in eek estaat
Bitwixe men and gold / ther is debaat 1389
So ferforth / that vnnethe is ther noon
This multiplying blent so many oon
That in good feith / I trowe þat it bee
The cause grettest of swich scarsetee 1393
Philosophres / speken so mystily
In this craft þat men kan nat come therby

Sire at oo word / ȝif þat ȝe lest it haue
ȝe shuH paie fourty pound / so god me saue 1361
And ne were the frendshipe / þat ȝe dide er this
To me / ȝe shulde paie more ywis
This preest þe sommе / of fourty pound anoon
Of nobles fette / and toke hem euerychoun 1365
To þis Chanoñ / for this ilke receyt
Al his worching was fraude and deceyt
Sire preest he seide / I kepe to haue no loos
Of my craft / for I wolde it were kept cloos 1369
And as ȝe loue me / kepeth it secree
ffor and men knewe / al my sotilte
By god men wolde haue so greet envie
To me by cause / of my philosophie [leaf 182, back] 1373
I shulde be ded / ther were noon oþer weye
God forbede quod þe preest,/ what seyȝe
ȝit had I leuere spenden al the good
which þat I haue / and elles wexe I wood 1377
Than þat ȝe shulde / falle in such meschief
ffor ȝoure good wil / sire haue ȝe right good preef
Quod the Chanoñ / and sire fare wel grаunt mercy
He wente his way / and neuere þe preest him sey 1381
After þat day / and whan þis preest sholde
Maken assay / at such tyme as he wolde
Of þis receyt,/ fare wel it wolde not be
Loo þus byiaped / and bygiled was he 1385
¶ Thus maketh he / his introduction
To bringe folk / to her destruction
Considereth sires / how þat in eche astate
Betwixe men and gold ther is debate 1389
So ferforth / þat vnnethis is þer oon
This multiplying/ blendeth so many oon
That in good feith / I trowe þat it be
The cause grettest / of þis grete scarste 1393
Thise philosophres / speken so mistily
In þis craft / þat men can not come þerby

Sire at on word ȝif that ȝow leste it haue
ȝe schul paye fourty pound so god me saue 1361
And nere the frenchepe that ȝe dede er this
To me ȝe schuldyn paye more I-wis
This preest the summe of fourty pound anon
Of noblis fette & tok hem euerichon 1365
To this Chanun for this ilke resseit
Al his werkyng was but fraude & dissceid
Sire prest quod he / I kepe to han no loos [leaf 328]
Of myn craft for I wolde it kept weere clos 1369
And as ȝe loue me kepith it secre
ffor and men knewyn al myn subtilete
By god they woldyn haue so gret enuye
To me by cause of myn philosophie 1373
I schulde been ded there were non othir weye
God it for-bede quod the prest what seyȝe
ȝit hadde I leuere to spendyn al myn good
Whiche that I haue & ellis wexe I wood 1377
Than that ȝe schuldyn fallyn in swich myschef
ffor ȝoure goode wil sore haue ȝe rygh good pref
Quod the chanoun & farewel graunt mercy
He wente his wey & neuere the prest hym sey 1381
Aftyr that day & whan the prest schulde
Makyn assay at swych tyme as he wolde
Of this resseit farewel it wolde not be
Lo thus be-lapid & begiled was he 1385
Thus made he his introductioun
To bryngе folk to distruccioun
// Considerith seris / how that in eche estat
By-twixe men & gold there is debat 1389
So fer forth that onethis is there non
This multiplyinge thus blent manyon
That in good fey I trowe that it be
The cause grettest of swich skarsete 1393
Philisopheris spekyn so mystily
In this craft that men may not come therby

Sire at' oo word if' pat' pe list' it haue
ȝe schulle paye fourty pound so god me saue 1361
And ne were pe frendschipe pat' ȝe dide er pis
To me ȝe scholde paye more y-wys
This prest' pe somme of' .xl. pound anon.
Of nobles fette and took' hem euerychon 1365
To pis chanoñ for pis ilke receyt'
Al his worchinge was fraude and deceyt'
Sire prest' he seyde I kepe for to haue no loos
Of my craft' for I wolde it were kept' cloos 1369
And as ȝe louep me kepep it' secre
ffor and men knewen al my subtilte
By god men wolde haue so gret' envye
To me by cause of my philosophie 1373
I scholde be ded per were non oper weye
God it' forbede *quod* pe prest' what seye
ȝet' hadde I leuer spenden al pe good
Which pat' I haue and elles waxe I wood 1377
pan pat' ȝe schulde falle in such meschef'
ffor ȝoure good wil sire haue ȝe right' good prof'
Quop pe chanoñ and sire wol *graunt* mercy
he wente his way and neuer pe prest' he sey 1381
After pat' day and whan pat pis prest' scholde
maken assay at' swich tyme as he wolde
Of pis receyt' far wel it' wolde not' be
Lo pus bytaped and bygyled was he 1385
pus makep he his introduccioñ
To bringe folk' to here destruccioñ [leaf 180, back]
Considerep sires how pat' in eche astate
Bitwixe men and gold per is debate 1389
So ferforp pat' vnnepes per is non
This multiplyjing' blendep so many oon
pat' in good faip I trowe pat' it' be
pe cause grettest' of pis skarsete 1393
This philosophres speken so mystily
In pis craft' pat' men can not' come perby

Sir' at' oon woord if pat' pe lest' it' haue
ȝe shul paye xl. li. so god me saue. 1361
And ne were pe frendship pat' ȝe did er pis
To me / ȝe shuld paie more ywis ./
This prest' pe some of fourty pounde anoñ
Of nobles fette and take hem euerechoñ 1365
To pis Chanoñ for pis ilk receite
All his worchinge was strawe *and* deceite
Sir' prest' he saide I kepe forto haue no loos
Of my craft' for I wold it' were kept' cloos 1369
And as ȝe loue me kepep it' secre
ffor and men knewe al my sotilte
By god men wolde haue so grete envie
To me by cause of my philosophie 1373
I Should be dede per nys noon oper waye
God it' for-bede quod pe prest' what say ȝe.
ȝit had I leuere spenden al pe good
Which pat' I haue and ellys wexe I wood / 1377
Than pat' ȝe shuld fallen in such meschief'
ffor ȝoure good wille sir' haue ȝe rigt' good prof'
Quod pe Chanõn. and sir'. oft' *graunt* mercy
He went his way pat' neuere pe prest' hym sie 1381
Aftere pat' day and whan pis prest' shulde
Maken assay at' suche tyme as he wolde
Of pis Receite. fare wel it' wold nat' be
Loo pus bytaped and begiled was he 1385
Thus makep he his Introduccion
To bringe folk to her destruction
Considerep surs howe pat' in eche astat'
Bytwix men and gold per is debat' 1389
So fer forp pat' vnnepes per is oon [leaf 181]
This multiplyinge so blendep mony oñ
That' in good faip I trowe pat' it' be
The cause grettest' of pe grete scarcete 1393
Thise philosophres speken so mystely
In pis craft' pat' men can not' come perby

Sire att o worde if pat pe list it haue 1360
ȝe schal paie fourte[1] pounde so god me saue [1 *a later p added*]
And ne were pe frindeschippe pat ȝe dide ar pis.
To me ȝe scholde paie more ywys [leaf 168]
This preste pe summe of .xl. pounde anone
Of nobles fette. & toke hem euerychone 1365
To pis Chanon for pis ilke receit
Al his worcheinge was fraude *and* deceite
Sire preste he scide .I. kepe for haue no los
Of my craft for .I. wolde it were kepped clos 1369
And as ȝe louepe me kepep it secre
For and men knewe al my subtilite
Be god men wolde haue so grete envie
To me be cause of my philosophie 1373
.I. scholde be dede *pere* were none o*pere* weye
God it for-bede *quod* pe preste what ȝe seye
ȝit had .I. leuer spende att pe goode
Whiche pat .I. haue *and* elles wex .I. woode 1377
pan pat ȝe scholde fall in suche meschiefe
For ȝoure goode wil *sire* haue ȝe riht good profe
Quod pe chanone wele *graunt* mercie
He went his waye *and* neuer pe priste him sihe 1381
After pat daie *and* whan pat pis preste schold
Maken assay . att suche time as he wolde
Of pis receyte fare wele it wil nouht be
Lo pus be-laped and begiled was he 1385
Thus makep he his introduccion
To bringe folke to hire destruc*cion*
¶ Considerep sires howe pat mychc astate
Be-twex men *and* golde par is debate 1389
So ferforpe pat vnnepes pere is one
This multeplyinge blindep so mony one
pat in good feipe I trowe pat it be
pe cause grettest of al subtilite 1393
This Phylosophres speken so mystelye
In pis craft pat men can nouht com per bye

ffor any wit' þat men han now a dayes
They mowe wel chiteren / as þat doon Ioyes [so] 1397
And in hir termes / sette hir lust and peyne
But to hir purpos / shul they neuere atteyne
A man may lightly lerne / if he haue aught'
To multiplie / and brynge his good to naught' 1401
¶ Lo / swich a lucre / is in this lusty game
A mannes myrthe / it wol turne vn-to grame
And empten also / grete and heuye purses
And maken folk / for to purchacen curses 1405
Of hem / þat han hir good / ther-to ylent'
ffy for shame / they þat han been brent'
Allas / kan they nat flee / the fires heete
Ye that it vse / I rede ye it leete 1409
Lest ye lese al / for bet than neuere is late
Neuere to thryue / were to long' a date
Though ye prolle ay / ye shul it neuere fynde
Ye been as boold' as is Bayard' the blynde 1413
That blondreth forth / and peril casteth noon
He is as boold / to renne agayn a stoon
As for to goon / bisides in the weye
So faren ye / that multiplie I seye 1417
If þat youre eyen / kan nat seen aright'
Looke þat youre mynde / lakke noght his sight'
ffor though ye looken neuer so brode and stare
Ye shul no thyng' wynne on that chaffare 1421
But wasten / al that ye / may rape and renne [leaf 205, back]
Withdraweth the fir / lest it to faste brenne
Medleth namoore / with that Art I mene
ffor if ye doon / youre thrift is goon ful clene 1425
And right as swithe / I wol yow tellen heere
What þat the Philosophres seyn in this mateere
LO thus seith Arnold' of the newe toun
As his Rosarie / maketh mencioun 1429
He seith right thus / with-outen any lye
Ther may no man / Mercurie mortifie

ELLESMERE 569 (6-T. 572)

ffor eny witte / þat men haue now a dayes
They may wel chitren / and ianglen as done iayes 1397
And in her termes / sette lust and peyne
But to her purpos / shul thei neuere atteyne
A man may lightly lerne / ȝif he haue oght
To multiplie / and bringe his good to noght 1401
Loo such a lucre / is in þis lusty game
A mannes merthe / it wol torne al to grame
And empten also / grete and heuy purses
And make folk / to purchace curses 1405
Of hem þat han þer to / her good ylent
O fy for shame / þei þat haue be brent
Allas can þei not flee / þe fires hete
Ȝe þat it vsen / I rede that ȝe lete 1409
Lest ȝe lesen al / for bet þan neuere is late
Neuere to thryue / were to long a date
Thogh ȝe prolle ay / ȝe shull it neuere fynde [leaf 183]
Ȝe ben as bolde / as is bayard the blynde 1413
That blundreth forth / and perile casteth he noon
he is as bold / to renne ageyn a stoon
As for to go besides / in the weye
So fare ȝe / þat multiplie I seye 1417
Ȝif þat oure eyen / can not seen a right
Loke þat ȝoure mynde / lakke noght his sight
ffor thogh ȝe loke / neuere so brode and stare
Ȝe shull not wynne / a myte in þat chaffare 1421
But wasten al / þat ȝe may rappe and renne
Withdrawe the fire / lest it to faste brenne
Medleth no more / with þat art I mene
ffor ȝif ȝe done / ȝoure thrifte is goon ful clene 1425
And as swithe / I wol ȝow telle here
what þat the philosophres / seyn in þis matere
Loo thus seith Arnold / of the newe toun
As his Rosarie / maketh mencioun 1429
He seith right thus / without eny lye
Ther may no man / mercurie mortifie

LICHFIELD MS FOR HENOWRT APPENDIX (6-T. 572)

ffor ony wit that men han now on dayis
They mowe weel cheteryn as don Iayis 1397
And in here termys sette here lust & peyne
But to here purpos schul they neuere atteyne
A man may lightely lerne ȝif he haue ought
To multyplye & turne his good to noght 1401
Lo swich a lukere is in this lusty game
A manys murthe it wolde turne in-to grame
And emptyn grete & heuy pursis
And makyn folk for to purchase cursis 1405
Of hem that han here good there-to I-lent [leaf 393, back]
O fy for schame they that han been brent
Allas can they nat flen the feris hete
ȝe that it vse I rede ȝe it lete 1409
Lest ȝe lese al / for bet than neuere is late
Neuere to thryue were to longe a date
Thow ȝe prolle ay ȝe schul it neuere fynde
ȝe been as bold as is bayard the blynde 1413
That blunderith forth & peril castyth non
He is as bold to renne ageyn a ston
As for to gon besydis in the weye
So fare ȝe that multyplie I seye 1417
ȝ[i]f that ȝoure eye can not seen a ryght
Loke that ȝoure mynde lakke not ȝoure sight
ffor thow ȝe loke neuere so broode & stare
ȝe schul no thyng wynne on that chaffare 1421
But waste al that ȝe may rape & renne
With-drawe the fuyr lest it to faste brenne
Medelyth no more with that art I meene
ffor ȝif ȝe don ȝoure thrift is goon ful cleene 1425
And rygh aswithe I wele ȝow tellyn heere
What that ȝe philisopheris seyn in this mateere
// Lo thus seyth arnold of the newe toun
As his rosarie makyth mencyoun 1429
He seyth riȝt thus with-outyn ony lye
Theere may no man Mercurye mortifye

CAMBRIDGE 564 (6-T. 572)

ffor ony witte þat men han now a dayes
þey may wel chitre and Iangle as don þis Iayes 1397
And in here termes sette lust and peyne
But to here purpos schul þey neuer atteyne
A man may lightliche lerne if he hap ought
To multiplye and brynge his good to nought 1401
Io such a lucre is in þis lusty game
A mannes merþe it wol torne alle to grame
And empte also grete and heuye purses
And make folk to purchacen curses 1405
Of hem þat han perto here good ylent
O fy for schame þey þat haue be brent
Alias can þey nat flee þe fyres hete
3e þat it vsen I rede 3e it lete 1409
lest 3e lese al for bet þan neuer is late
Neuer to prine were to longe a date
þough 3e prolle ay 3e schulle it neuer fynde
3e ben as bolde as is bayard þe blynde 1413
þat blundreth forþ and peril castep he non
he is as bold to renne a-gayn a stoon
As for to go bysydes in þe weye
So fare 3e þat multiplie I seye 1417
If þat 3oure yʒen may not seen aright
lokeþ þat 3oure mynd lakke nought his sight
ffor þough 3e loke neuer so brode and stare /
3e schulle nat wynne a myte in þat chaffare 1421
But wasten al þat 3e may Rappe and renne
Wipdrawe þe fir lest it so faste brenne [leaf 196]
Medleþ nomore wiþ þat art I mene
ffor if 3e doon 3oure þrift is gon ful clene / 1425
And right as swithe I wol 3ou telle heere
What þat þe philosophres sein in þis matere
Io þus seiþ arnold of þe newe toun
As his Rosarie makeþ mencioun 1429
he seiþ right þus wiþouten eny lye
þer may no man mercurie mortifie

ffor eny witte þat men han now adayes.
þei may wel Chitere and iangle as don þise Iaies 1397
And in her teemes sette lust and peyne
But to her purpoos shul þei neuere atteyne
A man may lightly lerne 3if he haue ouʒte
To multiplie and bringe his good to nouʒte 1401
Loo sucho a lucre is in þis lusty game.
A mannes merþe wil it turne al to grame
And empty also grete and heuy purses.
And make folk to purchasen curses 1405
Of hem þat han perto her good ylent
O. fy for shame þei þat han be brent
Alias can þei nat flee þe fires hete
3e þat it vsen I rede 3e it lete 1409
lest 3e lesen all. for bett þan neuere is late
Neuere to prive were to longe a date
Thouʒe 3e prolle ay 3e shul it neuer fynde
3e bene as bolde as is bayard þe blynde 1413
That blundreþ forþ and perile casteþ noñ
He was bolde to renne aʒeinst a stoñ
As forto goo be sides in þe way
¶ Soo faren 3e þat multiplien I say 1417
3if þat oure yʒen kan not seen aright
Lokeþ þat oure eyen can nat seen aright
ffor þouʒe 3e loke neuere so brode and stare
3e shul nat wynne a myte in þat chaffare 1421
But wasten all þat 3e may rappe *and* renne
Wipdrawe þe fiuyre lest it so fast brenne
Medleth no more wiþ þat art I mene.
ffor 3if 3e doon 3oure þrift is goon ful clene 1425
And riʒt as swiþe I wil 3ou telle here
What þat þe philosophres seyn in þis matere
Loo þus seiþ arnold of þe newe toune [leaf 210, back]
As his rosarie makeþ mencioun 1429
He seiþ riʒt þus wiþ outen eny lie
Ther may no man mercury mortefie

For any witte þat men haue nowe a dayes
þei maie wele Chitter *and* gaugle as doue þis Iayes 1397
And in her ternes sett lust *and* peine
Bot to here purpos schal þei neuere atteyne
A man may lyhtlyche leren if he haue ouhte
To multeply *and* bringe his good to nouht 1401
Lo sucha a locre is in þis lusty game
A mannes merþe it wil torne al to gram
And empte also grete *and* heuy porces
And make folke to purchasen curses [leaf 168, back] 1405
Of hem þat han þere-to here good ylente 1406
O fy. for schame þei þat haue be brente
Alas Can þei nouht flye þe fires hete
3e þat it vsen .I. rede 3owe it lete 1409
Lest 3e lees al for bet þan neuer is late
Neuer to prine were to longe a date
þouhe 3e prolle ayre 3e schol it neuer finde
3e bene als bolde as is bayer þe blynde 1413
þat blunderþ forþ *and* peril casteþ he none
He is as bolde to renne aʒeine a stone
As for to go be side in þe weie
So fare 3e þat multeplie .I. seie 1417
If þat oure yʒen kan not seen a riht
Lokeþ þat 3oure mynde lake nouht 3oure siht
For þouhe 3e looke neuere so brode *and* stare
3e schol nouht wynne a myte of þat chaffare 1421
Bot wasten al þat 3e muie rappe *and* rinne
Wiþdrawe þe fire lest it so fast birne
Medeleþe no more wiþ þat art .I. mene
For 3if 3e done 3oure þreft. is gone ful clene 1425
And riht als swiþe .I. wil 3oue to here
What þat þe Philosophres seine in þis matiere
Lo þus seiþe Arnalde of þe Newtoune
As his rosarie makeþ Mencioune 1429
He seiþe riht þus wiþ outen any .lye
There maie no man Mercuri Mortifie

But it be / with his brother knowlechyng
How þat he / which þat first seyde this thyng 1433
Of Philosophres / fader first was hermes
He seith / how þat the dragon douteles
Ne dyeth nat, but if that he be slayn
With his brother / and that is for to sayn 1437
By the dragon / Mercurie and noon oother
He vnderstood / and Brymstoon by his brother
That out of sol / and Luna were ydrawe
And therfore seyde he / taak heede to my sawe 1441
Lat no man buye hym / this Art for to seche
But if þat he / thentencioũ and speche
Of Philosophres / vnderstonde kan
And if he do / he is a lewed man 1445
ffor this science / and this konnyng quod he
Is of the secree / of the secretes pardee
¶ Also / ther was a disciple of Plato
That on a tyme / seyde his maister to 1449
As his book senior / wol bere witnesse
And this was his demande in soothfastnesse
Telle me the name / of the prïuee stoon
¶ And Plato answerde / vn-to hym anoon 1453
Take the stoon / that Titanos men name
¶ Which is that quod he? Magnasia is the same
Seyde Plato / ye sire / and is it thus?
This is / ignotum per ignocius 1457
What is Magnasia / good sire I yow preye?
¶ It is a water / that is mad I seye
Of elementes foure quod Plato
¶ Telle me the roote / good sire quod he tho 1461
Of that water / if it be youre wille
¶ Nay nay quod Plato / certein that I nylle
The Philosophres / sworn were euerychoon
That they / sholden discouere it vn-to noon 1465
Ne in no book it write / in no manere
ffor vn-to Crist / it is so lief and deere

But it be with / his brotheres knowelechyng
How þat he / which first seide this thyng 1433
Of philosophres / fader was hermes
He seith how þat / the dragoñ douteles
Ne dyeth not / but ȝif he be slayn
With his brother / and þat is for to sayn 1437
By the dragoñ / mercurie and noon other
He vnderstood / þat bremston were his brother
That out of sol / and luna were y-drawe
And þerfore seide he / take heede to my sawe 1441
lat no man besie him / this art for to seche
But he / that the entencioñ and speche
Of philosophres / vnderstonde can
And ȝif he do / he is a lewed man 1445
ffor þis science / and þis cunnynge quod he
Is of þe secre / of secrees parde
Also þer was a disciple of plato
That on a tyme / saide his maister to 1449
As his book sonier / wol bere witnesse
And this was his demande / in sothfastnesse [leaf 178, back]
Tel me the name / of the prïue stoon
And plato answerde / vn to him anoon 1453
Tak the stoon / that titanos men name
which is þat quod he / *Magnesia is* þe same
His disciple seide / ȝe sire and is it thus
This is ignotum / per ignotius 1457
What is magnesia / good sire I pray
It is a water / that is mad I say
Of elementes foure / quod plato
Tel me the Roche / goode sire quod he tho 1461
Of that water / ȝif it be ȝoure wille
Nay nay quod plato / certeyn þat I nylle
The philosophres / were sworn ecchon
That þei shulde discouere it / to no mon 1465
Ne in no book / it write in no manere
ffor vn to god / it was so loef and dere

But ȝif it be with his brotheris knowelechyng
How that he / which that fyrst seyde this thing 1433
Of philosopheris fadir was / hermes
He sey how that he dragoun douteles
Ne deyeth nat but ȝif that he be slayn
With his brothir & that is for to sayn 1437
By dragoun mercurye & non othir
He vndyr-stod & brymston by his brothyr
That out of sol & luna weere I-drawe
And therfore tak heed / seyde he to myn sawe 1441
Lat no man beaye this art for to seche
But ȝif that he thentencioun & speche
Of philisopheris vndyrstonde can [leaf 221]
An[d] ȝif he do he is a lowede man 1445
ffor this science & this cunnynge quod he
Is of the seure of the secretis pardo
// Also there was a disciple of plato
That on a tyme he seyde his maystir to 1449
As his bok Senyor wele bere witnesse
And this was his demaunde in sothfastnesse
Teelle me the name of the pryue stoon
And plato answerde vn-to hym a-noon 1453
Take the ston that Titanos men name
Whiche is that quod he *Magnasia* is the same
Seyde plato ȝa syre & is it thus
This is ignotum *per* ignocius 1457
What is magnaria goode sere I ȝow preye
// It is a watyr that is mad I seye
Of elementis foure quod Plato
Telle me the rooche goode sire quod he tho 1461
Of that watyr ȝif that it be ȝoure wil
Nay nay quod plato serteyn that I nyl
// The philisopheris sworn were euerichon
That they schulde discouere it on to non 1465
Nor in the bok it write in no manere
ffor on to cryst it is so lef & deere

But if it be wip his broþores knowleching
how þat he which þat first seyde þis þing/ 1433
Of Philosophres fader was hermes /
he seiþ how þat þe dragon douteles
Ne dyeþ not but if he be slayn
Wiþ his broþer and þat is for to sayn 1437
By þe dragon mercurie and non oþer
he vnderstood þat bremston were his broþer
þat on of Sol and luna were y-drawe
And þerfore sayde he tak' heed to my sawe 1441
Lat' no man busye him þis art' for to seche
But he þat' þe entencion and þe speche
Of philosophres vnderstonde can
And if he do he is a lewed man 1445
ffor þis science and þis connyng' quod he /
Is of þe secre of' Secrees parde
Also þer was a disciple of' Plato
That' on a tyme sayde his mayster to 1449
As his book' Somer wil bere witnesse
And þis was his demaunde in sopfastnesse
Telle me þe name of' þe pryuy stoon
And plato answerde vnto him anon 1453
Take þe stoon þat' titanos men name
Which is þat' quod he magnasia þe same /
Seyde Plato 3ee Sire and is it þus
This is ignotum per ignocius 1457
What' is magnasia goode sire I prey
It' is a water þat' is maad I say [leaf 190, back]
Of elementes foure quod Plato
Tel me þe roche goode sire quod he þo 1461
Of þat' water if' it' be 3oure wille
Nay nay quod Plato certeyn þat' I nylle
þe Philosophres were sworn echon
þat' þey scholde discouere it to no mon 1465
Ne in no book' it' write in no manere
ffor vnto crist' it' is so leef' and deere

But 3if it be wiþ his broþers knowleching
Howe þat he which þat' first' seide þis þinge 1433
Of philosophres fader was hermes
He seiþ how þat' þe dragon douteles /
Ne dyeþ nat' but' 3if he be sclayn
Wiþ his broþer and þat' is forto sayne 1437
By þe dragon mercurye and noon oþer
He vnderstood þat' bremstone were his broþer
þat' out' of sol and luna were ydrawe
And þerfore seide he take hede to my sawe 1441
Lat' no man bisie him þis arte forto seche . .
But' he þat' þe entencion and speche
Of philosophres vnderstonde kan
And if he doo he is a lewde man 1445
ffor þis science and þis conyng' quod he
Is of þe secree of secrees parde
Also þer was a disciple of plato
þat' on a tyme seide his maister' too. 1449
As his boke somere wil bere witnesse
And þis was his demaunde in sopfastnesse
Tel me þe name of a príue stoon
And plato answered vnto hym anoon 1453
Take þe stoon þat' Titanos men name
Which is þat' quod he magnasia is þe same
His disciple seide 3e sire and is it' þus
þis is ignotum per ignocius 1457
What' is magnasia good sire I pray
It' is a watere þat' is made I saye
Of elementes foure quod Plato.
Telle me þe roche good sire quod he þoo. 1461
Of þat' watere if it' be 3oure wille
Nay nay quod Plato certeyn þat' I nyll
The philosophres were sworn echon
þat' þei shulde diskenere it' to no mon 1465
Ne in no booke it' write in no manere [leaf 311]
ffor vnto crist' it' is so leef and dere.

Bot if it be wiþ his broþer knowelecheinge
Howe þat he wiche þat first seide þis þinge 1433
Of philosophres fader was Ermes
Seiþe howe þat þe dragon douteles
Ne deyeþ not bot if he he sleine
Wiþ is broþer *and* þat is for to seyne 1437
Be þe dragon Mercurie *and* none oþer
He vnderstode þat bromston were is broþere
þat oute of sol *and* luna were ydrawe
And þerfore seide he take hede to my sawe 1441
Latt no man besy hime þis arte for to seche
Bot he þat þe entencion *and* speche
Of Philosofres vnderstonde kan
And if he doo he is a lewde man 1445
For þis science *and* þis connynge quod he.
Is of secre of secretees parde [leaf 142]
Also þere was a disciple of Plato
þat on a time seide his maister to 1449
As his booke sonier wil bere wittnesse
And þis was his demaunde in sopefastnesse
Tel me þe name of þe príue stoone
And plato answerd vnto him anone 1453
Take þat titanus men name
Whiche is þat quod he Magnesia is þe same
Seide Plato! 3e *sire and* es it þus
þis is ignotum per ignocius 1457
What is magnesia good sire .I. preie
It is a water þat is maad .I. seie
Of elementes foure quod plato
Tel me þe roches good *sir* quod he þo 1461
Of þat water if it be 3oure wiłł
Naie Naie quod plato certeine þat .I. nyłł
That philosophres were sworne euerychoñ
þat þei scholde discouere it to no moñ 1465
Ne in no booke it write in no manere
For vnto criste it is so leue *and* dere

574 SIX-TEXT
GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Ellesmere MS.**

That he wol nat þat it discouered bee
But where it liketh / to his deitee 1469
Man for enspire / and eek / for to deffende [leaf 206]
Whoh þat hym liketh / lo this is the ende
¶ Thanne conclude I thus / sith þat god of heuene
Ne wil nat that the Philosophres neuene 1473
How þat a man / shal come vn-to this stoon
I rede vs for the beste / lete it goon
ffor who so / maketh god his *Aduersarie*
As for to werken / any thyng *in contrarie* 1477
Of his wil / certes neuer shal he thryue
Thogh þat he multiplie terme of lyue
And there a poynt for ended is my tale 1480
God sende euery trewe man / boote of his bale Amen

¶ Heere is ended the Chanoūs yemannes tale

574 SIX-TEXT
GROUP G. § 4. CANON'S-YEOMAN'S TALE. **Lichfield MS.**

That he wol not / þat it discouered be
But where it liketh / to his deyte 1469
Man to enspire / and eke for to defende
whom that him liketh / loo þis is þe ende
¶ Than conclude I thus / syn þat god of heuene
wol not / that the philosophres nevene 1473
how that a man / shal come vn to þis stoon
I rede as for the beste / lat it goon
ffor who so maketh god his aduersarie
And for to worche eny thing in *contrarie* 1477
Vn to his wil certes neuere shal he thryve
Thogh þat he multiplie / terme of his lyve
And there a poynt for ended is my tale
God sende *euery* trewe man bote of his bale 1481

Prologus

¶ Thus endeth the tale of the Chanons yoman /]

[Lichfield *extract ends*]

574 SIX-TEXT
GROUP G. § 4. CAN.'S-YEOMAN'S TALE. **Cambridge MS.**

That he wele not that it discouered be
But wheere it likyth to his deitee 1469
Men for to enspire & ek for to defende
Whom that hym likith lo this is the ende
Thanne conclude[1] I thus syn that god of heuene [[1] *to Arest* 1481]
Ne wele not that the philisopheris neuene 1473
How that a man schal come vn-to this stoon
I rede as for the beste lat it gon
ffor he so makyth good his aduersarye
As for to werkyn ony thyng In *contrarye* 1477
Of his wil sertis neuere schal he thryue
Thow that he multyplie terme of lyue
And there a poynt for endit is myn tale
God sende *euery* trewe man bote of his bale 1481

Here is endit the chanounys manys tale [leaf 203, back]

[*Slight break in the MS.*]

þat' he wil nat þat' it' discouered be
But' where it' likeþ to his deite 1469
Man to enspire and eek' for to defende
Whom þat' him likeþ lo þis is þe ende /
Thanne conclude I þus sitens þat' god of heuene
Ne wole nat þat' þe Philosophres neuene 1473
how þat' a man schal come vnto þis stoon
I rede as for þe beste lat' it' goon
ffor who so maketh god his aduersarie
As for to worche eny þinge in contrarie / 1477
vnto his wille certes neuer schal he þriue
þough þat' he multiplie terme of' his lyue
And þere a poynt for ended is my tale
God sende euery trewe man boote of' his bale amen 1481

[*The Doctor's Tale follows in the MS, on leaf* 190, *back.*]

þat' he wil nat' þat' it' diskeuered be
But' where it' likeþ to his deite 1469
Man to enspire and eke forto defende
Whan þat' him likeþ loo þis is þe ende
Than conclude I þus sitens þat' god of heuene
Ne wil not' þat' þe philisophres neuene 1473
How þat' a man schal come vnto þis stone
I rede as for the best' lat' it gone
ffor who so makeþ god his aduersarye
As forto worche eny þinge in contrarie 1477
Vnto his wille certes neuere shal he thryve
þouze þat' he multiplie teerme of his lyue
And þer a poynt' for eended is my tale.
God seende euery trewe man boote of his bale / 1481
¶ Thus endeþ þe chanons yeman his tale

[*A spurious "prologe of þ' doctour of Phisike" follows in the MS, on leaf* 211.]

þat he wil nouȝt þat it discouerd be
Bot where so it likeþ to his deite 1469
Man to enspire *and* eke to defende
Whome þat him lykeþ lo þis is þe ende
That conclude .I. þus seþen þat god of heuen
Ne wil not þat þe philo[so]fres neven 1473
Howe þat a man schal com vn-to þis stone
.I. rede as for þe beste latt it gone
For who so makeþ god his aduersarie
As for to worche any þinge in contrarye 1477
Vnto his wil certes neuer schal he þriue
Thouhe þat he multiplie terme of his liue
And þere a pointe for endid is my tale
God sende *euery* trewman bote of his bale 1481
Explicit fabula.

[*A spurious Canon's-Yeoman-Doctor Link follows in the MS, on leaf* 169.]

A SIX-TEXT PRINT OF

Chaucer's Canterbury Tales

IN PARALLEL COLUMNS

FROM THE FOLLOWING MSS:

1 The Ellesmere.
2 The Hengwrt 154.
3 The Cambridge Univ. Libr. Gg. 4. 27.
4 The Corpus Christi College, Oxford.
5 The Petworth.
6 The Lansdowne 851, British Museum.

GROUP H. FRAGMENT IX.

THE MANCIPLE'S HEAD-LINK (§ 1). THE MANCIPLE'S TALE (§ 2).

GROUP H. FRAGMENT IX.

§ 1. THE MANCIPLE'S HEAD-LINK.

ELLESMERE MS.

¶ Heere folweth the Prologe / of the Mauncioles talo [on leaf 216]

Woot ye nat / where ther stant/ a litel toun
Which þat ycleped is Bobbe up and doun
Vnder the Blee / in Caunterbury weye
Ther gan oure hoost for to Iape and pleye
And seyde sires / what Dun is in the Myre
Is ther no man / for preyere ne for hyre
That wole awake / oure felawe al bihynde
A theef / myghte hym ful lightly robbe and bynde
See how he nappeth / see how for Cokkes bones
As he wol falle / fro his hors atones
Is that a Cook of Londoñ / with meschance
Do hym come forth / he knoweth his penaunce
ffor he shal telle a tale / by my fey
Al-though / it be nat worth a Botel hey
Awake thou Cook quod he / god yeue thee sorwe
What eyleth thee / to slepe by the morwe?
Hastow had fleen al nyght or artow dronke?
Or hastow / with som quene / al nyght yswonke?
So that thow mayst nat holden vp thyn heed
¶ This Cook / þat was ful pale and no thyng reed
Seyde to oure hoost, so god my soule blesse
As ther is falle on me swich heuynesse
Noot I nat why [2] þat me were leuere slepe
Than / the beste galon wyn in Chepe

ELLESMERE 572 (6-T. 576)

GROUP H. FRAGMENT IX.

§ 1. THE MANCIPLE'S HEAD-LINK.

HENGWRT MS.

[on leaf 167]

¶ And here folweth the Prologe of the Manciples tale /

Woot ye nat where / ther stant a litel town
Which þat cleped is / Bobbe vp and down
Vnder the Blee / in Caunterbury weye
Ther gan oure hoost for to iape and pleye
And seyde sires / what / Dun is in the Myre
Is ther no man / for preyere ne for Hyre
['Th]at wole awake / oure felawe al bihynde [1 Note. H 166, bk]
A theef myghte hym / ful lightly robbe and bynde
Se how he nappeth / se how for Cokkes bones
That he wol falle / from his hors atones
Is that a Cook of londoñ / with meschañce
Do hym come forth / he knoweth his penañce
ffor he shal tello a tale / by my fey
Al thogh / it be nat worth a botel hey
Awake thow Cook quod he / god yeue thee sorwe
What eyleth thee / to slepe by the morwe
Hastow had fleen al nyght or artow dronke
Or hastow / with som quene / al nyght yswonke
So / that thow mayst nat holden vp thyn heed
¶ This Cook/ þat was ful pale / and no thyng rede
Seyde to oure hoost/ so god my soule blesse
As ther is / falle / on me swich heuynesse
Noot I nat why / þat me were leuere slepe
Than the beste galoñ wyn in Chepe

HENGWRT 345 (6-T. 576)

GROUP H. FRAGMENT IX.

§ 1. THE MANCIPLE'S HEAD-LINK.

CAMBRIDGE MS.

Heryth the merye wordys of the Host to the cok of Lundene. [on leaf 336, back]

[Gap of two lines in the MS.]

WOte ȝe not where there stant a lityl toun
Which[1] that I-clepid is Bobbe vp & doun
Vndyr the ble in Cauntyrbury weye
Theere gan oure ost for to Iape & pleye
And seyde seris what doun is in the myre
Is there no man for preyere ne for hire
That wole a-wake oure felawe here be-hynde
A thef myghte ful lightely hym robbe & bynde
Se how he nappith so how for[1] Cokkis bonys [1 word scratched out]
That he wole falle from his hors at onys
Is that a cok of lundene with myschaunce
Do hym come forth he knowith his penaunce
ffor he schal telle a tale be myn fey
Al thow it be not worth a botel hey[2] [2 otel hey, later?]
A-wake thow cok quod he god ȝeue the sorwe
What eylith the to slepe by the morwe
Hast thow had flen al nyght or art thow dronke
Or hast thow with sum quene al nyght I-swonkyn
So that thow mayst nat holdyn vp thyn hed
This cok that was ful pale & no thing red
Seyde to oure hoost so god me blysse
As there is fallyn on me swich heuynesse
Not I not why that me were leuere slepe
Than the beste galoun wyn in chepe

CAMBRIDGE 567 (6-T. 576)

GROUP H. FRAGMENT IX.

§ 1. THE MANCIPLE'S HEAD-LINK.

CORPUS MS.

[on leaf 256] Here folweþ þe Prologe of^t þe mañ-
¶ ciples tale Ca^m xxiij^m

WOt^t ȝe not^t wher þer stant/ a litel toun
Which þat^t is cleped Bobbe vp and doun
vnder þe Blee in Caunterbery way
Ther gan oure Oste for to Iape and play 4
And sayde syres what^t donne is in þe myre
Is no man for preyer ne for huyre
That^t wele awake oure felawe be-hynde /
A þeef^t might^t him ful lightly robbe and bynde 8
Se how he nappeþ se for goddes bones
þat^t he wol falle fro his hors at^t ones
Is þat^t a Cook^t of^t londoñ wiþ meschañce
Do him come forth he knoweþ his penãnce 12
ffor he schal telle a tale by my fey
Al þough it be nought^t worþ a botel hey
Awake þou Cook^t quod he god ȝiue þe sorwe
What eyleþ þe to slepe by þe morwe 16
hast^t þou had fleen al night^t or art^t þou drunke
Or hast^t þou wiþ som quene al night^t y-swunke
So þat^t þou mayst^t nought^t holden vp þin heed
This Cook^t þat^t was ful pale and no þing^t reed 20
Seyde oure Ost^t so god my soule blesse
As þer is falle on me such heuynesse
Not^t I nouȝt^t why me were leuer to slepe
Then þe beste galoñ of^t wyn in Chepe 24

CORPUS 588 (6-T. 576)

GROUP H. FRAGMENT IX.

§ 1. THE MANCIPLE'S HEAD-LINK.

PETWORTH MS.

And þus [on leaf 266, back]
bygynnes þe manciples tale.

WEte ȝe not^t where stont^t a litel toune ¶ The prolõge/
Which þat^t is cleped bob vp and doune
Vnder þe blee in Caunterbery waye
Ther gan our hooste to Iape and playe 4
And saide Sirres donne is in þe myre
Is þer no man for preiere ne for hyre
That^t wil awake our felawe behinde
A theef myȝt^t hym robbe and bynde 8
Se howe he nappeþ for goddys bones.
Awaite he wil falle from his hors at^t ones
This is a coke of londoñ wiþ meschaunce
Do hym come forþ he knoweþ his penaunce [leaf 267] 12
ffor he shal telle a tale be my fay
Al þouȝe it^t be nat^t worth a botel of hay
Awake þou coke god ȝeue þe Sorowe
What^t aileþ þe to slepe so by þe morowe 16
Hast^t þou had fleen to nyȝt^t or þou art^t dronke
Or hast^t þou al nyȝt^t wiþ som quene yswonke
So þat^t þou maist^t not^t holde vp þine hede
This Coke þat^t was [ful] pale and no þing^t rede 20
Saide to oure hooste so god me blesse
As þer is holden on me such heuynesse
That I not^t wheder me were leuer sclepe
Than þe best^t Galon wyne in chepe 24

PETWORTH 592 (6-T. 576)

GROUP H. FRAGMENT IX.

§ 1. THE MANCIPLE'S HEAD-LINK.

LANSDOWNE MS.

[on leaf 225] Incipit prologus Mancipij.

WEte ȝe nouht where þere stant a litel toune
Whiche þat cleped is Bobe vp & doune
Vnder þe blene in Canterbury weye
Ther gan oure Oste for to Iape & pleye 4
And seid sires ywisse done is in þe myre
Is þere no man for prayer ne for hire
þat wil awake oure felawe be-hinde
A þef myht him lyhtly Robbe & bynde 8
Se howe he nappeþ for kokes bones
As he wald fal fro his hors att ones
Is þat a koce of London wiþ meschaunce
Do him com ford he knoweþ his penaunce 12
For he schall tel a tale be my feye
Al þouhe it be not worþ a botel heye
Awake þou koce quod he quod ȝif þe sorowe [leaf 225, back]
What eyleþ þe to slepe so be þe morwe 16
Hast þou had flene al nyht or ert þou dronke
Or hast þou wiþ sum qwene al nyht y-swonke
So þat þou maist nouht holde vp þine hede
This koc þat was ful palo & no þinge rede 20
Saide oure oste so god my soule blisse
As þere is fal on me suche an heuynesse
.I. note whi me were leuer slepe
þat þe best galon wyne in chepe 24

LANSDOWNE 590 (6-T. 576)

¶ Wel quod the Mannciple / if it may doon ese
To thee sire Cook / and to no wight displese
Which þat heere rideth / in this compaignye
And that oure hoost/ wole of his curteisye
I wol now / excuse thee / of thy tale
ffor in good feith / thy visage is ful pale
Thyne eyen daswen eek as that me thynketh [leaf 256, bk]
And wel I woot,/ thy breeth / ful soure stynketh
That sheweth wel / thou art nat wel disposed
Of me certeyn / thou shalt nat been yglosed
See how he ganeth / lo this dronken wight
As though he wolde / swolwe vs anonright
Hoold cloos thy mouth man / by thy fader kyn
The deuel of helle / sette his foot ther-In
Thy cursed breeth / infecte wole vs alle
ffy stynkyng swyn / fy / foule moote thou falle
A taketh heede sires / of this lusty man
Now sweete sire / wol ye lusten atte ffan
Therto me thynketh / ye been wel yshape
I trowe / that ye dronken han wyn Ape
And that is / whan men pleyen with a straw
And with this speche / the Cook wax wrooth & wraw
And on the Maniciple / he gan nodde faste
ffor lakke of speche / and doun the hors hym caste
Where as he lay / til þat men vp hym took
This was / a fair chyuachee / of a Cook
Allas / he nadde / holde hym by his ladel
And er þat he / agayn were in his Sadel
Ther was greet showuyng bothe to and fro
To lifte hym vp / and muchel care and wo
So vnweeldy / was this sory palled goost
And to the Maniciple / thanne spak oure hoost/
¶ By cause / drynke / hath dominacioñ
Vpon this man / by my sauacioñ
I trowe / lewedly / he wolde telle his tale
ffor were it wyn / or old / or moysty Ale

ELLESMERE 573 (6-T. 577)

¶ Wel quod the Maniciple / if it may doon ese
To thee *sir* Cook/ and to no wight displese
Which þat here rideth / in this compaignye
And þat oure hoost/ wole of his curteisye
I wole as now / excuse thee of thy tale
ffor in good feith / thy visage is ful pale
Thyne eyen daswen eek/ as þat me thynketh
And wel I woot thy breth ful soure stynketh
That sheweth wel / thow art nat wel disposed
Of me certeyn / thow shalt nat ben yglosed
Se how he ganeth / lo this dronken wight
As though he wolde / swolwe vs anon right
Hoold cloos thy mouth / man by thy fader kyn
The deuel of helle / sette his foot ther yn
Thy cursed breeth / infecte wol vs alle
ffy stynkynge swyn / fy / foule mote thou falle
A taketh hede sires / of this lusty man
Now swete sire / wol ye lusten atte ffan
Ther-to me thynketh / ye ben wel y-shape
I trowe / þat ye dronken han wyn Ape
And that is / whan men pleyen with a straw
And with his speche / the Cook wax wroth & wraw
And on the Maniciple / bigan he nodde faste [leaf 105]
ffor lakke of speche / and doun the hors hym caste
Wher as he lay / til þat men vp hym took
This was / a fair chyuachee of a Cook
Allas / he nadde yholde hym / by his ladel
And er þat he / agayn were in his sadel
Ther was gret showuyng bothe to and fro
To lifte hym vp / and muchel care and wo
So vnweldy / was this sory palled goost
And to the Maniciple / thanne spak oure hoost
¶ By cause // drynke hath domynacioñ
Vp on this man / by my sauacioñ
I trowe he lewedly / telle wolde his tale
ffor were it wyn / or old / or moisty Ale

HENGWRT 248 (6-T. 577)

¶ Wel quod the Mauncyple 3if it may doon ese
To the sere Cook & to no whight displese
Whiche that here rydyth in this cumpaynye
And that oure host wele of his curteysye
I wele as now excuse the of thyn tale
ffor in good fey thyn visage is ful pale
Thynne eyne daswe ek as that me thynkith
And wel I wot thyn breth ful soure stynkith
That schewith weel thow art nat weel disposed [leaf 218]
Of me certeyn thow schalt nat been I-glosed
Se how he ganyth lo this dronkene wight
As thow he wolde swelwe vs a-noon right
Hold clos thyn mouth man by thyn fadyr kyn
The deuyl of helle set his foot ther in
Thyn cursede breth wele enfecte vs alle
ffy stynkynge swyn fy foule mote the be-falle
A takyth hede seris of this lusty man
Now swete seris wole 3e luste at the fan
There-to me thynkyth 3e been weel I-schape
I trowe that 3e dronkyn han wyn Ape
And that is whan men ployen with a straw
And with his speche the Cook wex wroth & wraw
And on the Mauncyple he gan nodde faste
ffor lak of speche & doun the hors hym caste
Wheere as he lay tyl that the hym vp tok
This was a fayr chiunche of a cook
Allas ne hadde holde hym bi his ladil
And er that he ageyn were in his sadil
Theere was greet schowyng / bothe two & fro
To lyfte hym vp & meche care & wo
So vnwery was this soryo pallede gost
And to the mauncyple thanne spak oure hoost
By-cause drynk hat dominacioun
Vp-on this man by myn saluacioun
I trowe lewedely he wolde telle his tale
ffor were it wyn or old / or moysti ale

CAMBRIDGE 568 (6-T. 577)

Wel *quod* þe maunciple if' it' þe may don ese 25
To þe *sir* Cook' and to no wight' displese
Which þat' heer rydeþ in þis companye /
And þat' oure host' wole of' his curtesye 28
I wole as now excuse þe of' þin tale [leaf 256, back]
ffor in good feiþ þi visage is ful pale
Thin eyen dasewen soþly as me þinkeþ
And wel I woot' þi breþ ful soure stinkeþ 32
That' scheweþ wel þou art' nought' wel disposed
Of' me certeyn þou schalt' nought' ben y-glosed
Se how he goneth lo his drunken wight'
As þough he wolde vs swolwe anon right' 36
hald clos þin mouþ man by þyn fader kyn
The deuyl of' helle sette his foot' *þerin*
This cursed breth wol infecte vs alle
ffy stynkynge swyn fy foule mote þe falle 40
Takeþ heede sires of' þis lusty man
Now sweete sire wole ȝe iuste at' þe van
Ther-to me þenkeþ ȝe ben wel y-schape
I trowe þat' ȝe haue drunken wyn ape 44
And þat' is whan men pleye wiþ a straw /
And wiþ his speche þe Cooke wax al wraw
And on þe maunciple bygan he nodde faste
ffor lakke of' speche and doun þe hors him caste 48
Wher as he lay til þat' men him vp took'
This was a fayr Chiuacheef' of' a cook'
Allas he ne hadde holde him by his ladel
And er þat' he aȝein were in his sadel 52
Ther was a gret' schowuyng' boþe to and fro
To lifte him vp and mochil care and woo
So vnweldy was þis sely pallede goste
And to þe maunciple þenne spak' oure Oste 56
By cause þat' drynke haþ dominacioñ
Vpon þis man by my Sauacioñ
I trowe he lewedly wolde telle his tale
ffor were it' wyn or olde or moysty ale 60

wel quod þe manciple it' wil done ese 25
To þe Sir' Coke and to no wiȝt' mysplese
whiche þat' riden in þis company
þat' soo our hoost' wil of his curtesy 28
I wil as nowe excuse þe of þi tale
ffor in good fay þi visage is riȝt' pale
þine eyen dasen as me þenkeþ
And wel I woot' þi breth sore stynkeþ 32
That' sheweþ þou nart not' wel disposed.
Of me certaine þou shalt' not' bene glosed.
See howe he goleth þis dronken wiȝt'
As þowe he wolde swoune anoñ riȝt' 36
Hold cloos þi mouþe man by þi fader kyn
The deuel of helle sette his foote *þerIn*.
Thy cursed breth wil affecte vs alle
ffy stynkinge hogge foule mot' þe byfalle 40
Now takeþ hede sirs of þis lusty man
Now swete sir wil ye Iust' at' þe fan
Therto me þenkeþ ȝe be wel yshape
¶ I trowe ȝe han dronken wyne grape 44
And þat is whan men pley *with* a strawe
And wiþ þis speche þe coke wex al wrawe
[And on the Maunciple. gan to nodde fast' [MS Reg. 17 D 15, leaf 256]
ffor lak' of' speche. and downe the hors hym cast' 48
Where as he lay til that' men hym vptoke
This was a faire cheuache. of' a cooke
Allas that' he nad. hold hym bi his ladill.
And or that' he ageyn. were in his sadill] 52
Ther was grete schovuyng' to *and* froo
To lift' hym up and mykel care *and* woo
So vnweldy was þis appalled goost'
And to þe manciple þan speke our hoost' [leaf 267, back] 56
By cause drink' haþ Dominacioñ
Vppon þis man by my sauacioñ
I trowe he wolde lewdely telle his tale
ffor were it' wyne or ellis moyst' ale 60

Wele *quod* þe Manciple if it maie done ese 25
To þe sire koke: & to no wight displese
Whicho þat here rideþ in þis compaignye
And þat oure Oste wil of his curtesye 28
.I. wil as nowe excuse þe of þin tale
For in good feiþe þi vesage is ful pale
þin eyȝen dasoweþe soþely as me þenkeþ
And wele .I. wote þi breþe foule *stinkeþ* 32
þat scheweþ wele þou ert nouht wele disposed
Of me certeyne þou schalt not bene yglosed
See howe goþe þis dronken wight
As þouhe he wold vs swelowe anone riht 36
Halde close þi mouþe man be þi fader kinne
The deuel of hel sett his fote *þere* inne
This cursede breþe wil enfect us al
Fy stynkinge swyne fy foule motte þe fall 40
Takeþ hede sire of þis lusty manne
Now swete sire wil ȝe iust att þe fanne
Ther-to me þinkeþ ȝe be wel yschape
I trowe þat ȝe haue dronken wyne ape 44
And þat is whan men pley wiþ a strawe
And wiþ þis speke þe koce wex al wrawe
And oñ þe Manciple gan he nodde fast
For lak of speche & doune þe hors him cast 48
Where as he laye til men him vp toke
This was þe faire cheuache of a coke
Alas he ne hadd hold him be his ladel
And er þat he aȝeine were in his sadel 52
þere was grete schoueinge to & fro
To lift him vp & muche care & woo
So vnwelde was þi cely palled gost
And to þe Mancyple þan spak oure Ost 56
Be cause þat drinke haþe *dominacione* [leaf 226]
Vpon þis man be my saluacione
.I. trowe fill lewdly he wolde tel his tale
For were it wyne or olde or moyste ale 60

578 SIX-TEXT
GROUP H. § 1. MANCIPLE'S HEAD-LINE. **Ellesmere MS.**

That he hath dronke / he speketh in his nose 61
And sneseth faste / and eek he hath the pose
¶ He hath also / to do moore than ynough
To kepen hym and his Capul out of slough 64
And if he falle / from his capul eftsoone
Thanne shal we alle / haue ynogh to doone
In liftyng vp / his heuy dronken cors
Telle on thy tale / of hym make I no fors 68
¶ But yet Manciple / in feith thou art/ to nyce
Thus openly / repreue hym of his vice
Another day / he wole peruenture
Reclayme thee / and brynge thee to lure 72
I mene / he speke wole / of smale thynges
As for to pynchen / at thy rekenynges
That were nat honeste / if it cam to preef /
¶ No quod the Maniciple / that were a greet mescheef 76
So myghte he lightly / brynge me in the snare
Yet hadde I leuere / payen for the Mare
Which that he rit on / than he sholde with me stryue
I wol nat wratthen hym / al so moot I thryue [leaf 207]
That/ I speke / I seyde it in my bourde 81
And wite ye what/ I haue heer in a gourde
A draghte of wyn / ye of a ripe grape
And right anon / ye shul seen a good Iape 84
This Cook shal drynke ther of / if þat I may
Vp peyne of deeth / he wol nat seye me nay
¶ And certeynly / to tellen as it was
Of this vessel / the Cook drank faste / allas 88
What neded hym / he drank ynough biforn
And whan he hadde / pouped in this horn
To the Manciple / he took the gourde agayn
And of that drynke / the Cook was wonder fayn 92
And thanked hym / in swich wise as he koude
¶ Thanne gan oure hoost/ to laughen wonder loude
And seyde / I se wel / it is necessarie
Where þat we goon / þat drynke we *with* vs carie 96

578 SIX-TEXT
GROUP H. § 1. MANCIPLE'S HEAD-LINE. **Hengwrt MS.**

That he hath dronke / he speketh in his nose 61
And sneseth faste / and eek he hath the pose
He hath also to do / moore than ynow
To kepen hym / and his capil / out of the Slow 64
And if he falle / from his capil eft soone
Than shal we alle / haue ynow to doone
In liftynge vp / his heuy dronken cors
Telle on thy tale / of hym make I no fore 68
But yet Manciple / in feith thow art to nyce
Thus openly / repreue hym of his vice
Another day / he wole *par* Auenture
Reclayme thee / and brynge thee to lure 72
I mene / he speke wole / of smale thynges
As for to pynchen / at thy rekenynges
That were nat honeste / if it cam to preef
¶ No quod the Manciple / that were a gret mescheef 76
So myghte he lightly / brynge me in the snare
Yet hadde I leuere / payen for the Mare
Which he rit on / than he sholde *with* me stryue
I wol nat wrathe hym / also mote I thryue 80
That þat I spak/ I seyde it in my bourde
And wite what/ I haue here in a gourde
A draughte of wyn / ye of a ripe grape
And right anon / ye shul seen a good Iape 84
This Cook/ shal drynke ther of/ if I may
Vp peyne of deeth / he wol nat seye me nay
[1 An]d *certeynly* / to tellen as it was [1 *Rate.* leaf 198, back]
Of this vessel / the Cook drank faste / allas 88
What neded it/ he drank ynow biforn
And whan he hadde / powped in this horn
To the Manciple / he took the gourde agayn
And of that drynke / the Cook was wonder fayn 92
And thanked hym / in swich wise as he kowde
¶ Thanne gan oure hoost/ to laughen wonder lowde
And seyde / I se wel it is necessarie
Where þat we goon / good drynke we *with* vs carye 96

578 SIX-TEXT
GROUP H. § 1. MANCIPLE'S HEAD-LINE. **Cambridge MS.**

That he hath dronkyn he spekyth in his nose 61
And sneseth faste & ek he hath the pose
He hath also to don moore than I-nogh
To kepe hym & his capil out of the slow 64
And if he falle from his capil eft sone
Thanne schal we alle han I-nogh to done
To liftyn vp his heuy dronkene cors
Telle on thyn tale of hym make I no fors 68
// But 3it Manciple In feyth thow art to nyce
Thus openly repreue hym of his vyce
Anothir day he wele *par*auenture [leaf 204, back]
Reclayme the & brynge the to loure 72
I mene he speke wele of smale thyngis
As for to pynche at thynne rekenyngis
That were nat oncst 3if that it come to pref
// No quod the Manciple that were a gret myschef 76
So myght he lyghtely brynge me in the snare
3it hadde I leuere payen for the mare
Whiche he rit on than he schulde *with* me st'yue
I wele nat wrathe hym also mote I thyriue 80
That that I spak I seyde but in borde
And wete 3e weel I haue heere in a gorde
A draght of wyn 3a of a ripe grape
And right a-noon 3e schul seen a good Iape 84
This cok schal dronke therof If I may
Vp peyne of deth he wele nat sey me nay
And certeynly to tellyn as it was
Of this vessel this Cook drank fasto allas 88
What nedith hym he drank I-now by-forn
And whan he hadde poupid in this horn
To the manciple he tok the gorde a-geyn
And of that drenk the Cook was wondyr fayn 92
And thankede hym in swich wyse as he coude
Thanne gan oure hoost to laghe wondyr loude
And seyde I se weel it is necessarie [1—1 *corrector*]
Wheere that we goon / we good drynke [1]with vs carie[1] 96

That he hab drunke he spekeb so in his nose /
And sneseb faste and eek he hab be pose
he hath also to don more þan ynough
To kepe him and his capel out of þe slough
And if he falle fro his capil eft sone /
Thenne schulle we alle haue ynough to doone
In liftyng vp his heuy drunken cors
Telle on þin tale of him make I no fors
But 3it maunciple in feiþ þou art to nyce
Thus openly to reproue him of his vice
Another day he wole peraunture
Reclayme þe and bringen þe to lure
I mene he speke wole of smale þinges
And for to pynchen at þine rekenynges
That were not honeste if it come to pref
No quod þe maunciple þat were a gret meschief
So might he bringe me in to þe snare
Yet hadde I leuer payen for þe mare
Which he ryt on þan he schulde wiþ me stryue
I wol not wraþþe him so mote I pryue
þat þat I spak I seyde it in my bourde
And wite 3e wel I haue heer in my gourde
A draught of wyn ye of a ryþe grape
And right anon 3e schullen seen a good Iape
This Cook schal drynke þer-of if I may
vp peyne of my lyf he wol not say nay
And certeinly to tellen as it was
Of þis vessel þe Cook drank faste alias
What needeþ it he dranke ynough aforn
And whan he hadde pouped in his horn
To þe maunciple he took þe gourde again
And of þat drynke þe cook was wonder faya
And þanked him in such wise as he cowde
Then gan oure Oste to lawhe wonder lowde
And sayde I se wel it is necessarie
Where þat we goon good drink wiþ vs to carie

61
64
[leaf 257]
68
72
76
80
84
88
92
96

That he hab dronken he spekeb in his nose
And galpeb fast and eke he hab þe pose
He hab also to doo more þan ynogh
To kepe hym and his capel out of þ' sclough
And if he falle fro his capel eft sone
Than shal we alle haue ynogh to done
In liftinge vp of his heuy corps
Telle on þi tale of hym make I no force
But nowe Maunciple in feiþ þou art to nyce
Thus openly to repreue hym of his vice
Another day he wil peraucture
Recleyme þe and bringe þe to lure
I mene he speke wold of smale þinges
As forto pynchen att þi rekenynges
That were not honest 3if it come to preef
Nowe quod the maunciple þat were a gret meschef
So myȝt he bringe me in þe snare
3it had I leuer paien for þe mare
Which he rit vpon þan he shuld with me strive
I wil not wreþ hym as mot I þrive
what þat I spak I saide it in my bourde
And wote 3e what I haue here in a gourde
A draugt of wyne 3e of a ripe grape
And ryt anoon 3e shul se a good Iape
This Cuke shal drynke þerof 3if þat I may
Vp peyne of deþ he wil nat say me nay
And certeynly to tellen as it was
Of þis vessel þe Coke dronk fast alas
What nedeþ hit he dronke ynouge to-forn
And whan he had poped in his horn
To þe Manciple he toke þe gourde ageyn
And of þat drinke þe Coke was wonder feyn
And bonked hym in such wise as he coude
Than gan oure hoost to laughen wonderr loude
And saide I see wel it is necessarie
Where þat we goon good drink wiþ vs to carie

61
64
[leaf 289]
68
72
76
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84
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92
96

That he hab dronke he spekeþ so in his nose
And sneseþ fast & eke he haþe þe pose
He also to done more þan .I.-nouhe
To kepen him & his capel oute of þe slowhe
And if he fal fro his Capel eft sone
þan schal we al baue. ynouhe to done
In liftynge vp his hevy dronken cors
Tel on þi tale. of him maake .I. no force
But ȝitte Maunciple in feiþe þou ert to nyce
Thus openly to reproue him of his vice
Anoþere daie he wil peraduenture
Recleyme þe & bringe þe to huyre
.I. mene he speke wilt of smale þinges
And for to speke att þine rekenynges
þat were nouht honest þouhe it cam to preuue
No quod þe Manciple þat were a grete meschef
So myht he bringe me in to þe snare
.I. wil nouht wreþþe him so mot .I. þriue
þat att .I. spak .I. saide it in my bourde
And wyte ȝe wele þat .I. haue here in a gourde
A draught of wyne. ȝe of a ryþe grape
And riht anone ȝe scholne se a good Iape
This koce schal drink þer-of if .I. maye
Vpon peine of my lif he wil not sey neye
And certanly to tellen as it was
Of þis vessel þe koce drank fast alas
Whate nede þ it he dranke. ynouhe aforne
And whan he had poped in his horne
And to þe maniciple he toke þe gourde azeine
And of þat drink þe koc was wonder feyne
And bonked him in suche wise as he couþe
þan gaā oure oste waxen wonder louþe
And seide .I. see wele it is necessarie
Wher þat we gone drinke wiþ vs to carye

61
64
68
72
76
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84
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92
96

579 SIX-TEXT
GROUP H. § 1. MANCIPLE'S HEAD-LINK. **Ellesmere MS.**

ffor that wol turne / rancour and disese 97
Tacord and lone / and many a wrong' apese
¶ O Bacus / yblessed be thy name
That so kanst' turnen / ernest' in-to game 100
Worshipe and thank' be to thy deitee
Of that mateere / ye gete namoore of me
Telle on thy tale / Manciple I thee preye
¶ Wel sire quod he / now herkneth what I seye 104

579 SIX-TEXT
GROUP H. § 1. MANCIPLE'S HEAD-LINK. **Hengwrt MS.**

ffor that wol turne / rancour and disese 97
Tacord and lone / a[nd] many a wrong Appese
¶ O Bacus / yblessed be thy name
That so kanst turnen / ernest in to game 100
Worshipe and thank' be to thy deitee
Of that matere / ye gete namoore for me
Telle on thy [tale] Manciple / I the preye
Wel *sir* quod he / now herkneth what I seye 104

579 SIX-TEXT
GROUP H. § 1. MANCIPLE'S HEAD-LINK. **Cambridge MS**

ffor that wele turne ranco*ur* & disese. 97
To *a-cord* & loue & manye a wrong appese.
O Bacus I-blyssede [1]be thyn name.[1] (1—1 corrected)
That so canst turne ernest in-to game. 100
Worchipe & thank be to thy*n* deite.
Of that matiere ȝe gete namore of me.
Telle on thyn tale manciple I the preye.
Weel sere quod he herkenyth what I schal seye. 104

[*The remainder of the page is blank.*]

[*Note to l.* 147, *p.* 581.]

p. 581, l. 147. ¶ Verum quid prodest/ diligens eu todia cum vxor impudica seruari non possit pudica non d beat feda enim custod[ia] est castitatis necessitas / pulcra certe adamatur, foda facile concupiscit. Difficile custodit*ur quam* plures amant. [MS, leaf 109.]

ELLESMERE 575 (6-T. 579)

HENGWRT 248 (6-T. 579)

CAMBRIDGE 570 (6-T. 579)

GROUP H. § 1. MANCIPLE'S HEAD-LINE. **Corpus MS.**

ffor þat wol tourne rancour and disese 97
To accord and loue and many a word to pese
O Bachus y-blessed be þy name
þat so canst torne ernest in to game 100
Worschipe and honke be to þy deite [leaf 227, back]
Of þat matiere ne gete ȝe nomore of me
Tel on þi tale þou manciple I þe preye
Wel sire *quod* he now kerkneþ what I seye ¶ Explicit *prologus*

GROUP H. § 1. MANCIPLE'S HEAD-LINE. **Petworth MS.**

ffor þat wil turné rancour and dissese 97
To pees and loue and mony a wronge to seve
O Bachus blessed be þi name
That so can turne ernest into game 100
Worship and honk' be vnto þe
ffor of þis matere ȝe gete no more of me
Telle on þou manciple I þe pray
Wel sir' quod he now herkeneþ what' I say 104

¶ Thus endeþ þe prologe of þe Manciple

GROUP H. § 1. MANCIPLE'S HEAD-LINE. **Lansdowne MS.**

For þat wil torne Rankoure & disese 97
To accord & loue & mony words to pese ?
O. Bachus blissed be þin name [leaf 226, back]
þat so can turne ernest in to game 100
Worschipe & honke be to þi deite
Of þat Matier gete ȝe no more of me
Tel on þou Manciple .I. þe preie
Sires *quod* he nowe herkeneþ what .I. seye 104

Explicit prologus.

¶ Heere bigynneth the Mañciples tale / of the Crowe ꝏ

WHan Phebus / dwelled heere / in this world [adoun
As olde bookes / maken mencioun
He was / the mooste lusty Bachiler
In al this world / and eek the beste Archer
He slow Phitoñ / the serpent' as he lay
Slepynge / agayn the sonne vpon a day
And many another / noble worthy dede
He with his bowe wroghte / as men may rede 112
¶ Pleyen he koude / on euery Mynstralcie
And syngen / that it was a melodie
To heeren / of his cleere voys the soun
Certes / the kyng' of Thebes Amphioun 116
That with his syngyng' walled that Citee
Koude neuere syngen / half so wel as hee
Therto he was / the semelieste man
That is or was / sith þat the world bigan 120
What nedeth it/ hise fetures to discryue
ffor in this world / was noon so fair on lyue
He was ther-with / fulfild' of gentillesse [leaf 207, back]
Of honour / and of parfit' worthynesse 124
¶ This Phebus / that was / flour of Bachilrie
As wel / in fredom / as in Chiualrie
ffor his desport'. in signe eek of Victorie
Of Phitoñ / so as telleth vs the storie 128
Was wont' to beren in his hand a bowe
¶ Now hadde this Phebus / in his hous a crowe
Which in a Cage / he fostred many a day
And taughte it speke / as men teche a Iay 132

[Painting of the Manciple.]

ELLESMERE 576 (6-T. 580)

[on leaf 108, back]
¶ Here bigynneth the Manciples tale / of the Crowe /

Whan Phebus / dwelled here / in this erthe adoun
As olde bokes / maken mencioun
He was / the mooste lusty bachiler
In al this world / and eek the beste Archer 108
He slow Phitoñ the serpent' as he lay
Slepynge agayn the sonne vp on a day
And many another / noble worthy dede
He with his bowe wroghte / as men may rede 112
Pleyen he koude / on euery Mynstralcye
And syngen / þat it was a melodye
To heren / of his clere voys / the soun
Certes / the kyng of Thebus Amphioun 116
That with his syngyng' walled that Citee
Koude neuere syngen / half so wel as he
Ther-to / he was the semelieste man
That is / or was / sith þat the world bigan 120
What nedeth it' hise fetures to discryue
ffor in this world / was noon so fair on lyue
He was ther with / fulfild of gentillesse
Of honour / and of parfit worthynesse 124
¶ This Phebus / þat was flour of Bachelrye [leaf 109]
As wel / in fredom as in Chiualrye
ffor his desport' in signe eek of Victorie
Of Phitoñ / so as telleth vs the storie 128
Was wont to beren / in his hand a bowe
Now hadde this Phebus / in his hous a Crowe
Which in a Cage / he fostred many a day
And taughte it speke / as men teche a Iay 132

HENGWRT 249 (6-T. 580)

Here begynneth the Manci ple hys tale [leaf 395]

[Painting of the Manciple on horseback.]

WHan phebus dwellede heere in this erthe adoun
As olde bokys makyn mencioun
He was the moste lusti bacheleere
In al this world & ek the beste archere 108
He slow Phitoun the serpent as he lay
Slepynge a-geyn the sunne vp-on a day
And manye a nothir[1] noble worthi dede
He with his bowe [2] wroughte as ȝe may rede[3]
Pleeyen he coude on euery menstrelsye [1 t altered] [2 w first b] [3 rede first bere]
And syngyn that it was a melodye
To heryn of his cleere voys the soun
Sertis the kyng of thebes Amphioun 116
That with his syngyng wallede that cete
Koude neuere syngyn half so wel as he
Therto he was the semylyeste man
That is or was sithe that the world be-gan 120
What nedith it hise feturis to discryue
ffor in this world was nōn so fayr on lyue
He was therwith fulfyld of gentylesse
Of honour & of parfyt worthynesse. 124
// This phebus that was flour of bachilleri* [leaf 395, back]
As wel in fredom as in chyualrye
ffor his disport in signe ek of victorye
Of phitoun so as tellyth vs the storye 128
Was wont to beryn in his hand a bowe
// Now hadde this phebus in his [4] hous a [5] Crowe [4 o, 5 C altered]
Whiche in a cage he fosterede manye a day
And taughte it speke as men teche a Iay 132

CAMBRIDGE 571 (6-T. 580)

[on leaf 237, back] Incipit fabula

Whan phebus dwelde heer in his erbe adoun
As olde booke maken mencioun
he was pe moste lusty bachiler
Off alle pe world and eek pe best archeer
he slough Phyton pe serpent/ as he lay
Slepyng agayn pe sonne vpon a day
And many anoper noble worpy dede /
He wip his bowe brought as men nowe rede
Pleyen he coupe of euery menstralcye
And syngen pat it was a melodye
To heeren of his cleere voys pe soun
Certes pe king of Thebes amphyoun
That wip his syngyng walled pat Cite
Cowde neuer syngen half so wel as he
Therto he was pe semlyeste man
pat is or was sipen pe world bygan
What neded it his fetures to discryue
ffor in his world was non so fair on lyue
he was per-wip fulfild of gentilnesse
Of honour and of parfyte worpinesse
This Phebus pat was flour of Bachelrye
As wel in freedam as in Chiualrie
ffor disporte in signe eek of victorie
Of Phyton so as telleb vs pe storye
Was worpy to beren in his hond a bowe /
Now hadde pis Phebus in his hous a crowe
Which in a cage he fostred many a day
And tauzt it speke as pat men teche a Iay

CORPUS 592 (6-T. 580)

¶ The Tale .¶.

And here bygynneb pe manciple his tale [on leaf 238]

WHan Phebus dwelt here in his erbe adoun
As olde bokes maken mencioun
He was pe most lusty bachilere
Of al his world and eke pe best archere
He sclough Phiton pe serpent as he lay
Scleping ageinst pe sonne vpon a day
And mony a noper worpi noble dede
He wip his bowe wrought as men may rede
Pleien he coude on euery mynstralcie
And syngen pat it was a melodye
To harken of his cleere voys pe soun
Certes pe kynge of Thebes Amphioun
That wip hys syngging walled pat cite
Coude neuere synge half so wel as he
Therto he was pe semeliest man
That is or was sip pe world bygan.
What nedep it is fetures to discrive
ffor in his world was noon so faire alyue
He was per-with fulfilled of gentilnesse
Of honure and of parfit worpinesse
This Phebus pat was flour of bachelerie
As wel in fredom as in Chiualrie
ffor disport and in signe eke of victorie
Of Pheton so as telleb vs pe storie
was wont to beren in his honde a bowe
Now hap pis Phebus in his hows a crowe [leaf 238]
Which in a Cage he fostred mony a day
And tauzt it to speke as men doon a Iaye

PETWORTH 592 (6-T. 580)

Incipit fabula Mancipij.

WHan phebus dwelled here in his erbe adoune
As olde bokes makep mencioune
He was pe most lusti bacheller
Of al his werlde & eke pe best archer
He slowe phiton pe serpent as he leye
Slepeinge a-geine sonne vpon a daie
And mony anopere worpe noble dede
He wip his bowe brouht as men mowe rede
Pleynge he coupe of euery mynstralcye
And singen pat it was a melodye
To heren of his clere voice pe soune
Certes pe kinge of Thebes amphione
pat wip his singeinge walled pat Cite
Coupe neuer singen half so wele as he
Therto he was pe semelest man
pat is or was sepbe pe werlde be-ganne
Whatt nedep it his fetures for to discryue
For in pis werld was none so faire on lyue
He was per-wip fulfilled of gentillesse
Of honour & of parfite worpinesse
pis Phebus pat was floure ob Bachellarie
As wele in fredam as in Cheualrye
For disport in signe eke of victorie
Of Pheton so as telleb vs pe storie
Was worpi to beren in his honde a bowe
Now hadde pis Phebus in his hous a crowe
Whiche in cage he fostred moni a daie
And tauht it speke as men techep a iaie

LANSDOWNE 594 (6-T. 580)

581 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Ellesmere MS.**

Whit was this Crowe / as a snow whit swan 133
And countrefete the speche of euery man
He koude / whan he sholde telle a tale
Ther-with in al this world / no nyghtyngale 136
Ne koude / by an hondred thousand deel
Syngen / so wonder myrily and weel
¶ Now hadde this Phebus / in his hous a wyf /
Which þat he louede / moore than his lyf/ 140
And nyght and day / dide euere his diligence
Hir for to plese / and doon hire reuerence
Saue oonly / the sothe that I shal sayn
Ialous he was / and wolde haue kept hire fayn 144
ffor hym were looth / byiaped for to be
And so is euery wight' in swich degree
But all in ydel / for it auailleth noght'
A good wyf / that is clene / of werk' *and* thoght' 148
Sholde nat been kept' in noon awayt certayn
And trewely / the labour is in vayn
To kepe a shrewe / for it wol nat bee
This holde I / for a verray nycetee 152
To spille labour / for to kepe wyues
Thus writen olde clerkes / in hir lyues
Bvt now to purpos / as I first bigan
This worthy Phebus / dooth all that he kan 156
To plesen hire / wenynge that swich plesañce
And for his manhede / and his gouernañce
That no man / sholde han put hym from hire grace
But god it woot'. ther may no man embrace 160
As to destreyne a thyng'. which þat nature
Hath natureelly / set in a creature
¶ Taak any bryd / and put it in a Cage ¶ Exemplum. de volucre
And do al thyn entente / and thy corage 164
To fostre it tendrely / with mete and drynke
Of alle deyntees / þat thou kanst bithynke
And keepe it' al so clenly / as thou may
Al though his Cage / of gold be neuer so gay 168

ELLESMERE 577 (6-T. 581)

581 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Hengwrt MS.**

Whit was this Crowe / as is a Snow whit Swan 133
And contrefete / the speche of euery man
He kowde / whan he sholde telle a tale
Ther-with in al this world / no nyghtyngale 136
Ne koude / by an hondred thousand deel
Syngen / *so* wonder myrily and weel
¶ Now hadde this Phebus / in his hous a wyf/
Which þat he louede / moore than his lyf 140
And nyght/ and day / dide euere his diligence
Hire for to plese / and doon hire reuerence
Saue oonly / that the sothe / if I shal sayn
Ialous he was / and wolde han kept hire fayn 144
ffor hym were looth / byiaped for to be
And so is euery wight' in swich degree
But al for naught/ for it auaileth noght' [*Latin note*, p. 579]
A good wyf/ that is clene in werk and thoght' 148
Sholde nat be kept' in noon awayt certayn
And trewely / the labour is in vayn
To kepe a shrewe / for it wol nat be
This holde I / for a verray nycetee 152
To spille labour / for to kepe wyues
Thus writen olde clerkes in hir lyues
¶ But now to purpos / as I first bigan
This worthy Phebus / dooth al that he kan 156
To plesen hire / wenynge for swich plesañce
And for his manhode / and his gouernañce
That no man / sholde han put hym from hire grace
But god it woot' ther may no man embrace 160
As to destreyne a thyng' which þat nature
Hath naturelly / set in a creature
¶ Take any bryd / and put it in a Cage
And do al thyn entente / and thy corage 164
[[1] To] fostre it tendrely / with mete and drynke [[1] *Rats.* leaf 190, back]
Of alle deyntees / þat thow kanst bithynke
And kepe it' al so clenly as thow may
Al though his Cage / of gold / be neuer so gay 168

HENGWRT 250 (6-T. 581)

581 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Cambridge MS.**

Whit was this crowe as is a snow whit swan 133
And countyrfetid the speche of euery man
He coude whan he schulde telle a tale
Ther*with* in al this world non nyghty*n*ghale 136
Ne coude by an hu*n*derede thousent deel
Syngy*n* so wo*n*dir meryely & weel
// Now hadde this phebus in his hous a wyf
Whiche that he louede moore than his lyf 140
And nyght & day dede euere his diligence
Hire for to pleese & don hire reuerence
Saue only the sothe that I schal sayn
Ialus he was & wolde haue kep here fayn 144
ffor hym were loth byiapid for to bee
And so is euery wight in swich degre
But al in ydyl for it auaylyth noght
A good wif that is slene in werk & thought 148
Schulde not been kept in noon a-wayt certeyn
And trewely the labour is in veyn
To kepe a schrewe for it wele nat bee
This holde I for a verray vanytee 152
To spille labour for to kepe wivis
Thus wrytyn olde clerkis in here lyuys
But now to purpos as I ferst be-gan
This worthi phebus doth al that he can 156
To plesyn here / wenynge that sweche plesaunce
And for his manhede & hise gouernaunce
That no man schulde haue put hire from hire grace
But god it wot there may no man enbrace 160
As to discryue a thyng / whiche that nature
Hath naturelly set in a cryature
// Take any thyng & put it in a cage [leaf 210]
And do al thy*n* entent & thy*n* corage 164
To fostere it tenderely *with* mete & drynk
Of alle deynteis that thow canst be-thynk
And keepe it also clenly as thow may
Al thow his cage of gold be neuere so gay 168

CAMBRIDGE 572 (6-T. 581)

GROUP H. § 2. MANCIPLE'S TALE. **Corpus MS.**

Whit' was þis Crowe as is a snow whit' swan 133
And countrefeted þe speche of' euery man
he cowde when he schulde telle a tale
Ther-wiþ in al þe world no nightyngale 136
Ne couþe by an hundred þousend deel [leaf 258]
Syngen so wonderly meryly and weel
Now hadde þis Phebus in his hous a wyf'
Which þat' he loued more þan his owne lyf' 140
And nigh̄t' and day dyd euer his diligence
Hir for to plese and don hire reuerence
Sane oonly if' þe soþ þat' I schal sayn
Gelous he was and wolde haue kept' hire fayn 144
ffor him were loþ by-Iaped for to be
And so euery wigh̄t' in such degre
But' al for nouȝt' for it' auayleþ nouȝt'
A good wyff' þat is clene of' werk' and þough̄t 148
Schulde nought' be kepte in non awayte certain
And trewely þe labour is in vayn
To kepe a schrewe for it wol nouȝt' be
This halde I for a verray nycete 152
To spille labour for to keepe wyues
Thus writen olde Clerkes in here lyues
But' now to purpos as I first' bigan
This worþy Phebus doþ al þat' he can 156
To plesen hyre wenyng' by such plesañce
And for his manhode and his gouernañce
That' no man schulde haue put him fro hir grace,
But' god it' woot/ þer may no man enbrace 160
As to distreyne a þing' which þat nature
Haþ naturelly sette in a creature
Take eny bryd and put it' in a kage
And do al þin entent and þy corage 164
To fostre it tendrely wiþ mete and drinke
Of' alle deyntees þat' þou canst' byþinke
And keepe it/ also clenly as þou may
Al þough his cage of' golde be neuer so gay 168

GROUP H. § 2. MANCIPLE'S TALE. **Petworth MS.**

White was þis crowe as is a white swan 133
And countrefeted þe speche of euery man
He cowde whan he shuld' telle a tale
Ther-wiþ in al þis londe þer nys no nyȝtyngale 136
That' cowde by an hundred thousan dele
Synge so mery and eke so wel
Now had þis phebus in his hous a wif
Which̄ þat' he loued more þan his owne lif' 140
And nyght' and day did euer diligence
Her for to plese and done reuerence
Sauf oonly ȝif I þe soþ shal sayn
Ialous he was and wold haue kept' hure fayn 144
ffor hym were loþe Iiaped forto be
And so euery man wold' in such̄ degre
But' al for nauȝt' for it' availeþ noȝt'
A good wif þat' is clene of werk *and* þoȝt' 148
Shuld not be kepte in noon awaite certeyñ
And trewly þe labour' is in veyñ
To kepe a schrewe for it' wil not' be
This hold I for a verrey nycete 152
To spille labour forto kepe wyues
Thus writen olde clerkes in her lyues
But' nowe to purpos as I first' bygan
This worþi phebus dooþ al þat' he can/ 156
To plesen hure wenyng' by such̄ plesaunce
And for his manhode and his gouernaunce
That' no man shuld haue put' hym from hir' grace
But' god it' wote þer may no man enbrace 160
As to destroie a þinge which̄ þat' nature
Haþ naturelly sette in a creature
Take eny bridde and put' it' in a cage
And doo al þine entent' and þi corage 164
To fostere it' tenderly wiþ mete *and* drink'
Of alle deyntise þat' þou canst' by-þenk'
And kepe it' also clenly as he may
Al þouȝe his Cage of gold be neuer so gay [leaf 269] 168

GROUP H. § 2. MANCIPLE'S TALE. **Lansdowne MS.**

White was þis crowe as is a snowe white swanne 133
And counterfede þe speche of euery manne
He couþe whān he schold tel a tale
þere wiþ in al þis werlde no nyhtinggale 136
Ne couþe be an hundreþ þousand dele
Singen so wonderli mery & wele
Nowe hadde þis Phebus in his hous a wif [leaf 227]
Whiche þat he loued more þan his owen lif 140
And nyht & daie dide euer his diligence
Hire for to plese & done hire reuerence
Saue onely if þe soþe þat .I. schal seye
Ielowse he was & wolde haue kepped hire feyne 144
For him were loþe Iaped for to be
And so euery whiht in suche degre
Bot al for nouht for it a-vaileþ nouht
A good wif þat is clene of werke & þouht 148
Schold not be kepped in none awaite certeine
And trewly þe labour is in veyne
To kepe a schrewe for it wil nouht be
þis holde .I. for a verraie nycete 152
To spill a labour for to kepe wives
Thus writen olde clerkes in her lyues
Bot nowe to purpos as .I. first begañ
þis worþi phebus doþ al þat he cañ 156
To plesen hire weneinge be suche plesance
And for his manhode & his gouernance
þat noman schold haue put him fro hire grace
Bot god it wote þer maie noman enbrace 160
As to discryue a þinge whiche þat nature
Haþe naturelly sette in a creature
Tak any birde & put it in a kage
And do al þine entente & þi Corage 164
To foster it tendurli wiþ mete & drinke
Of al Deynteþes þou canst be-þinke
And kepe it as clenly as þou maie
Al-þou-he his cage of golde be neuere so gaie 168

Yet hath this brid / by twenty thousand foold 169
Leuere in a fforest / that is rude and coold
Goon ete wormes / and swich wrecchednesse [leaf 208]
ffor euere this brid / wol doon his bisynesse 172
To escape out of his Cage / if he may
His libertee / this brid desireth ay
¶ Lat take a Cat and fostre hym wel with Milk ¶ Exemplum. de Murelego
And tendre flessh / and make his couche of silk 176
And lat hym seen / a Mous go by the wal
Anon he weyueth / Milk / and flessh and al
And euery deyntee / that is in that hous
Swich appetit he hath / to ete a Mous 180
Lo / heere hath lust his dominacioñ
And Appetit fleemeth discrecioñ
¶ A she wolf / hath also / a vileyns kynde ¶ Exemplum. de lupo
The lewedeste wolf / þat she may fynde 184
Or leest of reputacioñ / that wol she take
In tyme / whan hir lust to han a make
¶ Alle thise ensamples / speke I by thise men
That been vntrewe / and no thyng by wommen 188
ffor men han euere / a likerous appetit
On lower thyng to parfourne hire delit
Than on hire wyues / be they neuer so faire
Ne neuer so trewe / ne so debonaire 192
fflessh is so newefangel with meschaunce
That we ne konne / in no thyng han plesaunce
That sowneth in-to vertu / any while
¶ This Phebus / which þat thoghte vpon no gile 196
Deceyued was / for al his Iolitee
ffor vnder hym / another hadde shee
A man / of litel reputacioñ
Nat worth to Phebus / in comparisoñ 200
The moore harm is / it happeth ofte so
Of which ther cometh / muchel harm *and* wo
¶ And so bifel / whan Phebus was absent
His wyf anon / hath for hir lemman sent 204

ELLESMERE 578 (6-T. 582)

Yet hath this bryd / by .xx. thousand fold 169
Leuere in a fforest þat is rude and cold
Gon ete wormes / and swich wrecchednesse
ffor euere this bryd / wol doon his bisynesse 172
To eschape out of his Cage / if he may
His libertee / this bryd desireth ay
¶ Lat take a Cat and fostre hym wel with Milk
And tendre flessh / and make his couche of silk 176
And lat hym seen a Mous / go by the wal
Anon he weyueth / Milk / and flessh and al
And euery deyntee / þat is in that hous
Swich appetit hath he / to ete a Mous 180
Lo / heere hath lust his domynacioñ
And appetit flemeth discrecioñ
¶ A she wolf hath also / a vileyns kynde
The lewedeste wolf / þat she may fynde 184
And leest of reputacioñ / that wol she take
In tyme / whan hire lust to han a make
¶ Alle thise ensamples / speke I by thise men
That ben vntrewe / but no thyng by wommen 188
ffor men han euere / a likerous appetit
On lower thyng / to parformen hir delit
Than on hire wyues / be they neuer so faire
Ne neuer so trewe / ne so debonaire 192
fflessh is so newfangel / with meschañce
That we ne konne / in no thyng han plesañce
That sowneth in to vertu / any while
¶ This Phebus / which þat thoughte vp on no gile 196
Deceyued was / for al his iolitee
ffor vnder hym / another hadde she
A man / of litel reputacioñ
Nat worth to Phebus in comparisoñ 200
The moore harm is / it happeth ofte so
Of which ther cometh / muchel harm and wo
And so bifel / whan Phebus was absent
His wyf anon / hath for hire lemman sent 204

HENGWRT 251 (6-T. 582)

ȝit hath this bryd be twenty thousend fold 169
Leuere in a forest that is rude & cold
Gon ete wermys & sweche wrechedenesse
ffor euere this bryd wele doon his busynesse 172
To escapyn out of his cage ȝif he may
His lyberte this brid desiryth ay
// Lat take a Cat & fostere hym weel with mylk
And tendere flesch & make his couche of silk 176
And lat hym seen a mous goon by the wal
A-non he weyvith Milk & flesch & al
And eueri deynte that is in that hous
Swich apetit hath he / to ete a mous 180
Loo heere hat lust his dominacioun
And apetit flemyth discrecioun
// A sche wolf hath also a dyuers kynde
The lewedeste wolf that sche may fynde 184
Or lest of reputacioun that wele sche take
In tyme whanne hire lust to han a make
// Alle these ensaumplis speke I by these men
That been ontrewe & no thyng by wemen 188
ffor men han euere a lykerous apetit
On lowere thyng to parfornyn here delyt[1] [[1] delyt corrected]
Than on here wyuys ben they neuere so fayre
Ne neuere so trewe ne neuere so debonayre 192
fflesch is so newefangil with myschaunce
That we ne cunne in nothyng han plesaunce
That sounyth in-to wertew ony whyle
This phebus which that thoughte on no gyle 196
Disceyuede was for al his Iolyte
ffor vndyr hym a-nothir hadde sche
A man of litil reputacioun
Not worth to phebus in comparisoun 200
The more harm is it ofte happith so [leaf 396, back]
Of whiche there comyth meche harm & wo
And so be-fel that phebus was absent
His wif a-non hath forth his leman sent 204

CAMBRIDGE 573 (6-T. 582)

3et' hap his bridde by .xx. þousand folde	169
Leuer in a forest' þat' is wilde and colde	
Gon ete wormes and such wrecchedenesse	
ffor euer his bridde wol doon his busynesse	172
To eskape out' of' his cage when he may [leaf 226, back]	
his liberte þe bridde desireþ ay	
Let' take a catte and fostre him wel wiþ melk'	
An tendre fleissch and make his couche of' selk'	176
And let' him seen a mous go by þe walle	
And anon he weyneþ milke fleissche and alle	
And euery deynte þat' is in þat' hous	
Such appetyt' hap sche to ete a mous	180
Lo he[re] hap luste his dampnacioñ	
And appetyt' flemyth discrecioñ	
As þe wolf' hap also a vyleyns kynde	
The lewedeste wolf' þat' sche may fynde	184
Of lest' of reputacioñ þat' wol sche take	
In tyme whan hire luste to haue a make	
Alle þise ensamples speke I by þese men	
That' ben vntrewe and noþing' by wommen	188
ffor men han euere a likerous appetyt'	
On lowere þing' to performe here delyt'	
Then on here wyfes ben þay neuer so fayre	
Ne neuer so trewe ne so debonaire	192
fleissche is so newefongul wiþ meschaūce	
That' we ne konne in no þing' han plesaūce	
That' sowneþ in to vertu eny while	
This Phebus which þat' bought' vpon no gile	196
Deceyued was for alle his Iolite	
ffor vnder him anoþer hadde sche	
A man of litel reputacioñ	
Nought' worþ to Phebus in comparisoñ	200
The more harm it' is it' happeþ ofte so	
Of which þer comeþ mochil harme and wo	
And so bifelle whan Phebus was absent'	
His wif anon haþ for hir leswman sent'	204

3it' hap his brid by twenty þousand fold'	169
Leuer in a forest' þat' is wilde and cold'	
Goon ete wormes and suche wrecchelnesse	
ffor euer þis bridde wol doon his busynes	172
To escape out' of his cage if he may	
His liberte þe bridde desireþ ay	
Lat' take a cat' and fostre hym wel *with* milk'	
And tendere flesshe and make his couche of silk'	176
And lat' hym seen a mous goo by þe wall'	
And anoon he wayueth milk' flesh and all'	
And euery deynte þat' is in þe hous	
Suche appetit' hap he to ete a mous	180
Lo here hap lust' his domynacioñ	
And appetit' flemeþ discrecioñ	
As þe wolf hap also a vileyns kynde	
The lewdest' wolf þat' she may fynde	184
Or leest' of reputacioñ þat' wil she take	
In tyme whan hir lust' to haue a make	
Alle þise ensamples speke I. by þise men	
That' bene vntrewe and no þing' by wommen	188
ffor men han euer a likerous appetit'	
On lower þing' to performe her delite	
Than on her wyues bene þei neuere so faire	
Ne neuere so trewe ne so debonaire	192
ffleshe is so newefongel wiþ meschaunce	
That' we ne konne no þinge han plesaunce	
That' sowneþ in vertue eny while	
This Phebus which þat' bought' vpon no gile	196
Deceyued was for al his Iolite	
ffor vnder hym anoþer had she	
A man of litel reputaciōn	
Not' worþ to phebus in comparisoñ	200
The more harme is it' happeþ oft' soo	
Of whoch þer *commeth* mochel harme *and* woo	
And so byfolle whan phebus was absent'	
His wif anoon haþ for her leswman sent'	204

3it hap þis berde be twenti þousande folde	169
Leuer in a forest þat is wilde & colde	
gone ete wormes & suche wrecchednesse	
For euer þis birde wil doon his besinesse	172
To ascape oute of his cage whan he maie	
His liberte þe birde desireþ aie	
Lat take a katte & foster him wele wiþ melke	
And tendre flessche & make his couche of selke	176
And late him sene a mouse go by þe walt	
And anone he weyueþ melke flesche & alt	
And *euery* deynte þat is in þat house	
Suche appetite haþ he to ete a mouse	180
Lo he[re] haþ lust his dampnacione	
And appetite flemeþ discrecione [leaf 227, back]	
As þe wolfe haþe also a vileyns kinde	
þe lewdest wolf þat sche maie finde	184
Or lewedest of Reputacione þat wil sche take	
In time whan hir list to haue a make	
Al þes ensamples speke .I. be þis men	
þat bien vntrewe & no þinge be wemmen	188
For men haue *euere* a lykerous appetite	
On lower þink to *performe* her delite	
þan on here wives bien þei neder so faire	
Ne neuere so trewe ne so debonaire	192
Flesche is so new fangul wiþ meschance	
That we ne *kunne* in noþinge haue plesaunce	
þat sownet in to vertew any while	
This Phebus whiche þat bouht vpon no gile	196
Deceyved was for al his Iolyte	
For vnder him a noþere hadde sche	
A man of litel Reputaciōe	
Not worþe to Phebus in *comparacione*	200
þe more harme is it happeþe oft soo	
Of whiche *þere commeþ* muche harme & wo.	
And so befel whan Phebus was absent	
His wif anone haþ for hire leeman sent	204

583 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Ellesmere MS.**

Hir lemman ? certes this is a knauyssh speche 205
fforyeueth it me / and that I yow biseche
¶ The wise Plato seith / as ye may rede
The word / moot nede accorde with the dede 208
If men shal telle proprely a thyng
The word / moot cosyn be to the werkyng
I am a boystous man / right thus seye I
Ther nys no difference trewely 212
Bitwixe a wyf/ þat is of heigh degree
If of hire body / dishoneste she bee
And a poure wenche /? oother than this
If it so be / they werke bothe amys 216
But þat the gentile / in hire estaat aboue
She shal be cleped / his lady as in loue
And for that oother / is a poure womman [leaf 298, back]
She shal be cleped / his wenche / or his lemman 220
And god it woot myn owene deere brother
Men leyn þat oon / as lowe as lith þat oother
¶ Right so / bitwixe a titleleis tirañt/
And an Outlawe / or a theef errañt 224
The same I seye / ther is no difference
To Alisaundre / was told this sentence
That for the tirant is of gretter myght
By force of meynee / for to sleen doun right 228
And brennen hous *and* hoom / *and* make al playn
Lo / therfore / is he cleped a Capitayn
And for the Outlawe / hath but smal meynee
And may nat doon / so greet an harm as he 232
Ne brynge a contree / to so greet mescheef/
Men clepen hym / an Outlawe / or a theef /
But for I am a man / noght textueel
I wol noght telle / of textes neuer a deel 236
I wol go / to my tale / as I bigan
Whan Phebus wyf / had sent for hir lemman
Anon they wroghten / al hire lust volage
¶ The white crowe / they heeng ay in the Cage 240

ELLESMERE 579 (6-T. 583)

583 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Hengwrt MS.**

Hir lemman / certes this a knauyssh speche [leaf 110]
fforyeueth it me / and that I yow biseche
The wise Plato seith / as ye may rede
The word moot nede / acorde with the dede 208
If men shal telle / proprely a thyng
The word / moot cosyn be to the werkyng
I am a boystous man / right thus seye I
Ther nys no difference / trewely 212
Bitwix a wyf/ þat is of heigh degree
If of hire body / deshoneste she be
And a poore wenche / oother than this
If it so be / they werke bothe amys 216
But þat the gentile / in estat aboue
She shal be clepid his lady / as in loue
And for that oother / is a poore womman
She shal be clepid / his wenche / or his lemman 220
And god it woot/ myn owene deere brother
Men leyn þat oon / as lowe as lyth that oother
alias titelo
¶ Right so / bitwix a titlelees tirañt
And an Outlawe / or a theef errañt 224
The same I seye / ther is no difference
To Alisandre / was told this sentence
That for the tirañt / is of gretter myght
By force of meyne / for to sleen doun right 228
And brennen hous and hoom / and make al playn
Lo / ther fore / is he clepid a Capitayn
And for the Outlawe / hath but smal meynee
And may nat doon / so gret an harm as he 232
Ne brynge a contree / to so gret meschief
Men clepen hym / an Outlawe or a theef/
But for I am a man / noght textuel
I wol noght telle of textes / neuer a del 236
I wol go to my tale / as I bigan
¶ Whan Phebus wyf/ hadde sent for hire lemman
Anon they wroghte / al hire lust volage
The white Crowe / þat heng ay in the Cage 240

HENGWRT 252 (6-T. 583)

583 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Cambridge MS.**

Hire leman Certis this is a knauych speche 205
ffor[1]-ȝeuyth it me & that I ȝow be-seche [1 r. first 3]
The wyse plato seyth as ȝe may reede
The word mote nede a-corde with the dede 208
ȝif men schal telle propirly a thyng
The word mot Cosyn be to the werkyng
I am a boystoũs man ryght thus seye I
Theere is no differens trewely 212
Be-twixe a wyf that is of high degre
ȝif of hire body disonest sche be
[And a poucr/ wenche othir/ than this/. [Harl. 1758, *if* 202, *bk*]
If/ it so be thei wirke bothe a mys.] 216
But that the gentile in hire stat a-boue
Sche schal be clepid his lady as in loue
And for that othir is a pore woman
Sche schal be clepid his wenche or his lemman 220
And god it wot myn owene deere brothir
Men leyn that on as as lowe / as lyth that othir
// Righ so by-twixe a titeleles tyraunt
And an outlawe or a thef [2]erraunt [2 er corrected] 224
The same I seye there is no difference
To alysaundere was told this sentence
That for the tyraunt is of grettere myght
By force of meyne for to slen doun ryght 228
And brennyn hous & hom & make al pleyn
Lo therfore is he clepid a capitayn
// And for the outlawe hat but smal meyne
And may not doon so gret an harm as he 232
Ne brynge a cuntre to so greet myschif
Men clepe hym an outlawe or a thef
But for I am a man not textuel
I wele not telle of textys neuere a del 236
I wele go to myn tale as I be-gan
Whan Phebus wif hath sent for hire leman
Anon they wroughtyn al here lust volage
The white Crowe that heng ay in the cage 240

CAMBRIDGE 574 (6-T. 583)

GROUP H. § 2. MANCIPLE'S TALE. **Corpus MS.**

Hire lemman certes þis is a kauissch speche 205
fforȝiueþ it me and þat I ȝou beseche
The wyse Plato saiþ as ȝe may rede
þe worde moot need acorde wiþ þe dede 208
ȝif men schal telle proprely a þing [leaf 259]
The word moot cosyn be to þe workyng
I am a boystous man riht þus say I
Ther is no difference trewely 212
Betwix a wyf þat is of heih degre
If of hire body dishoneste sche be
And a pouere wenche othir þan þis
If it so be þey werke boþe amys 216
But þat þe gentil is in staat aboue
Sche schal be cleped his lady as in loue
And for þat oþer is a pouer womman
Sche schal be cleped his wenche or his lemman 220
And god it woot myn owne deere broþer
Men leyn þat oon as lowe as liþ þat oþer
Right so betwixe a titles tyraunt
And an outlawe or a þeef erraunt 224
The same I say þer is no difference /
To alisaundre was tolde þis sentence /
That for þe tyraunt is of grettere might
By force of meyne for to sleen doun right 228
And brenne hous and home and make al playn
Lo þerfore is he cleped a Capitayn
¶ And for þe outlawe haþ but smal meigne
And may not doon so gret an harm as he 232
Ne bringe a Contre to so gret mescheef
Men clepen him an outlawe or a þeef
But for I am a man not texted wel
I wol not telle of Tytus neuer a deel 236
I wol go to my tale as I began
Whan Phebus [wyf] hadde sent for hire lemman
Anon þey wroughten alle here lust volage
This white crowe þat heng ay in þe kage 240

GROUP H. § 2.* MANCIPLE'S TALE. **Petworth MS.**

Here lemman certes þis is a knauyssh speche 205
fforȝeueþ it me and þat I ȝou biseche [leaf 250, back]
The wise Plato seiþ as ȝe may [1]rede [[1] first here rede]
þe Word mot nedes accorde wiþ þe dede 208
Ȝif men shal telle proprely a þinge
The worde mot Cosyn be to þe workinge
I am a boistous man riȝt þus say I
Ther nys no difference trewly 212
Bitwix a wif þat is of hie degre
Ȝif of her body dishonest she be
And a poor wenche oþer þan þis
Ȝif it so be þei wirk boþ amys 216
But þat þe gentile is in state aboue
She shal be cleped his lady as in loue
And for þat oþer is a poor womman
She shal be cleped his wench *and* his lemman. 220
And god it woote myn owne der broþer
Men sayn þat oon lith as lowe as doþ þat oþer
Riȝt so bitwix a titles tyraunt
And an houlaw[2] and a *þeef* erraunt [[2] or houlaw] 224
The same I say þer nys no difference
To Alisaunder was tolde þat sentence
That for þe tyraunt *is of gretere myȝt*
By force of mayne for selen doun riȝt 228
And brennen hous and home and make al playñ
Lo þerfore is cleped a Capitayñ
And for þe outlaw haþ but smal mayne
And may not doon so grete an harme as he 232
Ne bringe a contre to so grete meschief
Men clepen hym an outlay or a þeef
But for I am a man not text wel
I wil not telle of Titus neuer a dele 236
I wil go to my tale as I byganne
Whan phebus [wif] had sent for her lemman
Anoon þei wrouȝten al her lust volage
This white crowe þat henge ay in þe cage 240

GROUP H. § 2. MANCIPLE'S TALE. **Lansdowne MS.**

Here lemman sertes þis is a knauysche speche 205
Forȝeuen it me & þat .I. ȝow beseche
The wise plauto seiþ as ȝe maie rede
The worde mot nede accorde wiþ þe dede 208
If men schal tel properly a þinge
The worde mot Cosine be to þe worcheinge
.I. am a bustuse man riht þus seie .I.
There is no difference treuly 212
Be-twex a wif þat is of hihe degre
If of hir body dishonest sche be
And a poucrer wenche oþere þan þis
If it so be þei werken boþe amys 216
Bette þat þe gentil is in astate aboue
Sche schal be cleped his ladi as in loue
And for þat toþer is a p[o]uere womman
Sche schal be cleped his wenche or his lemman 220
And god it woote myne owen dere broþere
Men leyþe þe tone as lowe as lyþe þat oþere
Riht so be-twyx a titles tirānt
And an owtelawe & a þefe errant [leaf 229]
þe sam .I. seie *þere is no difference*
To Alisander was tolde *þis sentence*
þat for *þe terant is of* gretter myht
Be fors of meyne to sle doune riht 228
And birne hous & home and maken al pleyne
Lo þerefore he is clepe a Capiteigne
And for þe outelawe haþe bot smal menȝe
And may nouht do so grete an harme as he 232
Ne bringe a contre to so grete meschefe
Men klepen him an outelawe or elles an þef
Bot for .I. am a man not texed wele
.I. wil note tel of titus neuer a dele 236
.I. wil go to my tale as .I. beganne
Whan Phebus wif hadde sent for hir lemman
Anone þei wrouht al her lust volage
þis white crowe þat honge aye in þe cage 240

Biheeld hire werk' and seyde neuer a word 241
And whan þat hoom was come Phebus the lord
This Crowe sang / Cokkow / Cokkow / Cokkow /
¶ What bryd quod Phebus / what song' syngestow ? 244
Ne were thow wont/ so myrily to synge
That to myn herte / it was a reioysynge
To heere thy voys / allas what song is this ?
¶ By god quod he / I synge nat amys 248
Phebus quod he / for al thy worthynesse
ffor al thy beautee / and thy gentilesse
ffor al thy song/ and thy Mynstralcye
ffor al thy waityng' blered is thyn eye 252
With oon / of litel reputacioñ
Noght worth to thee / in comparisoñ
The montance of a gnat/ so moote I thryue
ffor on thy bed / thy wyf / I saugh hym swy & *cetera* ¶ Nota malum quid.
¶ What wol ye moore / the Crowe anon hym tolde
By sadde tokenes / and by wordes bolde
How þat his wyf' had doon hire lecherye
Hym to greet/ shame / and to greet vileynye 260
And tolde hym ofte / he saugh it *with* hise eyen
¶ This Phebus / gan aweyward for to wryen
And thoughte / his sorweful herte brast atwo
His bowe he bente / and sette ther-Inne a flo 264
And in his Ire / his wyf / thanne hath he slayn
This is theffect'. ther is namoore to sayn
ffor sorwe of which / he brak his Mynstralcie [leaf 269]
Bothe harpe / and lute / and Gyterne / and sautrie 268
And eek' he brak hise Arwes / and his bowe
And after that/ thus spak he to the crowe
¶ Traitour quod he / with tonge of Scorpioñ
Thou hast me broght' to my confusioñ 272
Allas that I was wroght / why nere I deed
O deere wyf' o gemme of lustiheed
That were to me / so sad / and eek' so trewe
Now listow deed / *with* face pale of hewe 276

Biheld hir werk/ and seyde neuer a word 241
And whan that hoom was come / Phebus the lord
This Crowe sang' Cokkow / Cokkow Cokkow
¶ What bryd quod Phebus / what song' syngestow 244
[¹N]e were thow wont' so myrily to synge [¹ Rats. leaf 110, back]
That to myn herte / it was a reioysynge
To here thy voys / allas what song is this
¶ By god quod he / I synge nat amys 248
Phebus quod he / for al thy worthynesse
ffor al thy beautee / and thy gentillesse
ffor al thy song' and al thy Mynstralcye
ffor al thy waityng' blered is thyn eye 252
With oon / of litel reputacioñ
Nat worth to thee / in comparisoñ
The montañce of a gnat' so mote I thryue
ffor in thy bed / thy wif I sey hym &*cetera* 256
What wol ye moore / the Crowe anon hym tolde
By sadde toknes / and by wordes bolde
How þat his wyf/ hadde doon hire lecherye
Hym to gret shame / and to gret vileynye 260
And tolde hym / ofte he say it *with* hise eyen
¶ This Phebus / gan aweyward for to wryen
And thoughte / his sorweful herte brast atwo
His bowe he bente / and sette ther-Inne a flo 264
And in his Ire / his wyf' thanne hath he slayn
This is theffect/ ther nys namoore to sayn
ffor sorwe of which / he brak his Mynstralcye
Bothe harpe / and Lute / and Gyterne / and Sawtrye 268
And eek he brak/ his arwes / and his bowe
And after that/ thus spak he to the Crowe
¶ Traytour quod he / *with* tonge of Scorpioñ
Thow hast me broght' to my confusioñ 272
Allas þat I was wroght' why nere I ded
O deere wyf/ O gemme of lustihed
That were to me / so sad / and eek so trewe
Now lystow ded / *with* face pale of hewe 276

Beheld here werk & seyde neuere a word! [leaf 397]
And whan that hom was come Phebus the lord
This Crowe song Cokhow cokhow cokhow[1] [¹ w first we]
// What brid quod Phebus what song syngist thow 244
Ne were thow wone so meryely to synge
That to myn herte it was a reioysynge
To here thyn voys allas what Ioye is this
By god quod he I synge nat a-mys 248
Phebus quod he for al thyn worthynes
ffor al thyn beute & thyn gentiles
ffor al thyn song & thyn menstralsye
ffor al thyn waytyng blered is thyn eye 252
With on of lytyl reputacioun
Nogh[t] worth to the in computacioun
The mountenaunce of a gnatte so mot I thryue
ffor on thyn bed thyn wif I saw hym swyue 256
What wele ȝe more the crowe a-non hym tollde
By sadde tokenys & bi wordis bolde
How that his wif hadde doon hire lecherye
Hym to gret schame & to greet vilenye 260
And tolde hym oftyn he saw it *with* hise yen
// This Phebus gan a-woyward for to wryen
And thoute his sorweful herte brast a-to
His bowe he bente & sette therin a flo 264
And in his yre his wif thanne hath he slayn
This is theffect there is no more to seyn
ffor sorwe of which he brak his menstrelcie
Bothe harpe & lute geterne & sauterye 268
And ek he brak hise arwis & his bowe
And aftyr that thus spak he to the crowe
// Traytour quod he *with* tunge of Scorpioun
Thow hast me brought to myn confusioun 272
Allas that I was[2] wrought why nere I ded [² was corrected]
O deere wyf o gemme of lustiheed
That were to me so sad / & ek so trewe
Now lyst thow deed / with face pale of hewe 276

Bihelde hire werk' and seyde neuer a word 241
And whan þat home was come Phebus þe lord
This crowe sange cokkow cokkow cokkow
What bryd quoþ Phebus what' songe syngest' þou 244
Ne were þou wont' so meryly to synge [leaf 222, back]
þat' to myn herte it' was a reioischinge
To here þi voys allas what' song' is þis
By god quod he I synge nought amys 248
Phebus quod he for al þi worþinesse
ffor alle þy beaute and þyn gentilnesse
ffor alle þi song' and al þi menstralcye
ffor al þi waytyng' blered is þin ye 252
Wiþ on of litel reputacioñ
Nought' worþ to þe as in comparisoñ
þe mountance of a gnatte so mote I þrive
ffor on þy bed þy wyff / I say him swyue 256
What' wole ȝe more þe crowe anon him tolde
By sadde tokenes and by wordes bolde
How þat his wyf hadde doon hire leccherie
him to gret' schame and to gret' vilanye 260
And tolde him ofte he say it' wiþ his eyen
þis Phebus gan awayward for to wryen
him þought' his sorwful herte brast a two /
His bowe he bente and sette þer-Inne a floo 264
And in his Ire þan haþ he his wif y-slayn
This is þeffecte þer is nomore to sayn
ffor sorwe of' which he brak' his mynstralcye
Bope harpe and lewte gyterne and Sawterye 268
And eek' he brak' his arwes and his bowe
And after þat' þus spak' he to þe crowe
Traytour quod he wiþ tonge of Scorpioñ
Thou hast' me brought to my confusioñ 272
Allas þat' I was wrought' why nere I ded
O deere wyf' o gemme of' lustyhed
That' were to me so sadde and eek' so trewe
Now lyes þou deed wiþ face pale of hewe / 276

Bihelde her werk' and saide neuer a word 241
And whan þat' home was come Phebus þe lord
þis crowe songe Cokkow. cokkow. Cukkowe
What' brid quod phebus what' songe singust' thowe [leaf 272]
Ne were þou wonte so merely to synge
That' to myn herte it' was a reioysinge
To here þi vois allas what' songe is þis
By god quod he I synge nat' a mys 248
Phebus quod he for al þi worþinesse
ffor al þi bewte and þi gentilnesse
ffor al þi songes and al þi mynstralcye
ffor al þi waytinge blered is þine ye 252
Wiþ oon of litel reputacioñ
Nouȝt' worþ to þe as in comparisoñ
The mountaunce of a gnatte so mote I thryue
ffor on þi bed þi wiff I segh hym ewyve 256
What' wil ȝe more þe crawe anoon hym tolde
By sad tokens and by wordes bolde
How þat his wif had doon her leccherie
Hym to grete shame and to gret' vilenye 260
And tolde hym oft' he segh it' wiþ his eyen
This Phebus gan awaiward forto wryen ./
Hym poust' his sorowful hert' brast atwoo
His bowe he bent' and sette þer-Inne a floe 264
And in his Ire haþ he his wif schayn
This is þeffecte þer nys no more to sayn
ffor sorowe of which he brak' his mynstralcie
Boþ harpe and lute . gitern ' and sawtrie 268
And eke he brak' *his harowes and his* bowe
And after þat' þus speke he to þe crowe
Traitour quod he wiþ tunge of scorpioñ
Thou hast/ me brought' to my *confusioñ* 272
Allas þat' I was wrought' why ner I dede
O dere wif o. gemme of lustihede
þat' were to me so sad and eke so trewe
Now liest' þou dede wiþ face pale of hwe 276

Be-hidde her werke & seide *neuere* a worde 241
And whan þat home was *cummen* phebus þe lorde
This Crowe sange kokkow kokkowe cokkowe
What birde quod Phebus what songe *singes* þou 244
Nu were þow wonte so merilye to singe
þat to myne herte it was a reioysinge
To here þi voice alare what songe is þis
Be god quod he .I. singe nouht amys 248
Phebus *quod* he for al þi worþinesse
For al þi beute and þi gentillesse
For al þi songe & al þi Minstralcye
For al þi wayteinge blered is þine eye 252
Wiþ one of luytel reputacioñ
Nouht worþ to þe as *in comparison*
The mountance of a gnate *su* mot [*I*] prine
For on þi bedde þi wif .I. *sawe* him swyue 256
What wilde ȝe more þe crowe anoone him tolde
Be sadde tokenes & be wordes bolde
Howe þat his wif hadde done her lycherie
Him to grete schame & to grete velanye 260
And tolde him oft he sawe it wiþ his eyzen
This Phebus gan awaiwarde for to wrien
Him þouht his sorweful herte a brast in tuo
His bowe he bents & sette þerinne a floo 264
And in his .Ire þan haþe he his wif sleyne
This es þe effecte *þere* is nomore to seine [leaf 228, back]
For sorwe of whiche he bruk his mynstraley
Bothe harpe & Lute getern & sautrie 268
And eke he brak his arwes & his bowe
And after þat þus spake he to þe crowe
Traytour quod he wiþ tonge of scorpione
þou hast me brouht to my confusione 272
Alas þat .I. was wrouht *whi* nere .I. dede
O dere wif o Iemme of lustihede
That were to me so saddle & eke so trewe
Nowe liest þou dede wiþ face pale of hewe 276

585 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Ellesmere MS.**

fful giltlees / that dorste I swere ywys 277
O rakel hand / to doon so foule anys
O trouble wit/ o Ire recchelees
That vnauysed / smyteth giltles 280
O wantrust'. ful of fals suspecion
Where was thy wit and thy discrecion
O euery man / be war of rakelnesse
Ne trowe no thyng' *with*-outen strong witnesse 284
Smyt nat to soone / er þat ye witen why
And beth auysed / wel and sobrely
Er ye doon / any execucion
Vp on youre Ire / for suspecion 288
Allas / a thousand folk' hath rakel Ire
ffully fordoon / and broght hem in the Mire
Allas / for sorwe .I wol my seluen slee
¶ And to the Crowe / o false theef seyde he 292
I wol thee quite anon / thy false tale
Thou songe whilom / lyk' a nyghtyngale
Now shaltow false theef thy song forgon
And eek thy white fetheres euerichon 296
Ne neuere in al thy lif/ ne shaltou speke
Thus shal men / on a traytour been awreke
Thou / and thyn of-spryng/ euere shul be blake
Ne neuere / swete voys shul ye make 300
But euere crie / agayn tempest' and rayn
In tokenynge / þat thurgh thee / my wyf is slayn
And to the Crowe / he stirte / and that anon
And pulled / hise white fetheres euerychon 304
And made hym blak' and refte hym al his song'
And eek his speche / and out at dore hym slong'
Vn-to the deuel / which I hym bitake
And for this cas / been alle Crowes blake 308
Lordynges / by this ensample I yow preye
Beth war / and taketh kepe what I seye
Ne telleth neuere / no man in youre lyf
How þat another man / hath dight his wyf / 312

585 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Hengwrt MS.**

fful giltlees / that dorste I swere ywys 277
O rakel hand / to doon so foule anys
O trouble wit/ o Ire recchelees
That vnauysed / smytest giltles 280
O wantrust' ful of fals suspecion
Where was thy wit and thy discrecion
O euery man / be war of rakelnesse
Ne trowe ye no thyng' *with*-oute strong witnesse 284
Smyt nat to soone / er þat ye witen why [leaf 111]
And beth auysed / wel and sobrely
Er ye do / any execucion
Vp on youre Ire / for suspecion 288
¶ Allas / a thousand folk' hath rakel Ire
ffully fordoon / or broght hem in the Myre
Allas / for sorwe / I wol my seluen sle
¶ And to the Crowe / o false theef seyde he 292
I wol thee quyte anon / thy false tale
Thow songe whilom / lyk a nyghtyngale
Now shaltow false theef/ thy song forgon
And eek' thy white fetheres euerichon 296
Ne neuere in al thy lyf/ ne shaltow speke
Thus shal men / on a traytour ben awreke
Thow and thyn offspryng' euere shul be blake
Ne neuere / swete noyse shul ye make 300
But euere crye / agayn tempest and rayn
In tokenynge / þat thurgh thee my wyf is slayn
And to the Crowe he stirte / and that anon
And pulled / hise white fetheres euerichon 304
And made hym blak and refte hym al his song
And eek his speche / and out at dore hym slong
Vn to the deuel / which I hym bitake
And for this cas / ben alle Crowes blake 308
¶ Lordynges / by this ensample / I yow preye
Beth war / and taketh kepe what I seye
Ne telleth neuere / no man in youre lyf
How þat another man / hath dight his wyf 312

585 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Cambridge MS.**

fful gylteles that durste I swere I-wis 277
O rakele hand to don so foule a-mys
O troubele wit O yre recheles [leaf 257, back]
That on auysid smytist giltele 280
¶ O wantrust ful of fals suspecioun
Where was thyn wit & thyn discrecioun
O eueri man be war of rakilnesse
Ne trowe no thyng *with*-oute gret witnesse 284
Smyt nat to sore er than ȝe wetyn why
And beth auysed weel & subtily
Er ȝe doon ony execucioun
Vp-on ȝoure yre for suspecioun 288
Allas a thousent folk han rakil yre
fully fordon & brough hem in the myre
Allas for sorw I wele myn seluyn sle
And to the crowe o false thef quod he 292
I wele the quite a-non thyn false tale
Thow sunge whilhom lich a Nyghtyngale
Now schalt thow false thef thyn song forgon
An ek thyne white federis euerichon 296
Ne neuere in al thyn lyf ne schalt tow speke
Thus schal men on a traytour been a-wreke
Thow & thyne ospryng / Schul been blake
Ne neuere swete noyse schul ȝe make 300
But euere crye a-ȝen tempest & reyn
In tokenynge that thuur the myn wif is slayn
And to the Crowe he styrte & that a-non
And pullede hise white federis euerychon 304
And made hym blak & raft hym al his song
And ek his speche & out ate dore hym slong
Vnto the devil whiche I hym be-take
And for this cas been alle crowis blake 308
¶ Lordyngis by this exsaumple I ȝow preye
Beth war & takyth kep what that I seye
Ne tellyth neuere no man In ȝoure lyf
How that a nothir man hath dyght his wyf 312

fful gulteles þat durst' I swere ywys	277
O rakel hound to don so foule amys	
O trouble witte .O. Ire recheles	
That' vnauysed smytest' gultcles /	280
O wan-truste ful of fals suspecioñ	[leaf 276]
Where was þy witte and þi discrecioñ	
O euery man be war of rekelnesse	
Ne trowe noþing' wiþouten strong' witnesse	284
Smyt' nouȝt' to sone er þat' þou wite why	
And be auysed wel and soburly	
Or ȝe doon eny execucioñ	
Vpon ȝoure Ire for suspecioñ	288
Allas a þousand folk' han rakel Ire	
ffully fordoon or brought' hem in þe myre	
Allas for sorwe I wil my selue slee	
And to þe crowe O false þeef' saydu he	292
I wol þe quyte anon þy false tale	
þou songe whilom lyk' a nightyngale	
Now schalt' þou false þeef' þi songe forgon	
Eke þin white feþeres euerichon	296
Ne neuer in alle þi lyue schalt' þou speke	
Thus schal men on a traitour ben awreke	
Thou and þin hospreinge euere schuln be blake	
Ne neuere swete noyse schul ȝe make /	300
But' euer crye agayn tempest' and reyn	
In tokenyng' þat' þurgh þe my wyf' was slayn	
And to þe crowe he sterte and þat' anon	
And pulled his white feþeres euerychon	304
and made him blak' and reft' him alle his song'	
And eek' his speche and out' at' þe dore him slong'	
vnto þe deuel which I him betake /	
And for þis caas ben alle crowes blake	308
Lordynges by þis ensample I ȝou preye	
Beþ war and takeþ keepe what' þat' ȝe seye	
Ne telleþ neuer no man in ȝour lyff/	
how þat anoþer man haþ dight' his wyf'	312

fful gilles þat durst' I swere ywis	277
O Rakel hounde to doon so foule amys	
O trouble witte .o. yre recheles	
That' vnavised smytest' *gilties*	280
O wan-treat' ful of fals suspecioñ	
Wher was þi witt' and þi discrecioñ	[leaf 276, back]
O euery man be war of rechelesnesse	
Ne trow no þinge wiþ-out' strong' witnesse	284
Smyte not' to sone er þow wit' why	
And be avised wel and soberly	
Er ȝe doon eny executioñ	
Vppon ȝoure Ire for suspecioñ	288
Allas an Mi. folke han rakel yre	
ffully fordoon or brouȝt' *hem* in þe myre	
Allas for sorowe I wil my self sele	
And to þe Crawe o' fals þef saide he	292
I wil þe qwite anoon þi fals tale	
Thow songe whilom like a nyȝtyngale	
Now shalt' þou fals þeef þi songe forgone	
Eke þi white fetheres euerechone	296
Ne neuer in al þi lif shalt' þou speke	
Thus shal men on a traitour ben ywreke	
Thowe and þine ospringe euer shul be blake	
Ne neuer swete noys shul ȝe make	300
But' euer crie a*ȝ*einst' tempest' *and* reyne	
In tokenynge þat þorgh þe my wif is seleyn	
And to þe crowe he sterte and þat' anone	
And pulled his white feþeres euerechone	304
And made hym blak' and raft hym al his songe	
And eke his speche and out' atte dore hym sclongs	
Vnto þe deuel to whoom I hym bitake	
And for þis caus bene al[le] crowes blake	308
Lordyngges by þis ensample I ȝou preie	
¶ Beþ war and takeþ kepe what' þat' ȝe seie	
Ne telleþ neuer no man ȝoure liff'	
How þat' anoþer man haþ dizt' þi wiff	312

Ful gilles þat dorst [I] swere .I.-wys	277
O rachel hounde to done so foule anys	
O trouble witte o yre recheles	
þat vnavised smytest gilties	280
O wanne trust ful of fals suspecciõ	
Where was þi witte and þi discrecione	
Of euery mair be war of rechelnesse	
Ne trowe no þinge wiþ outen stronge witteneese	284
Smyte nouhte to sone ar þat þou wyt why	
Ande be suisede wele & soburlye	
Or ȝe do any execucioñ	
Vpon ȝoure ire for suspecciõn	288
Alas a þousand folke haue Rachel ire	
Fully for-done or brouht hem in þe myre	
Alas for sorwe .I. wil my self sle	
And to þe crowe o fals þef seide he	292
.I. wil þe qwite anone þi fals tale	
þow songe whilom like a nyht gale	
Nowe schalt þou fals þef þi songe for-gone	
Eke þine white feþers euerychon	296
Ne neuer in al þi lif schal þu speke	
þus schal mon on a tuitur buen y-wreke	
þou & þin hofspringe euere schal be blake	
Ne neuere swete noise schal ȝe maake	300
Bot euere Cris a-ȝeine tempest & reyne	
In tokeneynge þat þoruhe þe my wif is sleyne	
And to þe crowe he sterte & þat anone	
And pulleda his white feþers euerychone	304
And maad him blake & raft him al his songe	
And eke his speche & oute at þe dore him slonge	
Vn-to þe deuel whiche .I. him be-take	
And for þis cas bene al crowes blake [leaf 277]	308
Lordeinges be þis ensample .I. ȝowe preye	
Beþe ware & takeþ kepe what þat ȝe seye	
Ne telleþ neuere no man in ȝoure lif	
Howe þat anoþere man haþ swyved his wif	312

586 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Ellesmere MS.**

He wol yow haten / mortally certeyn 313
Daun Salomon / as wise clerkes seyn
Techeth a man / to kepen his tonge weel [leaf 220, back]
But as I seyde / I am noght textuel 316
But nathelees / thus taughte me my dame
My sone / thenk / on the Crowe on goddes name
My sone / keepe wel thy tonge / and keepe thy freend
A wikked tonge / is worse than a feend 320
My sone / from a feend / men may hem blesse
My sone / god of his endeles goodnesse
Walled a tonge / *with* teeth *and* lippes eke
ffor man sholde hym suyse / what he specke 324
My sone / ful ofte / for to muche speche
Hath many a man been spilt as clerkes teche
But for litel speche / auysely
Is no men shent, to speke generally 328
My sone / thy tonge sholdestow restreyne
At alle tymes / but whan thou doost thy peyne
To speke of god / in honour and preyere
The firste vertu sone / if thou wolt leere 332
Is to restreyne / and kepe wel thy tonge
Thus lerne children / whan þat they been yonge
My sone / of muchel spekyng / yuele-auysed
Ther lasse spekyng / hadde ynough suffised 336
Comth muchel harm / thus was me toold *and* taught
In muchel speche / synne wanteth naught
Wostow / wher-of a rakel tonge serueth
Right as a sword / forkutteth and forkerueth 340
An Arm atwo / my deere sone right so
A tonge / kutteth freendshipe al atwo
A Iangler / is to god abhomynable
Reed Salomon / so wys and honurable 344
Reed Dauid in hise psalmes / reed Senekke
My sone spek nat but *with* thyn heed thou bekke
Dissimule as thou were deef / if that thou heere
A Iangler / speke of perilous mateere 348

ELLESMERE 582 (6-T. 586)

586 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Hengwrt MS.**

He wol yow haten / mortally certeyn 313
¶ Daun Salomon / as wise clerkes seyn
Techeth a man / to kepen his tonge wel
But as I seyde / I nam nat textuel 316
But natheles / thus taughte me my Dame
My sone / thenk on the Crowe a goddes name
My sone / keep wel thy tonge / and kepe thy freend
A wikke tonge / is worse than a feend 320
My sone / from a feend / men may hem blesse
My sone / god / of his endeles goodnesse
Walled a tonge / with teeth / and lippes eke
ffor man sholde hym auyse / what he specke 324
[1 My s]one / ful ofte / for to muche speche [1 Rote. If III, bk]
[2 H]ath many a man ben spilt as clerkes teche
But for litel speche / auysely
Is no man shent to speke generally 328
My sone / thy tonge / sholdestow restreyne
At alle tymes / but whan thow doost thy peyne
To speke of god / in honour and prayere
The firste vertu sone / if thow wilt leere 332
Is to restreyne / and kepe wel thy tonge
Thus lernen children / whan þat they ben yonge
My sone / of muchel spekyng / yuele auysed
Ther lasse spekyng hadde ynow suffised 336
Comth muchel harm / thus was me told & taught
In muchel speche / synne wanteth naught
Wostow wher of / a rakel tonge serueth
Right as a sword / forkitteth and forkerueth 340
An arm atwo / my deere sone right so
A tonge / kitteth frendship al atwo
A Ianglere / is to god abhomynable
Rede Salomon / so wys and honurable 344
Rede Dauid in his psalmes / rede Senekke
My sone / spek noght but with thyn hed thow bekke
Dissimule as thow were deef if þat thow heere
A Ianglere speke / of perilous matere 348

HENGWRT 256 (6-T. 586)

586 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Cambridge MS.**

He wele ȝow hatyn mortally certeyn 313
Daun Salomon as wise clerkis seyn
Techith a man to kepe his tunge weel
But as I seyde I ne am not tixtuel 316
But natheles that taughte me myn dame [leaf 156]
// Myn sone thynke on the Crowe a godis name
Myn sone kep weel thyn tunge & kep thyn frend
A wekede tunge is werse than a fuend 320
Myn sone from a feend men may hem blysse
Myn sone god of his endeles goodnesse
Wallede a tunge *with* tetli & lippis ek
ffor man schulde hym a-vise what he spek 324
Myn sone *ful* ofte for to meche speche
Hath manye a man beun spilt as clerkis teche
But for lytil speche auysely
I no man schent to speke generally 328
Myn sone *thyn* tunge schuldist thow restreyne
At alle tymys but whan thow dost *thyn* peyne
To speke of god in honour & preyere
// The *fyrste* vertu sone ȝif thow wilt leere 332
Is to restreyne & kepe weel *thyn* tunge
Thus lernede *childeryn* whan that they ben ȝonge
Myn sone of mekyl spekynge *eucle* avysed
There lasse spekynge hadde I-now suffised 336
Comyth meche harm it was me told & taught
In mechil *speche synne* wantyth naught In multi-loquio non deest peccatum.
Wist thow wh[e]rof rakyl tunge seruyth
Right as a swerd forkytyth & for-keruyth 340
An arm on two *myn* deere *sone* ryght so
A tunge kyttyth frendsche[pe] al atwo
A Iangelere is to god abamynable
Reede salomon so wys & honurable 344
Reede Dauyth in hise psalmys rede Senekke
Myn sone spek nat but *with thyn* heed thow bekke
Dissymule as thow weere def ȝif that thow heere
A Iangelere speke / of *parlyous* mateere 348

CAMBRIDGE 677 (6-T. 586)

GROUP H. § 2. MANCIPLE'S TALE. **Corpus MS.**

He wole ȝow haten mortelly certein 313
Daun Salomon as wise clerkes sein
Techeþ a man to kepe his tonge wel
But' as I sayde I am nought text' wel 316
But naþeles þus taughte me my dame [leaf 260, back]
My sone þenk' on þe crowe a goddes name
My sone keepe wel þi tonge and kepe þy frende
A wikked tonge is worse þan a feende 320
My sone ffrom a feend men may hem blesse
My sone god of' his endeles goodnesse /
Walled a tonge wiþ teeþ and lippes eeke
ffor man schulde him auyse what' he speeke 324
My sone ful ofte for to mochel speche
haþ many a man be spilt' as clerkes teche
But' for litel speche auysily
Is no man schent' to speke generally 328
My sone þy tonge schuldest' þou restreigne
At' alle tyme but' whan þou dost' þy peyne
To speke of' god in honour and preyere
The ferste vertu sone if' þou wolt' lere 332
Is to restreyne and kepe wel þi tunge
þus lernen children whanne þey ben ȝonge
My sone of mochel spekyng' euel auysed
Ther lasse spekyng' hadde ynough suffised 336
Comeþ mochil harm þus was me told and taught
In mochil speche synne wanteþ naught
Wostow wher-of' a rakil tonge serueþ
Right' as a swerd forkutteþ and forkerueþ 340
An arm a tuo my deere sone right so
A tunge kutteþ frendschipe al a tuo
A ianglere is to god abhominable /
Rede Salamon so wys and honorable / 344
Rede Dauyd and his psalmys red senekke
My sone speek' nought' but' wiþ þin heed þou bekke
Dissimule as þou were defe if' þat' þou heere
A Iangler speke of' perilous mateere / 348

CORPUS 598 (6-T. 586)

GROUP H. § 2. MANCIPLE'S TALE. **Petworth MS.**

He wil ȝou hate mortelly certayn 313
Dann salomon as wise clerkes sayn
Techeþ a man to kepe his tunge wel
But' as I seide I am not' text' wel 316
But' naþelees þus tauȝt' me my dame
My sone þenk' on þe crowe a goddys name
My sone kepe wel þi tunge and kepe þi frende
A wicked tunge is wors þan a feende [leaf 271] 320
My sone from a feende men may hem blisse
My sone god of hise endelees goodnesse
Walled a tunge wiþ teeþ and lippes eke
ffor man shuld hym avise what' he speke 324
My sone ful oft' for to mochel speche
Haþ mony a man be spilt' as clerkes teche
But' for litel speche avisely
Is no man shent' to speke generally 328
My sone þi tunge shuldest' þou restreyn
Att' al tyme but' whan þou dost' þi peyn
To speke of god in honure *and* preiere
The furst' vertue sone ȝif þou wilt' lere 332
Is to restreyne and kepe wel þi tonge
Thus lernen children whan þei bene ȝonge
My sone of moche speking' euel avised
Ther lasse speking' had ynow suffised 336
Comeþ moche harme þus was me told *and* tauȝt'
In mochel speche synne wanteþ nauȝt'
Woost' þou wherof a Rakel tunge serueþ
Riȝt' as a swerd forkutteþ and for-keruetli 340
An arme a twoo my dere sone riȝt' soo
A tonge kitteþ frendship al a twoo
A Ianglere is to god abhomynable
Rede Salomon so wise and honurable 344
Rede Dauid and his Psalmes. rede Senek'
My sone speke not' but' *with* þi hede þou bek'
Dissimule as þou were deef if þat' þou here
A Iangelere speke of parilous matere 348

PETWORTH 602 (6-T. 586)

GROUP H. § 2. MANCIPLE'S TALE. **Lansdowne MS.**

He wil ȝowe hate mortally certeyne 313
Daun Salomon as wise clerkes seyne
Techeþ a man to kepe his tunge wele
Bot as .I. seide .I. am nouht text wele 316
Bot naþeles þus tauht me my dame
My sonne þinke on þe crowe a goddes name
My sonne kepe wele þi tonge & kepe þi frende
A wikked tonge is wers þan a fende 320
My sonne frome a fende men may hem blisse
My sonne god of his endles goodenesse
Walled a tonge wiþ teþe & lippes eke
For man schold him a-vise what he speke 324
Mi sonne ful oft for to mochel speche
Haþe mony a man be spilt as clerkes teche
Bot for litel speche avisily
Is no man schent to spek generaly 328
My sonne þi tonge scholdest þou restreine
Att alle time bot whan þou dost þi peine
To speke of god in honour & preyere
The first vertue sonne if þou wilt lere 332
Is to restreyne & kepe wel þi tonge
þus leren childern whan þe be ȝonge
My sonne of Mechel spekeinge yuel avisede
þere lasse spekeinge had .I.-nowhe suffised 336
Comeþ mochel harme þus was me tolde & tauht
In muchel specheþ sinne wanteþ nouht
Wostowe where-of a rachel tonge serueþ
Riht as swerde for-kotteþ & for-kerueþ 340
And arm a tuo. my dere sone riht so
A tunge kutteþ frenschep al a two
A Iangler is to god abhominable
Rede Salomon so wyse & honurable 344
Rede dauid & his psalmys rede seneke
My sone speke nouht bot wiþ þine hede þu bekke
Dissimule as þou were def if þat þou here
A Iangelere spekeþ of perilous matere 348

LANSDOWNE 600 (6-T. 586)

587 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Ellesmere MS.**

The flemyng' seith / and lerne it if thee leste
That litel Ianglyng' causeth muchel rest
My sone / if thou no wikked word hast seyd'
Thee thar nat drede / for to be biwreyd'
But he þat hath mysseyd / I dar wel sayn
He may by no wey / clepe his word agayn
Thyng that is seyd is seyd / and forth it gooth
Though hym repente / or be hym leef / or looth
He is his thral / to whom þat he hath seyd'
A tale / of which he is now yuele apayd'
My sone be war / and be noon Auctour newe
Of tidynges / wheither they been false or trewe
Wher' so thou come / amonges hye or lowe
Kepe wel thy tonge / and thenk vp-on the Crowe

¶ Heere is ended / the Manciples tale of the Crowe

587 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Hengwrt MS.**

¶ The flemyng seith / and lerne it' if thee leste
That litel Ianglyng' causeth muchel reste
My sone / if thow / no wikked word hast seyd
Thee thar nat drede / for to be biwreyd
But he þat hath myseyd / I dar wel sayn
He may by no wey / clepe his word agayn
Thyng that is sayd / is seyd / and forth it gooth
Though hym repente / or be hym leef or looth
He is his thral / to whom þat he hath sayd
A tale / of which he is now yuele apayd
My sone be war / and be noon Auctour newe
Of tidynges / wher they ben false / or trewe
Wher so thow come / amonges heye / or lowe
Kepe wel thy tonge / and thynk vp on the Crowe

¶ Here is ended /the Manciples tale / of the Crowe

[*"The prohemie of the Maunce tale of Lawe" follows in the MS, on leaf* 112.]

587 SIX-TEXT
GROUP H. § 2. MANCIPLE'S TALE. **Cambridge MS.**

The flemyng seyth & lerne it ȝif the leste
That lytil Iangelyng causyth meche reste
Myn sone ȝif thow no wekede word hast seyd
The thar nat drede the for to been by-wreyd
But he that hath myseyd / I dare weel sen
He may by no weye clepe his word a-geyn
Thyng that is seid / is seyd & forth it goth [leaf 338, back]
Thow hym repente or be hym lef or loth
He is his thral to whom that he hath seyd
A tale of whiche he is now euele apayed
Myn sone be war & be non autour newe
Of tydyngis whedyr they been false or trewe
Wheere so thow come a-mongis highe or lowe
Keek weel thyn tunge & think vp-on the Crowe

Here is endit the Mauncipelis tale/

þe flemyng' saiþ and lerne it if' þe leste	349
þat lytel Iangelynge causeþ mechel reste	
My sone if þou no wickede word hast' seyd	
þe þar nouȝt drede for to be bywreyd	352
But' he þat' haþ myssayd I dar wel sayn	[leaf 231]
he may by no way clepe his word agayn	
Thing' þat' is sayde is sayde and forþ it' goþ	
Though him repente or be him neuer so loþ	356
he is his þralle to whom þat' he haþ sayd	
A tale of which he is now yuele payd	
My sone be war and be nouȝt auctour newe	
Of tydynges wheþer þay ben fals or trewe	360
Wher so þou come amonges heihe or lowe	
Kepe wel þy tunge and þenk' vpon þe crowe	Explicit'
	fabula mancipii

þe flemyng' seiþ and lerne it' ȝif þe list'	349
That' litel Iangelinge causeþ mochl ryst	
My sone ȝif þou no wikked word hast' seide	
The ther nou' drede forto be bywreiede	352
But' he þat' haþ myssaide I dar wel sayn	
He may by no way clepe his word' agayn	
þing' þat' is saide. is saide *and* forþ it' goþ	
þouȝe hym repent' or be he neuer so loþ	356
He is his þral *to* whom þat' he haþ saide	
A taile of which he is nowe euel a-payde	[leaf 271, back]
My sone be war and be nou' autowr newe	
Of tydingges whedere þei be fals or trewe	360
Where so þou come amonges hie or lowe	
Kepe wel þi tunge and þenk' vpon þe crowe	362
¶ þus endeþ þe prologe of þe manciple	

The flemynge seiþe & lerne ȝif þe lest	349
þat litel Iangelinge causeþ mechel rest	[leaf 220, back]
My sone if þou no wykked worde haat seide	
þe þar nouht drede for to be bewreide	352
But he þat haþ my-saide .I. dare wele seine	
He may be no weye clepe his worde ageine	
þinge þat is seide is seide & forþ it goþe	
þouhe him repent or be him neuer so loþe	356
He is his þral to whome þat he haþ seide	
A tale of whiche he is nowe yuel apaide	
My sone be war & be none auctor newe	
Of Typinges whepere þei be fals or trewe	360
Where so þou *comme* amonges *hihe* or *lowe*	
Kepe wele þi tonge & þinke vpon þe crowe	362
Explicit ffabula Mancipij .	

A SIX-TEXT PRINT OF

Chaucer's Canterbury Tales

IN PARALLEL COLUMNS

FROM THE FOLLOWING MSS:

1 The Ellesmere.
2 The Hengwrt 154.
3 The Cambridge Univ. Libr. Gg. 4. 27.
4 The Corpus Christi College, Oxford.
5 The Petworth.
6 The Lansdowne 851, British Museum.

GROUP I. FRAGMENT X.

THE BLANK-PARSON LINK (§ 1). THE PARSON'S TALE (§ 2).

GROUP I. FRAGMENT X.

§ 1. THE BLANK-PARSON LINK.

[This is really a link between some unwritten Tale and the Parson's. It has been made into the Manciple-Parson Link (or Yeoman-Parson) by the Christ-Church MS] by Chaucer's copiers, though not meant for it.]

ELLESMERE MS.

¶ Heere folweth the Prologe / of the Persons tale ☙ [leaf 210]

BY that the Maníciple , hadde his tale al ended
The sonne / fro the south lyne was descended
So lowe / that he ne nas nat to my sighte
Degrees / nyne and twenty / as in highte
Ten of the Clokke / it was tho / as I gesse
ffor ellevene foot / or litel moore / or lesse
My shadwe was / at thilke tyme as there
Of swiche feet / as my lengthe parted were
In sixe feet equal / of proporcioun
Ther with / the Moones exaltacioun
I meene Libra / alwey gan ascende
As we / were entrynge at a Thropes ende
¶ ffor which our hoost / as he was wont to gye
As in this caas / oure Ioly compaignye
Seyde in this wise / lordynges everichoon
Now lakketh vs no tales / mo than oon
ffulfilled is my sentence / and my decree
I trowe / that we han herd of ech degree
Almoost fulfild is al myn ordinaunce
I pray to god / so yeve hym right good chaunce
That telleth this tale / to vs lustily
¶ Sire preest quod he / artow a vicary
Or arte a person / sey sooth by thy fey
Be what thou be / ne breke thou nat oure pley

ELLESMERE 684 (6-T. 589)

HENGWRT MS.

¶ The Prologe / of the Persons tale / ☙ [leaf 253]

BY that the ¹Manciple¹ hadde his tale al ended [¹—¹ over an erasure]
The Sonne / fro the South lyne is descended
So lowe / that he nas nat to my sighte
Degrees .29. as of highte
Ten of the Clokke / it was / so as I gesse
ffor .xj. foot and litel moore / or lesse
My shadwe was / at thilke tyme as there
Of swich feet/ as my lengthe parted weere
In .6. feet equal / of proporcioun
Ther with / the Mones exaltaciun
I mene Libra / alwey gan ascende
As we were entrynge at a Thropes ende
ffor which oure hoost as he was wont to gye
As in this cas / oure Ioly compaignye
Seyde in this wise / lordynges everichon
Now lakketh va / no tales / mo than oon
ffulfild is my Sentence / and my decree
I trowe / pat we han herd of ech degree
Almoost fulfild is al myn ordinaunce
I pray to god / so yeue hym right good chaunce
That telleth this tale / to vs lustily
Sire preest quod he / artow a Vicary
Or arte a person / sey sooth by thy fey
Be what thow be / ne breke thow nat oure pley

MENGWRT 555 (6-T. 589)

CAMBRIDGE MS.

And here folwyn
the wordys of chaucer to the host [on leaf 326, back]

BY that the Manciple hadde his tale I-endid
The sunne from the south lyne was descendid
So lowe that he ne was not to myn sight
Degreis nynne & twenty as in hight
Ten of the clok it was tho as I gesse
ffor elenene fote or lytil more or lesse
Myn schadew was at tilke tyme as theere
Of swiche feet as in myn lenthe partede weere
In sexe fote equal of propereyoun
Therwit[h] the ¹monys exaltacyoun¹ [¹—¹ over an erasure]
I mene libra alwey gan assende
As we were enterynge at a thorpis ende
ffor which oure host as he was wone to gye
As in this cas this Ioly cumpaynye
Seyde in this wise lowlyngis euerichon
Now lakkith ve no talys mo than on
ffulfilyd is myn sentence & myn decre
I trowe that we han herd of eche deg[r]e
Almost is fulfyld al myn ordenaunce
I preye to god so ȝeue hym righ good chaunce
That tellyth tis tale to vs lustily
¶ Sere prest quod he art tow a vicary
Or art a Persoun sey soth hy thyn fey
Be what thow be ne breke thow nat oure pleye? [? here ends 329 and the rest of MS.]

CAMBRIDGE 579 (6-T. 589)

GROUP I. FRAGMENT X.

§ 1. THE BLANK-PARSON LINK.

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CORPUS MS.

Here bygynneþ þe prologe of' þe p*ar*soñ [*on leaf* 261]

By þat' þe maunciple hadde his tale ended Ca^m xxiiij^m
The sonne fro þe souþ syde is descended
So lowe þat' he was nought' to my sight
Degrees xxix as of' highte / 4
Ten of' þe clokke it' was so as I gesse /
ffor xj foote a lytel more or lesse
My schadwe was at' þilke tyme as þere /
Of' suche feet' as my lengþe parted were / 8
In six foote equal of' p*ro*porcioñ
Ther-wiþ þe mones exaltacioñ
I mene libra alwey gan ascende
As we were entryng' at' a thropes ende 12
ffor wiþ oure Oste as he was wont' to gye
As in þis caas oure ioly companye /
Sayde in þis wise lordynges eu*er*ychon
Now lakkeþ vs no tale more þan oon 16
ffulfild is my sentence and my degre
Who wile now telle a tale let' se
Almost' fulfilled is my*n* ordynaunce
I p*ray* to god so ȝiue him right' good chañce 20
þat' telleþ þis tale to vs lustely
Sire prest' q*uod* he art' þou a vicary
Or art' þou a p*er*soñ say soþ by þy fey
Be what' þou be ne breke nought' oure pley 24

GROUP I. FRAGMENT X.

§ 1. THE BLANK-PARSON LINK.

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PETWORTH MS.

And here bygynneþ þe prologe of þe p*er*sone [*on lf* 271, *bk*]

BY þat' þe manciple had his tale ended 1
þe sonne fro þe south is descended.
So lowe þat' he was nauȝt' to my siȝt'
Degrees *nyne and twenti*[1] as of hight' [[1] *MS* xxix] 4
Ten of þe clok it' was so as I gesse
ffor xj foote or litel more or lesse
My shadowe was at' þilke tyme as þer
Of suche fete as my lengthe parted were 8
In sex foote equal of p*ro*porcioñ
þer-wiþ þe moones exaltacioñ
I mene libra alway gan ascende
As we were entringe at' a throppes ende 12
ffor wiþ our hoost' as he was wont' to gye
As in þis caas our Ioly companye
Saide in þis wise lordyngs euerechoñ
Now lakkeþ vs no tale more þat' oon 16
ffulfilled is my sentence *and* my degre
Who wil nowe telle a tale lat' see
Almost' fulfilled is myn ordyn*au*nce
I prei to god so ȝeue hym riȝt' good ch*au*nce 20
That' telleþ þis tale to vs lustely
Sir' preest' quod he art' þou a vikarie
Or art' thou a p*er*sone sei þe soþ by þi feye
Be what' þou be ne breke nat' our pleye 24

GROUP I. FRAGMENT X.

§ 1. THE BLANK-PARSON LINK.

[*This is really a link between some unwritten Tale and the Parson's. It has been made into the Manciple-Parson Link (or Yeoman-Parson by the Christ-Church MS) by Chaucer's copiers, though not meant for it.*]

LANSDOWNE MS.

[*on leaf* 299, *back*]

Incipit p*ro*logus Rectoris.

BE þat þe manciple hadde his tale endede 1
The sonne fro þe souþe side is descendede
So lowe þat he was nouht to my siht
Degrees nyne & twente as of heiht 4
Than of þe clokke it was so as .I. gesse
For a .xj. fote a lite more or lesse
My schadowe was at þilke time as þere
Of fusche fete as myn lengeþ p*ar*tide were 8
In sex foote equale of p*ro*porcione
þere-wiþe þe mones exaltacione
.I. mene libra alweye gan ascende
As we were entrynge att þe propes ende 12
For wiþ oure oste as he was wonte to guye
As in þis caas oure Ioly compaignye
Seide in þis wise lordeinges eu*er*ychone
Now lakkeþ vs no tale more þan one 16
Fulfilled is my sentence & my degre
Who wil nowe tel a tale latt see
Almost ffulfilled is myne ordena*un*ce
.I. praie to god. so ȝif him riht good chaunce 20
þat Telliþ þis tale to vs lustely.
Sir prist q*uod* he ert þou a vicarie
Or ert þou a p*er*son sei soþe be þi feye
Be what þowe be ne breke þou nouht oure pleye 24

ffor euery man saue thou / hath tould his tale
Vnbokele / and shewe vs what is in thy Male
ffor trewely / me thynketh by thy cheere
Thou sholdest knytte vp wel a greet matere
Telle vs a fable anon / for Cokkes bones
¶ This Person answerde / al atones
Thou getest fable noon / ytoold for me
ffor Paul / that writeth vn-to Thymothee ¶ Paulus ad Thimotheum.
Repreueth hem / that weyneth soothfastnesse
And tellen fables / and swich wrecchednesse
Why sholde I sowen / draf out of my fest
Whan I may sowen whete / if *pat* me lest
ffor which I seye / if that yow list to heere
Moralitee / and vertuous mateere
And thanne / *pat* ye wol yeue me Audience
I wol fayn / at Cristes reuerence
Do yow plesaunce / leeffull as I kan
But trusteth wel / I am a Southren man
I kan nat geeste / Rum / Ram / Ruf / by lettre
Ne god woot rym holde I but litel bettre
And therfore / if yow list I wol nat glose
I wol yow telle / a myrie tale in prose
To knytte vp al this feeste / and make an ende
And Ihesu for his grace / wit me sende
To shewe yow the wey / in this viage [leaf 218, back]
Of thilke *parfit* glorious pilgrymage
That highte / Ierusalem celestial
And if ye vouche sauf / anon I shal
Bigynne vp-on my tale / for which I preye
Telle youre auys / I kan no bettre seye
¶ But natheless / this meditacioũ
I putte it ay / vnder correccioũ
Of Clerkes / for I am nat textuel
I take but sentence / trusteth wel
Therfore / I make a protestacioũ
That I wol stonde to correccioũ

ffor euery man saue thow / hath tould his tale
Vnbokele / and shewe vs / what is in thy Male
ffor trewely / me thynketh by thy cheere
Thow sholdest/ knette vp wel a greet matere
Telle vs a fable anon / for Cokkes bones
¶ This person / answerde al atones
Thow getest fable noon / ytoold for me
ffor Poul / that writeth vn to Thymothe
Repreueth hem / *þat* weyuen *Soothfastnesse*
And tellen fables / and swich wrecchednesse
Why sholde I sowen draf/ out of my fest
Whan I may sowen whete / if *þat* me lest
ffor which I seye / *þat* if yow *list* to heere [leaf 223, back]
Moralitee / and vertuous matere
And thanne / *þat* ye wol yeue me Audience
I wole ful fayn / at Cristes reuerence
Do yow plesance / leueful / as I kan
But trusteth wel / I am a Southren man
I kan nat geste / rom / ram / ruf / by lettre
Ne god woot/ rym holde I but litel bettre
And ther fore if yow lest/ I wol nat glose
I wol yow telle / a myrie tale in prose
To knytte vp al this feste / and make an ende
And Ihesu for his grace / wit me sende
To shewe yow the wey / in this viage
Of thilke *parfit* glorious pilgrymage
That highte Ierusalem celestial
And if ye vouche sauf/ anon I shal
Bigynne vp on my tale / for which I preye
Telle youre auys / I kan no bettre seye
But natheless / this meditacioũ
I putte it ay / vnder correccioũ
Of clerkes / for I am nat textuel
I take but the sentence / trusteth wel
Ther fore / I make protestacioũ
That I wol stonde / to correccioũ

[ffor euery man saue thou hath tolde his/ tale/. [Harl. 1758, leaf 304, b.]
Vn-bokle & schewe vs/ what/ is/ in thi male.
ffor truly me thynketh be thi chere.
Thou schuldist kuyt/ vp weH/ a gret/ matere. 28
Telle vs/ a fable a-non for cuckis/ bonys/.
This/ Person answerde aH/ at/ ones.
Thou getist/ fable non y-tolde for me.
ffor Poule that/ writeth vn to Tymothe. 32
Repreuyth hem that/ waiten sothfastnesse.
And tellen fablis/ & suche wrecchidnesse.
Whi schulde I schewen draft out/ of/ my feste
When I maie schewe whete if/ that/ me leste. 36
ffor whiche I seie if/ that/ thou list/ to here.
Moralite & vertuous/ matere.
And then that/ ye wolen geue me audience.
I woH/ fuH/ feyne at/ cristes/ reuerence. 40
Don you plesaunce leefuH/ as/ I can.
But trustith weH/ I am a sothryn man.
I can noght/ geste rom ram ruf bi lettre.
Ne god woot/ rym holde I but litelH/ bettre. 44
And therfore if/ you list/ I woH/ noght/ glose.
I woH/ you telle a merye tale in prose.
To knyt/ vp aH/ this/ feste & make an ende.
And ihesu for his/ grace/ witt/ me sende. [leaf 305] 48
To schewe you the weie in this/ viage.
Of/ thilke parfite glorious/ pilgrymage.
That/ hight/ hierusalem celestiaH/.
And if/ ye vouche saf/ a-non ye schaH/. 52
Begynne vp on my tale for whiche I preie.
Telle your/ a-vys/ I can no better/ seie.
But/ natheles/ this/ meditacion.
I put/ hit/ aye vndir/ correccion. 56
Of/ clerkis/ for I am noght/ text/ weH/.
I take but/ the sentence trustith weH/.
Therfore I make protestacion.
That/ I woH/ stonde to correccion. 60

ffor euery man saue þou haþ told his tale 25
vnbokele and schewe vs what' is in þy male [leaf 261, back]
ffor trewely me þenkeþ by þy cheere
Thou scholdest' knette vp wel a gret' matiere 28
Telle vs a fable anon for cokkes bones
This person answered al at' oones
Thou getest' fable non y-tolde for me
ffor Poule þat' writeþ vnto Thimothe 32
Repreueþ hem þat' wayuen soþfastnesse
And tellen fables and such wrecchednesse
Whi schulde I schewen draff' out' of' my feste /
Whan I may schewen whete if' þat' me leste 36
ffor which I saye if' þat' þou luste to heere
Moralite and vertuous matiere
And þenne þat' ȝe woln ȝiue me audience
I wol ful fayn at' cristes reuerence / 40
Don ȝou plesaunce lefful as I can
But' trusteþ wel I am a sothryn man
I can nought geste rom ram ruf' by lettre
Ne god wot' rym holde I but' lytel bettre 44
And þerfore if' ȝou luste I wol nought' glose
I wol ȝou telle a mery tale in prose
To knitte vp al þis feste an ende
And ihesu for his grace witte me sende 48
To schewe ȝou þe wey in þis visage
Of' þilke parfyt' glorious pilgrimage
That' highte Ierusalem Celestial
And if' ȝe vouche sauf' anon ȝe schal 52
Bygynne vpon my tale for which I preye
Telle ȝoure avis I can no bettre seye
But' naþeles þis meditacion̄
I putte it ay vnder correction̄ 56
Of' clerkes for I am nought text' wel
I take but' þe sentence trustel wel
þerfore I make protestacion̄
That' I wol stonde to correction̄ 60

ffor euery man sauf þou haþ told his tale 25
Vnbocle and schewe what' is in þi male
ffor trewly me þenkeþ by þi chere
Thow shuldest' knet' vp wel a grete matere 28
Telle vs a fable anoon for Cokkes bonys
This person answerd' al at' onys
þow getest' fable noon ytold' for me
ffor Poule þat' writeþ vnto Timothe [leaf 272] 32
Repreuen hem þat' waiven soþfastnesse
And tellen fables and such wrechednesse
Whi shuld I shewen draf out' of my fest'
Whan I may shewe whete if þat' me lest' 36
ffor which I say if þat' þe lust' to here
Moralite and vertuous matere
And þan þat' ȝe wil ȝeue me audience
I wil ful fayne at' cristes reuerence 40
Doon ȝou plesaunce leeful as I can
But' trusteþ wel I am a soþeren man
I can-not' gest'. rum ram. ruf by letter'
Ne god woote Ryme hold I but' lite better' 44
And þerfore if ȝou lust' I nyl nat' glose
I wil ȝou telle a mery tale in prose
To knytte vp al þis feest' and make an ende
And Ihesu for his grace wit' me sende 48
To schew ȝou þe way in þis viage
Of þilk' parfite glorious pilgrimage
That' hight' Ierusalem celestiall
And if ȝe vouchesauf anon ȝe shall 52
Bygynne vpon my tale for which I prey
Telle ȝour' avis I can no better seye
But' naþelees þis meditacion̄
I putt' aye vnder correccion 56
Of clerkes for I am not' text'well
I take but' þe sentence trusteþ well
Therfore I make protestacion̄
That' I wil stonde to correccion̄ 60

For euery man saue þoue haþe told his tale 25
vnbukel and schewe vs what is in þi male
For treuly me þinkeþ be þi chere
Thow scholdest knyht vpo wele a grete matier 28
Tel vs a fable anone for kokkes bones [leaf 230]
þis persone answerd al att ones
þou getest fable none ytolde for me
For Poule þat writeþ vn-to Timothe 32
Repreueþ hem þat veyfen soþefastnesse
And tellen fabels & suche wrechednesse
Whi shold .I. schewen draf out of my fest
Whan .I. may schewe whete if þat me lest 36
For whiche .I. saie if þat þe lust to here
Moralite & vertuous Matiere
And þan þat ȝe wil ȝef me audience
.I. wil ful feyne att cristes Reuerence 40
Done ȝowe plesance lefful as .I. canne
Bot trusteþ wele .I. am a soþerne manne
.I. can nouht geste. Rom Ram. Ruf be my lettre
Ne god wote Rime holde .I. bot litel better 44
And þerefor if ȝowe luste .I. wil not glose
.I. wil ȝowe tel a mere tale in prose
To knyte vp al þis fest & maake an ende
An ihesu for his grace witte me sende 48
To schew ȝow þe waye in þis viage
Of þilke parfite gloriouse pilgrenage
þat hiht Ierusalem Celestiall
And if ȝe vouche saue a-none ȝe schall 52
Beginne vpon my tale for whiche .I. preye
Tell ȝoure avise .I. can̄ no better seye
Bot naþeles þis Meditacion̄e
.I. put it alweie in correctione 56
Of clerkes for .I. am nouht text wele
I take bot þe sentence trusteþ wele
Thare-fore .I. maake a prodestacione
þat .I. wil stant to correctione 60

591 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Ellesmere MS.**

¶ Vp on this word / we han assented soone
ffor as vs semed / it was for to doone
To enden / in som vertuous sentence
And for to yeue hym space and audience
And bede oure hoost he sholde to hym seye
That alle we / to telle his tale hym preye
¶ Oure hoost hadde the wordes for vs alle
Sire preest quod he / now faire yow bifalle
Sey what yow list and we wol gladly heere
And with that word / he seyde in this manere
Telleth quod he / youre meditacioun
But hasteth yow / the sonne wole adoun
Beth fructuous / and that in litel space
And to do wel / god sende yow his grace

¶ Explicit prohemium

591 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Hengwrt MS.**

¶ Vp on this word / we han assented soone
ffor as it semed / it was for to doone
To enden / in som vertuous sentence
And for to yeue hym / space and audience
And bede oure hoost he sholde to hym seye
That alle we / to telle his tale hym preye
¶ Oure hoost hadde the wordes for vs alle
Sire preest quod he / now faire yow bifalle
Sey what yow list and we wol gladly heere
And with that word / he seyde in this manere
Telleth quod he / youre meditacioun
But hasteth yow / the sonne wole adoun
Beth fructuous / and that in litel space
And to do wel / god sende yow his grace

¶ Explicit prohemium

591 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Cambridge MS.**

Vp on this/ word we han assentid sone. [Harl 1758]
ffor as/ it/ semyd it/ was/ for to done.
To endyn in some vertuous/ sentence.
And for to yeue hym space & audience.
And bad our/ Ost/ he schulde to hym seie.
That alle we to telle his/ tale we preie.
Our/ Ost/ had the wordis/ for vs/ alle.
Sir/ preest/ *quod* he now faire mote you bifalle.
Seie what/ you list/ & we schulen gladly here.
And with that word he seide in this/ manere.
Tellith *quod* he your meditacioun.
But, hasteth you the sonne woll adoun.
Beth fructuous/ & that in litell space.
And to do well/ god sende you his/ grace.

Here endith the Prolog.]

GROUP I. § 1. BLANK-PARSON LINK. **Corpus MS.**

Vppon þis word we han assented sone [*a leaf cut out of the Corpus MS.*]
[for as hit semed / hit was for to doone [MS Arch. Seld. B. 14, *leaf* 260.]
to enden / in som vertuous sentence
and for to yeve him space / *and* audience 64
and bad oure Oste / he shulde to him say
that alle we / to telle his tale him pray
oure Oste had the wordes / for vs alle
sir prest *quod* he / now faire yow befalle 68
sey what yow luste / *and* we wol gladly here
and with that worde / he seide in this manere
telleth *quod* he / youre meditacioun
but hasteth yow / the sonne wol a-doun 72
beth fructuous / *and* that in litel space
and to do wel / god sende yow his grace.
Here endith the *p*erson his prolog] [MS Arch. Seld. B. 14 *extract stops*]

GROUP I. § 1. BLANK-PARSON LINK. **Petworth MS.**

Vpon þis woord we han assented sone 61
ffor as it semed it was forto done
To enden in som vertuous sentence
And forto ȝeue hym space *and* audience 64
And bad our hoost he shulde to hym seie
þat alle we to telle his taile hym preye
Our hoost had þe wordes for vs alle
Sir preest quod he now faire mot ȝou byfalle 68
Say what ȝou lust and we shullen gladly here
And wiþ þat word he saide in his manere [*leaf* 272, *back*]
Telleþ quod he ȝoure meditacioun
But hasteþ ȝou þe sonne wil a-doun 72
Beeþ fructuous and þat in litel space
And to do wel god sende ȝou his grace. 74
¶ **Thus endeþ þe prologe of þe *p*ersons tale**

GROUP I. § 1. BLANK-PARSON LINK. **Lansdowne MS.**

Vpon þis worde we haue assented sone 61
For as it semed it was for to done
To enden in som vertuous sentence
And for to ȝeue him space & audience 64
And badde oure Oste he scholde to him seye
þat al we to telle his tale we preye
Oure Oste hadde þe wordes for vs all
Sire preste quod he faire mote ȝow falt 68
Saye what ȝowe lust & we schal gladly here
And wiþ þat worde he seide in þis manere.
Telleþ quod he ȝoure Meditacione [*leaf* 230, *back*]
Bot hasteþ ȝowe þe sonne wil adoune 72
Beþ fructuous & þat in litel space
And to do wele god send ȝowe his grace 74
Explicit *p*rohemium.

GROUP I. FRAGMENT X.

§ 1. THE BLANK-PARSON LINK.

[This is really a link between some unwritten Tale and the Parson's. It has been made into the Manciple-Parson Link (or Yeoman-Parson by the Christ-Church MS) by Chaucer's copiers, though not meant for it.]

CORPUS MS.

Here bygynneþ þe prologe of þe parsoñ [*In leaf 261*]

By þat þe maunciple hadde his tale ended Ca^m xxiiij^m
The sonne fro þe souþ syde is descended
So lowe þat he was nought to my sight
Degrees xxix as of highte / 4
Ten of þe clokke it was so as I gesse /
ffor xj foote a lytel more or lesse
My schadwe was at þilke tyme as þere /
Of suche feet as my lengþe parted were / 8
In six foote equal of proporcioñ
Ther-wiþ þe mones exaltacioñ
I mene libra alwey gan ascende
As we were entryng at a thropes ende 12
ffor wiþ oure Oste as he was wont to gye
As in þis caas oure ioly companye /
Sayde in þis wise lordynges euerychon
Now lakkeþ vs no tale more þan oon 16
ffulfild is my sentence and my degre
Who wile now telle a tale let se
Almost fulfilled is myn ordynaunce
I pray to god so ȝiue him right good chañce 20
þat telleþ þis tale to vs lustely
Sire prest quod he art þou a vicary
Or art þou a person say soþ by þy fey
Be what þou be ne breke nought oure pley 24

CORPUS 600 (6-T. 589)

GROUP I. FRAGMENT X.

§ 1. THE BLANK-PARSON LINK.

[This is really a link between some unwritten Tale and the Parson's. It has been made into the Manciple-Parson Link (or Yeoman-Parson by the Christ-Church MS) by Chaucer's copiers, though not meant for it.]

PETWORTH MS.

And here bygynneþ þe prologe of þe persone [*on lf 271, 44*]

By þat þe manciple had his tale ended 1
þe sonne fro þe south is descended.
So lowe þat he was nauȝt to my siȝt
Degrees *nyne and twenti*[1] as of hight. [1 *MS* xxix] 4
Ten of þe clok it was so as I gesse
ffor xj foote or litel more or lesse
My shadowe was at þilke tyme as þer
Of suche fete as my lengthe parted were 8
In sex foote equal of proporcioñ
þer-wiþ þe moones exaltacioñ
I mene libra alway gan ascende
As we were entringe at a throppes ende 12
ffor wiþ our hoost as he was wont to gye
As in þis caas our Ioly companye
Saide in þis wise lordyngs euerechoñ
Now lakkeþ vs no tale more þat oon 16
ffulfilled is my sentence *and* my degre
Who wil nowe telle a tale lat see
Almost fulfilled is myn ordynaunce
I prei to god so ȝeue hym riȝt good chaunce 20
That telleþ þis tale to vs lustely
Sir preest quod he art þou a vikarie
Or art thou a persone sei þe soþ by þi feye
Be what þou be ne breke nat our pleye 24

7 M PETWORTH 604 (6-T. 589)

GROUP I. FRAGMENT X.

§ 1. THE BLANK-PARSON LINK.

[This is really a link between some unwritten Tale and the Parson's. It has been made into the Manciple-Parson Link (or Yeoman-Parson by the Christ-Church MS) by Chaucer's copiers, though not meant for it.]

LANSDOWNE MS.

[*In leaf 290, back*]

Incipit prologus Rectoris.

Be þat þe manciple hadde his tale endede 1
The sonne fro þe souþe side is descendede
So lowe þat he was nouht to my siht
Degrees nyne & twente as of heiht 4
Than of þe clokke it was so as .I. gesse
For a .xj. fote a lite more or lesse
My schadowe was at þilke time as þere
Of fusche fete as myn lengeþ partide were 8
In sex foote equale of proporocione
þere-wiþe þe mones exaltacione
.I. mene libra alweye gan ascende
As we were entrynge att þe propes ende 12
For wiþ oure oste as he was wonte to guye
As in þis caas oure Ioly compaignye
Seide in þis wise lordeinges euerychone
Now lakkeþ vs no tale more þan one 16
Fulfilled is my sentence & my degre
Who wil nowe tel a tale latt see
Almost ffulfilled is myne ordenaunce
.I. praie to god. so ȝif him riht good chaunce 20
þat Telliþ þis tale to vs lustely.
Sir prist quod he ert þou a vicarie
Or ert þou a person sei soþe be þi feye
Be what þowe be ne breke þou nouht oure pleye 24

LANSDOWNE 602 (6-T. 589)

590 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Ellesmere MS.**

ffor euery man sane thou / hath toold his tale
Vnbokele / and shewe vs what is in thy Male
ffor trewely / me thynketh by thy cheere
Thou sholdest/ knytte vp wel a greet matere
Telle vs a fable anon / for Cokkes bones
¶ This Person answerde / al atones
Thou getest fable noon / ytoold for me
ffor Paul / that writeth vn-to Thymothee ¶ Pauhus ad Thimotheum.
Repreueth hem / that weyueth soothfastnesse
And tellen fables / and swich wrecchednesse
Why sholde I sowen / draf out of my fest
Whan I may sowen whete / if þat me lest
ffor which I seye / if that yow list to heere
Moralitee / and vertuous matere
And thanne / þat ye wol yeue me Audience
I wol fayn / at Cristes reuerence
Do yow plesaunce / leefful as I kan
But trusteth wel / I am a Southren man
I kan nat geeste / rum / ram / ruf / by lettre
Ne god woot rym holde I but litel bettre
And therfore / if yow list I wol nat glose
I wol yow telle / a myrie tale in prose
To knytte vp al this feeste / and make an ende
And Ihesu for his grace / wit me sende
To shewe yow the wey / in this viage [leaf 210, back]
Of thilke parfit/ glorious pilgrymage
That highte / Ierusalem celestial
And if ye vouche sauf / anon I shal
Bigynne vp-on my tale / for which I preye
Telle youre auys / I kan no bettre seye
¶ But natheles / this meditacion
I putte it ay / vnder correccion
Of Clerkes / for I am nat textuel
I take but sentence / trusteth weel
Therfore / I make a protestacion
That I wol stonde to correccion

ELLESMERE 595 (S-T. 590)

590 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Hengwrt MS.**

ffor euery man sane thow / hath toold his tale
Vnbokele / and shewe vs / what is in thy Male
ffor trewely / me thynketh by thy cheere
Thow sholdest/ knotte vp wel a greet matere
Telle vs a fable anon / for Cokkes bones
¶ This person / answerde al atones
Thow getest fable noon / ytoold for me
ffor Poul / that writeth vn to Thymothe
Repreueth hem / þat weyuen Soothfastnesse
And tellen fables / and swich wrecchednesse
Why sholde I sowen draf/ out of my fest
Whan I may sowen whete / if þat me lest
ffor which I seye / þat if yow list to heere [leaf 325, back]
Moralitee / and vertuous matere
And thanne / þat ye wol yeue me Audience
I wole ful fayn / at Cristes reuerence
Do yow plesance / leueful / as I kan
But trusteth wel / I am a Southren man
I kan nat geste / rom / ram / ruf / by lettre
Ne god woot/ rym holde I but litel bettre
And ther fore if yow lest/ I wol nat glose
I wol yow telle / a myrie tale in prose
To knytte vp al this feste / and make an ende
And Ihesu for his *grace* / wit me sende
To shewe yow the wey / in this viage
Of thilke *parfit* glorious pilgrymage
That highte Ierusalem celestial
And if ye vouche sauf/ anon I shal
Bigynne vp on my tale / for which I preye
Telle youre auys / I kan no bettre seye
But natheless / this meditacion
I putte it ay / vnder correccion
Of clerkes / for I am nat textuel
I take but the sentence / trusteth wel
Ther fore / I make protestacion
That I wol stonde / to correccion

HENGWRT 550 (S-T. 590)

590 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Cambridge MS.**

[ffor euery man sane thou hath tolde his/ tale/. [Harl. 1758, leaf 87a, col.]
Vn-bocle & schewe vs/ what/ is/ in thi male.
ffor truly me thynketh be thi chere.
Thou schuldist/ knyt/ vp well/ a gret/ matere.
Telle vs/ a fable a-non for cockis/ bones/.
This/ Person answerde all/ at/ ones.
Thou getist/ fable non y-tolde for me.
ffor Poule that/ writeth vn to Tymothe.
Repreuyth hem that/ waiuen sothfastnesse.
And tellen fablis/ & suche wrecchidnesse.
Whi schulde I schewen draf out/ of/ my feste
When I maie schewe whete if/ that/ me leste.
ffor whiche I seie if/ that/ thou list/ to here.
Moralite & vertuous/ matere.
And then that/ ye wolen yeue me audience.
I woll/ fulli/ feyne at/ cristes/ reuerence.
Don you plesaunce leefulli/ as/ I can.
But trustith well/ I am a sothryn man.
I can noght/ geste rom rum ruf bi lettre.
Ne god woot/ rym holde I but litelI/ bettre.
And therfore if you list/ I woll/ noght/ glose.
I woll/ you telle a merye tale in prose.
To knyt/ vp all/ this/ feste & make an ende.
And ihesu for his/ grace/ witt/ me sende. [leaf 88a] 48
To schewe you the weis in this/ viage.
Of/ thilke parfite glorious/ pilgrymage.
That/ hight/ hierusalem celestiall/.
And if/ ye vouche saf/ a-non ye schall/. 52
Begynne vp on my tale for whiche I preie.
Telle your/ a-vys/ I can no better/ seie.
But/ natheles/ this/ meditacion.
I put/ hit/ aye vndir/ correccion. 56
Of/ clerkis/ for I am neght/ text/ well/.
I take but/ the sentence trustith well/.
Therfore I make protestacion.
That/ I woll/ stonde to correccion. 60

CAMBRIDGE 580 (S-T. 590) [this page, Harl. 1758]

ffor euery man saue þou haþ told his tale 25
vnbokele and schewe vs what' is in þy male [leaf 261, back]
ffor trewely me þenkeþ by þy cheere
Thou scholdest' knette vp wel a gret' matiere 28
Telle vs a fable anon for cokkes bones
This person answered al at' oones
Thou getest' fable non y-tolde for me
ffor Poule þat' writeþ vnto Thimothe 32
Repreueþ hem þat' wayuen soþfastnesse
And tellen fables and such wrecchednesse
Whi schulde I schewen draff' out' of' my feste /
Whan I may schewen whete if' þat' me leste 36
ffor which I saye if' þat' þou luste to heere
Moralite and vertuous matiere
And þenne þat' ȝe woln ȝiue me audience
I wol ful fayn at' cristes reuerence / 40
Don ȝou plesaunce lefful as I can
But' trusteþ wel I am a sothryn man
I can nought geste rom ram ruf' by lettre
Ne god wot' rym holde I but' lytel bettre 44
And þerfore if' ȝou luste I wol nought' glose
I wol ȝou telle a mery tale in prose
To knitte vp al þis feste an ende
And ihesu for his grace witte me sende 48
To schewe ȝou þe wey in þis visage
Of' þilke parfyt' glorious pilgrimage
That' highte Ierusalem Celestial
And if' ȝe vouche sauf' anon ȝe schal 52
Bygynne vpon my tale for which I preye
Telle ȝoure avis I can no bettre seye
But' naþeles þis meditacioñ
I putte it ay vnder correctioñ 56
Of' clerkes for I am nought text' wel
I take but' þe sentence trustel wel
þerfore I make protestacioñ
That' I wol stonde to correctioñ 60

CORPUS 601 (6-T. 590)

ffor euery man sauf þou haþ told his tale 25
Vnbocle and schewe what' is in þi male
ffor trewly me þenkeþ by þi chere
Thow shuldest' knet' vp wel a grete matere 28
Telle vs a fable anoon for Cokkes bonys
This person answerd al at' onys
þow getest' fable noon ytold for me
ffor Poule þat' writeþ vnto Timothe [leaf 271] 32
Repreuen hem þat' waiven soþfastnesse
And tellen fables and such wrechednesse
Whi shuld I shewen draf out' of my fest'
Whan I may shewe whete if þat' me lest' 36
ffor which I say if þat' þe lust' to here
Moralite and vertuous matere
And þan þat' ȝe wil ȝeue me audience
I wil ful fayne at' cristes reuerence 40
Doon ȝou plesaunce leeful as I can
But' trusteþ wel I am a soþeren man
I can not' gest'. rum ram. ruf by letter'
Ne god woote Ryme hold I but' lite better' 44
And þerfore if ȝou lust' I nyl nat' glose
I wil ȝou telle a mery tale in prose
To knytte vp al þis feest' and make an ende
And Ihesu for his grace wit' me sende 48
To schew ȝou þe way in þis viage
Of þilk' parfite glorious pilgrimage
That' hight' Ierusalem celestiall
And if ȝe vouchesauf anoñ ȝe shall 52
Bygynne vpon my tale for which I prey
Telle ȝour' avis I can no better seye
But' naþelees þis meditaciōn
I putt' aye vnder correccion 56
Of clerkes for I am not' text'well
I take but' þe sentence trusteþ well
Therfore I make protestacioñ
That' I wil stonde to correccioñ 60

PETWORTH 605 (6-T. 590)

For euery man saue þoue haþe told his tale 25
vnbukel and schewe vs what is in þi male
For treuly me þinkeþ be þi chere
Thow scholdest knyht vpe wele a grete matier 28
Tel vs a fable anone for kokkes bones [leaf 238]
þis persone answerd al att ones
þou getest fable none ytolde for me
For Poule þat writeþ vn-to Timothe 32
Repreueþ hem þat veyfen soþefastnesse
And tellen fabels & suche wrechednesse
Whi shold .I. schewen draf out of my fest
Whan .I. may schewe whete if þat me lest 36
For whiche .I. saie if þat þe lust to here
Moralite & vertuous Matiere
And þan þat ȝe wil ȝef me audience
.I. wil ful feyne att cristes Reuerence 40
Done ȝowe plesance lefful as .I. canne
Bot trusteþ wele .I. am a soþerne manne
.I. can nouht geste. Rom Ram. Ruf be my lettre
Ne god wote Rime holde .I. bot litel better 44
And þerefor if ȝowe luste .I. wil not glose
.I. wil ȝowe tel a mere tale in prose
To knyte vp al þis fest & maake an ende
An ihesu for his grace witte me sende 48
To schew ȝow þe waye in þis viage
Of þilke parfite gloriouse pilgrenage
þat hiht Ierusalem Celestiall
And if ȝe vouche saue a-none ȝe schall 52
Beginne vpon my tale for whiche .I. preye
Tell ȝoure avise .I. cañ no better seye
Bot naþeles þis Meditacioñe
.I. put it alweie in correctione 56
Of clerkes for .I. am nouht text wele
I take bot þe sentence trusteþ wele
Thare-fore .I. maake a prodestacione
þat .I. wil stant to correctione 60

LANSDOWNE 603 (6-T. 590)

591 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Ellesmere MS.**

¶ Vp on this word / we han assented soone
ffor as vs semed / it was for to doone
To enden / in som vertuous sentence
And for to yeue hym space and audience
And bede oure hoost he sholde to hym seye
That alle we / to telle his tale hym preye
¶ Oure hoost hadde the wordes for vs alle
Sire preest quod he / now faire yow bifalle
Sey what yow list and we wol gladly heere
And with that word / he seyde in this manere
Telleth quod he / youre meditacious
But hasteth yow / the sonne wole adoun
Beth fructuous / and that in litel space
And to do wel / god sende yow his grace

¶ Explicit/ prohemium

591 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Hengwrt MS.**

¶ Vp on this word / we han assented soone
ffor as it semed / it was for to doone
To enden / in som vertuous sentence
And for to yeue hym / space and audience
And bede oure hoost he sholde to hym seye
That alle we / to telle his tale hym preye
¶ Oure hoost hadde the wordes for vs alle
Sire preest quod he / now faire yow bifalle
Sey what yow list and we wol gladly heere
And with that word / he seyde in this manere
Telleth quod he / youre meditacion
But hasteth yow / the sonne wole adoun
Beth fructuous / and that in litel space
And to do wel / god sende yow his grace

¶ Explicit prohemium

591 SIX-TEXT
GROUP I. § 1. BLANK-PARSON LINK. **Cambridge MS.**

Vp on this/ word we han assentid sone. (Harl. 1758)
ffor as/ it/ semyd it/ was/ for to done.
To endyn in some vertuous/ sentence.
And for to yeue hym space & audience. 64
And bad our/ Ost/ he schulde to hym seie.
That alle we to telle his/ tale we preie.
Our/ Ost/ had the wordis/ for vs/ alle.
Sir/ preest/ *quod* he now faire mote you bifalle. 68
Seie what/ you list/ & we schulen gladly here.
And with that/ word he seide in this/ manere.
Tellith *quod* he your/ meditacioun.
But/ hasteth you the sonne woll/ adoun. 72
Beth fructuous/ & that in litell/ space.
And to do well/ god sende you his/ grace. 74

Here endith the Prolog/.]

GROUP I. § 1. BLANK-PARSON LINK. **Corpus MS.**

Vppon þis word we han assented sone
[for as hit semed / hit was for to doone
to enden / in som vertuous sentence
and for-to yeve him space / *and* audience
and bad oure Oste / he shulde to him say
that alle we / to telle his tale him pray
oure Oste had the wordes / for vs alle
sir prest quod he / now faire yow befalle
sey what yow luste / *and* we wol gladly here
and with that worde / he seide in this manere
telleth quod he / youre meditacioun
but hasteth yow / the sonne wol a-doun
beth fructuous / *and* that in litel space
and to do wel / god sende yow his grace.
Here endith the person his prolog]

[*a leaf cut out of the Corpus MS*]
[MS Arch. Seld. B. 14, *leaf 269*]
64
68
72
[MS Arch. Seld. B. 14 *extract stops*]

GROUP I. § 1. BLANK-PARSON LINK. **Petworth MS.**

Vpon þis wroord we han assented sone 61
ffor as it semed it was forto done
To enden in som vertuous sentence
And forto ȝeue hym space *and* audience 64
And bad our hoost he shulde to hym seie
þat alle we to telle his taile hym preye
Our hoost had þe wordes for vs alle
Sir preest quod he now faire mot ȝou byfalle 68
Say what ȝou lust and we shullen gladly here
And wiþ þat word he saide in þis manere [leaf 272, back]
Telleþ quod he ȝoure meditacioun
But hasteþ ȝou þe sonne wil a-down 72
Beþ fructuous and þat in litel space
And to do wel god sende ȝou his grace. 74
¶ **Thus endeþ þe prologe of þe persons tale**

GROUP I. § 1. BLANK-PARSON LINK. **Lansdowne MS.**

Vpon þis worde we haue assented sone 61
For as it semed it was for to done
To enden in som vertuous sentence
And for to ȝeue him space & audience 64
And badde oure Oste he scholde to him seye
þat al we to telle his tale we preye
Oure Oste hadde þe wordes for vs all
Sire preste quod he faire mote ȝow fall 68
Saye what ȝowe lust & we schal gladly here
And wiþ þat worde he seide in þis manere.
Telleþ quod he ȝoure Meditacione [leaf 230, back]
Bot hasteþ ȝowe þe sonne wil adoune 72
Beþ fructuous & þat in litel space
And to do wele god send ȝowe his grace 74
Explicit prohemium.

THE PARSON'S TALE.

A TREATISE ON PENITENCE, IN 3 PARTS:

Part I. On **Penitence**, and its 1st requisite **Contrition (A)** (p. 593—612).

Part II. On its 2nd requisite, **Confession (B)** (p. 612—679).

Part III. On its 3rd requisite, **Satisfaction (C)** (p. 679—684), with the Writer's Leave-taking and Retractation (p. 684-85).

PART I. (p. 593—612).

ON PENITENCE, AND ITS 1st REQUISITE, CONTRITION.

Proem on Jeremiah vi. 16. The Tale is to be on *Penitence* as a full noble way to lead folk to Christ, and is to treat of

i. 'what is Penitence' (p. 594).

ii. 'whenne it is cleped Penitence'. [*not in the Tale.*]

iii. 'in how manye maneres been the accliones or werkynges of Penitence' (p. 594-5).

iv. 'how many speces ther been of Penitence' (p. 595).

v. 'whiche thynges apertenen and liheoren to Penitence' (p. 595—682; treaty all Parts I and III, and all Part II).

vi. 'whiche thynges destourben Penitence' (at end of Part III, p. 682) (p. 5035).

i. **Penitence** defined, by *a.* St Ambrose; *b.* 'som doctour'; *c.* the writer. Its requisites: 1. bewailing of sins; 2. purpose to have shrift, to do satisfaction, never to sin again, to continue in good works (p. 594).

[ii. *not given.*]

iii. The 3 actions of Penitence: I. Baptism after sin; 2. not to do deadly sin after baptism; 3. not thus to do venial sin (p. 594-95).

iv. The 3 species or kinds of Penitence: 1. Solemn (to be put out of church, or do open penance); 2. Common (to go naked on pilgrimage); 3. Private (p. 595).

v. The 3 necessities or requisites for Penitence (p. 596—682):

A. Contrition of heart (p. 596—612).

B. Confession of mouth (Part II, p. 612—679).

C. Satisfaction (Part III, p. 679—682).

Penitence avails against 3 things, by which we wrath Christ (p. 595).

A. Contrition is the root of Penitence, whose stem bears branches and leaves of Confession, and fruit of Satisfaction.

Contrition also bears a seed of grace, whose heat draws man to God. (Simile of the child and his nurse's milk.)

Penance is the tree of life (p. 596).

Four Points to be known about Contrition:

1. What it is; 2. the causes that move a man to it; 3. how to be contrite; 4. what it avails the soul (p. 597).

2. The 6 Causes that should move a man to Contrition:
   a. Remembrance of Sin (p. 597-8).
   b. Whoso does sin is the Thrall of Sin (p. 598-99).
   c. Dread of the Day of Doom and the Pains of Hell (p. 599—604). These described: the Doom (p. 599-600); Folk's 'host of anyone and of darkenesse' (p. 600-1); the 3 shames in hell against (1) 'Honours, (2) delices, and (3) richesse' (p. 611); poverty in 4 things; no treasure, food, clothing, or friends (p. 602); and no delights of the 5 senses. The pain shall be eternal (p. 603). Hell is orderless (p. 603-4). The 7 cames why the damned have lost all hope (p. 604).
   d. Remembrance of the good works we've left undone, and the loss of the good works done while we were in sin (p. 604-6). Deadly sin wipes out all good works formerly done (p. 605); and no good works can be done in deadly sin (p. 605-6). The new French song, *J'ai tout perdu mon temps* (also quoted in Chaucer's late poem of *Fortune*).

   e. Remembrance of Christ's suffering for our sins (p. 606). In man's sin, every ordinance is turned up-so-down (p. 607). For this disorder Christ suffered (p. 608).
   f. The hope of 3 things: 1. Forgiveness of Sins, 2. the Gift of Grace to do well, 3. the Glory of Heaven (p. 609).
3. How to be contrite. Contrition must be universal and total: for sins of thought, for desires against God's law, for wicked words as well as wicked deeds (p. 610). Contrition must be sorgwfulness and continual (p. 610-11).
4. How Contrition helps the soul. It sometimes delivers a man from sin; destroys the prison of hell; cleanses the soul; changes the son of Wrath to the son of Grace (p. 611-12).

PART II (*no* v. *continued*).

B. CONFESSION (THE 2nd REQUISITE FOR PENITENCE) (p. 612—679).

B. Confession. § 1. (l. 317) 'what is confession' (p. 612).
§ 2. 'whether it oghte nedes be doon or noon' (p. 672-9).
§ 3. 'whiche thynges been conenable to verray Confession' (p. 674-79).

CONFESSION, § 1.

I. 'Confession is verray shewynge of synnes to the preest' (l. 318) (p. 613). We must understand too
Concupiscence, or the nourishing and occasion of sin. St Paul and St Jerome's temptations (p. 614-15).

i-b. How Sin grows in a man. 1. by Concupiscence; 2. Subjection to the Devil; 3. Habitation; 4. Doing, the Sin becoming Actual (p. 615-16).

i.c. Sin is *a.* venial, *β.* deadly (or mortal).
   a. 1. Venial Sin defined. It skips into Deadly Sin. (Simile of the drop of water into a vessel's hold drowning the ship) (p. 616).
   β. 1. Deadly Sin defined (p. 617).
   a. 2. Of divers small venial sins, hardly thought sins (p. 617-18); eating, drinking, talking, too much; nalse your wife too much; not visiting the sick (p. 617); talking vanities at church, &c. (p. 618). Cure of venial sins by love to Christ, prayer, confession, good works, receiving the Sacraments, holy-water, &c. (p. 618).

i.c. *β.* 2. *The Seven Deadly Sins.* The Chieftains, head and spring, of all other Sins (p. 619).
   i. Pride (p. 619-26), and its Remedy (p. 626-8).
   ii. Envy (p. 628-30), and its Remedy (p. 630-1).
   iii. Ire or Anger (p. 631-42), and its Remedy (p. 642-5).
   iv. Accidie or Sloth (Discontent, Ennui) (p. 645-49), and its Remedy (p. 650-1).
   v. Avarice or Covetousness (p. 651-7), and its Remedy (p. 657-8).
   vi. Gluttony (p. 658-9), and its Remedy (p. 669).
   vii. Lechery (p. 660-8), and its Remedy (p. 668-72).

i. Pains (p. 619—626). Its 18 (and more) Twigs. 1. Disobedience, 2. Boasting, 3. Hypocrisy, 4. Despite, 5. Arrogance (p. 619), 6. Impudence, 7. Swelling of Heart (rejoicing in harm done), 8 Insolence, 9. Elation, 10. Impatience, 11. Contumacy, 12. Presumption, 13. Irreverence, 14. Pertinacity, 15. Vain-glory, 16. Jangling (chattering).

A private kind of pride (the Host's Wife's and Wife of Bath's[1]), wanting to go to offering first, &c. (p. 620).

Two kinds of Pride, *a.* 'within man's heart', *b.* without; *b.* being the sign of *a.*, 'as the gaye leefed atte Taverne is sign of the wyn that is in the Celer'[2] (p. 620-21), *b.* outside pride.
   a. In dear clothing, 1. superfluity of it: its cost, furring, chisel-holes, dragging in the dung, waste of material (p. 621), unfitness for giving to the poor; 2. sentiness of it: showing man's privy members, and buttocks (like a she-ape's rump), and the former as half-fayd, in parti-coloured hose[3]. The 'outrageous array of Women' (p. 623).
   β. In horses (p. 623), and vicious grooms to tend 'em; plate-harness, &c.
   γ. In household: keeping too many retainers or servants, who oppress the poor (p. 624).
   δ. In table: not asking the poor to feasts; having burning and ornamented dishes[4]; too costly cups, &c., and too choice minstrelsy (p. 624).

What Pride also are deadly, and what venial (p. 624).

The Sources of Pride (p. 624): goods of Nature, Fortune, Grace (p. 624). The Folly of Pride in any of these goods of Nature: 'we ben alle of a fader and of a moodor, and . . of a nature'[5]. The general signs of *Gentlenesse*. (The Sire called 'hous', and their stinghen king) (p. 625); 3 gifts of Grace; 3 of Fortune. The brittleness of popular praise[6] (p. 626).

The Remedy against Pride.
Humility or Meekness, and its 3 kinds: in 1. heart, 2. mouth, 3. works. 4 kinds of each of these (p. 626-27).

ii. Envy (p. 627-30): defined by the Philosopher and St Augustine. It springs from Malice (p. 627).
Malice: 2 kinds of: 1. hardness of heart, or recklessness; 2. opposing truth (p. 627).
The 2 kinds of Envy (p. 628): 1. sorrow at other men's prosperity; 2. joy at other men's harm: whence comes
Backbiting; 5 kinds (p. 628): 1. praise with a *but* at the end; 2. turning well-meant things upside down to ill ones; 3. lessening a neighbour's goodness; 4. putting one man above another; 5. glad listening to scandal (p. 628).
Grudging or murmuring (p. 628): 1. against God (p. 629); 2. Murmuring from avarice, 3. from pride, 4. from envy; 5. among Servants, who say 'the Devil's *Paternoster*'; 6. Murmuring from ire or hate: themes, *a.* Bitterness of Heart, *b.* Discord, *c.* Scorning; *d.* Accusing (p. 629); *e.* Malignity (p. 630).

The Remedy against Envy (p. 630-31).
Love of God and one's neighbour. How a man shall love his neighbour. *How an enemy is included in the name 'neighbour'* (p. 630). 3 Remedies of Love, against 3 deeds of Hate (p. 631). Love is the medicine that casts out the venom of Envy from man's heart (p. 631).

iii. Ire or Anger (p. 631-42), and its 2 kinds: *a.* good Ire or Wrath (p. 632); *b.* wicked Ire, and its 2 kinds: sudden Ire, and Ire of malice aforethought (p. 632-33).
Three Shrews that forge in the Devil's furnace: Pride, Envy, and Continuely (p. 633).

[1] Melibe-Monk Link, B. § 11; and General Prologue, A.
[2] Chaucer's fellow no doubt had a sign outside his wine-shop or tavern in Thames Street, London.
[3] The outspoken and somewhat coarse abuse of the new fashions is done to a great change from Chaucer's admiring Three-Period stuff of the young short-coatings of the monks and friars, &c., in the Prologue and middle Tales. If this is not change of mind, it's change of mood.
[4] Chaucer more than once plenty of these when he was page, valet, and squire.
[5] Compare Chaucer's *Gentilesse*, &c. [6] Compare Clerk's Tale, Part VI, *d.* 128.

Wrath takes away a man's wit and spiritual life (p. 634).
Fruits of Wrath: 1. Hate. 2. War and wrong. 3. Manslaughter, *a.* spiritual; *b.* bodily (p. 634).
a. The 3 kinds of spiritual Manslaughter (3, called 6 in MSS. p. 634): 1. by Hate. 2 by Backbiting. 3. Giving wicked Counsel, by Deed (p. 634).
b. bodily Manslaughter: slaying with your tongue, giving orders or counsel to slay a man (p. 634).
Manslaughter in deed: his 4 (that is, 7) Kinds (p. 635): 1. by law: a Justice condemning a man to death; 2. justifiable homicide, in defence of one's own life; 3. by misadventure; shooting an arrow, &c.; 4. a woman overlying her child; 5. a man making a woman barren by drinks, &c., killing the fetus within her, shedding his seed in the wrong place; a woman killing the child in her womb; 6. a woman killing her child (after birth) for shame; 7. a nun by lechery or blows killing a fetus.
(Sixteen) other sins coming from Ire or Anger.
1. blaming or despising God, as hazarders do (Cp. *Pardoner's Tale*) (p. 635); and those who treat of the Sacrament of the altar irreverently (p. 636).
2. Attry anger: making angry false excuses for sin.
3. Swearing, which dismembers Christ (p. 636).
a. Of lawful Swearing, before a Judge: its 3 conditions, and its motives; *b.* God's name and Christ's, not to be taken in vain (p. 637); *c.* swearing for gentility or manliness (p. 638); *d.* swearing suddenly; *e.* of Adjuration and Conjuration by enchanters and necromancers; *f.* of Divination by Dreams, &c.; *g.* of Charms for Wounds and Maladies (p. 638).
4. Lying (p. 638), and its 6 kinds.
5. Flattering. How Flatterers are the Devil's Nurses, his Enchanters and Chaplains (p. 639).
6. Cursing that comes of Iron heart: Malison.
7. Chiding and Reproach (p. 640); (especially a chiding wife[1]) (p. 640-41).
8. Scorning (p. 641).
9. Giving wicked Counsel (p. 641).
10. Sowing and making Discord (p. 642).
11. Double tongues (p. 642).
12. Betraying of Counsel (p. 642).
13. Menace.
14. Idle words.
15. Jangling [chattering] (p. 642).
16. Japing (joking) (p. 642-43).

The Remedy against Anger (p. 643-5). Debonairtee and Patience (p. 643). Four kinds of forbearance, and their remedies: 1. wicked words, 2. loss of goods, 3. harm of body, 4. outrageous labour (p. 644).
Incentives to Patience. Story of the Philosopher and Child (p. 644-45). Obedience comes from Patience (p. 645).

iv. Accidie, or Sloth (Discontent, Ennui) (p. 645-49), is an enemy to the 3 states of man.—1. Innocence (p. 645). 2. prayer (p. 646), 3. grace;—and to one's livelihood. Its 12 bad consequences (p. 646): 1. Despair, and its remedy; 2. Dread of good works (p. 646) 3. Wanhope, or Despair (and its Remedy) (p. 647); 4. Somnolence (p. 648), and 5. Negligence, or 6. Recklessness, and the Remedy for each; 7. Idleness; 8. *Tardities*, or tarrying before turning to God (p. 649); 9. Lachesse, or giving up a good work begun; 10. Coldness; 11. Undevotion; 12. Worldly sorrow (p. 649).

The Remedy against Accidie (p. 650-51): Fortitude or Strength, and its 5 Kinds. 1. Magnanimity[2] or great Courage; 2. Faith or Hope; 3. Assurance; 4. Magnificence; 5. Constancy (p. 651).

[1] Dan Chaucer here refer to his former wife?
[2] Silverstein "Sacrifizeon" in Ellesmere and Lansdowne MSS.

v. Avarice (p. 651-57). The difference between Avarice and Covetousness (p. 651); and between an Idolater and an avaricious man (p. 652). Of Covetousness, and lords' extortion from their boudmen: "humble folk been Cristes Ivereden" (p. 652-53). The Devil of lords to their thralls or church. Of those that pillage Holy Church (p. 653-54); lords who plunder the poor are like wolves (p. 654). Of Deceit between Merchant and Merchant (p. 654). Of honest bodily Merchandise (the surplus of one country may be sent to the needier) (p. 655). Of unlawful Merchandise, or Simony, and its 2 kinds (p. 655),—thieves that steal Christ's souls, get livings (p. 655-56);—Hasardry or Games of Chance (p. 656). Other outcomes of Avarice (p. 656): 1. Lying, 2. Theft (bodily and spiritual) (p. 656-57), 3. False Witness, 4. False Oaths (p. 657).

The Remedy against Avarice (p. 657): Mercy and Pity, and reasonable Liberality (p. 658). Of foolish largess (p. 658).

vi. Gluttony (p. 658-59), and its 5 kinds (p. 659): 1. Drunkenness, or the bowl of man's reason; 2. a troubled spirit; 3. badness of eating; 4. distemperd bodily humours; 5. forgetfulness. Or, as St Gregory says, 1. eating too soon; 2. eating too delicate food; 3. taking too much; 4. troubling too much about cooking food; 5. eating greedily: those are the 5 fingers of the devil's hand (p. 659).

The Remedy against Gluttony (p. 660): Abstinence, and its fellows. Temperance, Shame, Content with plain food, Moderation, Soberness, Sparing (p. 660).

vii. Lechery (p. 660). Its punishment in the Old Testament (p. 660). Adultery, and the desire of it (p. 661-62).
The 5 fingers of the Devil's other hand (p. 662): 1. foolish looking; 2. villainous touching; 3. foul words; 4. kissing (old estards, and dry dogs at a point, p. 662); and how a man should love his wife); 5. the stinking deed of lechery (p. 663). Its kinds: 1. Fornication. Taking a maid's maidenhead, or 100th fruit (p. 663). 2. Adultery, double (p. 663); 3. Incest (p. 664); 4. breaking of faith; 5. theft (of the wife's body from her husband (Joseph and Potiphar's wife), and of her soul from Christ); 6. breaking God's commandment, and defouling Christ (p. 664). Of Harlots and Bawds (p. 665). Adultery is not between Theft and Manslaughter. More kinds of Adultery: 1. by Men bound by Religious Vows, &c.; 2. those in Holy Orders (p. 665). Lecherous Priests are like a free Bull in a town, and they eat raw flesh of folk's wives and daughters (p. 666); 3. by nuns and wife copulating for pleasure only (p. 667); 4. copulation with kindolk, spiritual (or godchildren) or fleshly (blood relations); 5. the abominable unnameable sin; 6. Pollution, of 4 kinds: I. too rank humours; 2. weakness (p. 667); 3. evil thoughts (p. 668).

The Remedy for Lechery (p. 668): 1. Chastity and Continence.
1. in Marriage. The true effect of Marriage. One husband to have one wife (p. 668). How a man should behave to his wife (p. 669). How the wife should be subject to her husband (p. 669), and be moderate in behaviour, discreet in words, &c. (p. 669-70). The 3 causes for which mankind wife may copulate (p. 670): *a.* begetting of children; *b.* to pay the mutual debt of their bodies; *c.* to avoid lechery (p. 670). The 4th cause, pleasure, is deadly sin (p. 670-71).)
2. In Widowhood; 3. Virginity (p. 671).
II. Special avoidance of causes of lechery: *a.* eating and drinking; long sleeping; *b.* the person who'd tempt you (p. 671-72). (I wish I could tell you the Ten Commandments; but it's too high doctrine (p. 672).) [End of *Confession*, § 1, *c.*]
Sin is in heart, mouth, deed, by the 5 Wits (p. 672).

§ 1. *b.* (see p. 615-16.) The 7 Circumstances that increase or aggravate sins (p. 672). 1. the person who sins (male or female, &c.); 2. the kind of sin (fornication or homicide); 3. the place it was committed in (as in a church, by a priest) (p. 673); 4. for what motive; 5. the number of times it was committed; 6. by what temptation; 7. how it was committed; and all other circumstances (p. 674).

CONFESSION, § 2, § 3 (p. 674-79).

Profitable Confession, and its ♯ (= 3) *Conditions* (p. 674):
1. sorrowful bitterness of heart (p. 674); its 5 signs: *a.* shamefastness (like the Publican's) (p. 675); *b.* humility; *c.* fulness of tears (p. 676); *d.* no hesitation (like the Machabee) for shame; *e.* obedience to receive penance laid on you (p. 675).
2. speedy Confession (p. 676); its 4 Conditions: *f.* that it be well thought over; *g.* the greatness and number of sins must be understood; *h.* the sinner must be contrite, and *i.* avoid occasions of sins.
3. Shrift must be made to one man, not many (p. 676).

True Shrift, and its 10 *Conditions* (p. 677): 1. that it be of free will; 2. that it be lawful (both sinner and priest, Popish); 3. that it be not despairing of Christ's mercy; 4. that a man accuse himself only, and not another; 5. that it be not lying (accusing oneself of sins never committed) (p. 678); that it be by one's own mouth, and not by letter; 7. that the sin be not painted with fair words; 8. that the shrift be to a discreet priest; 9. that the shrift be not made for vain glory, but for fear of Christ; 10. that the shrift be not made suddenly, for a joke (p. 678). You may be shriven more than once for the same sin; and should be houseld once a year (p. 679).

PART III (no. v. *continued, and no.* vi.).

SATISFACTION (THE 3rd REQUISITE FOR PENITENCE) (p. 679—684).

In *a.* Alms. *β.* bodily punishment.
a. Alms and its three kinds (p. 679): 1. Contrition of heart. 2. Pity for one's neighbour's faults. 3. Giving good counsel to other's souls and bodies (soul, wife, child, world). These Alms should be done privily, if possible (p. 680).
β. Bodily Punishment (*Penance*), *of 4 kinds*: 1. Prayers (chiefly of the Paternoster, whose expounding I leave to Masters of Theology) (p. 680). 2. Watchings, and its 3 kinds: forbearing, *a.* meat and drink, *b.* worldly lollity, and *c.* deadly sin (p. 681). 3. Fasting, and its 4 kinds: Liberality to poor folk; spiritual gladness of heart; not grudging at fasting; reasonable eating. 4. Virtuous teachings, or Discipline: *a.* by word, writing, or example; *b.* by wearing hairshirts, &c., next your skin, scourging yourself, taking evils and injuries patiently (p. 682). [End of no. v. in Part I; p. 568.]

vi. The 4 Things that disturb Penance [no. vi. or last ♭, of p. 593 at foot] (p. 682). 1. Dread, and its remedy. 2. Shame, and its remedy. 3. Hope: *a.* of long life, and *b.* consequent overconfidence in Christ's mercy (p. 683). 4. Wanhope, or Despair of Mercy; its 3 kinds: *a.* from great and long continued sin; *b.* from falls back into sin; *c.* from not being able to persevere in goodness (p. 683).
The fruit of Penance (p. 683-4).

EPILOGUE.
The Author's Leave-taking, and Lament over, and Withdrawal of, his Sinful Books, &c. (p. 684-85).

[*Ellesmere MS, leaf* 210, *back.*]

[*There are no paragraph-breaks in the MS, but Tyrwhitt's are kept in the print for convenience sake.*]

¶ Heere bigynneth / the Persouns tale

¶ Ier'. 6°. State super vias & videte & interrogate de viis antiquis / que sit via bona / & ambulate in ea & inuenietis refrigerium animabus vestris &c

[75]

Oure sweete lord god of heuene / that no man wole perisse / but wole that we comen alle to the knoweleche of hym / and the blisful lif / that is perdurable /. [76] amonesteth vs by the prophete Ieremie / and seith in this wyse / [77] ¶ Stondeth vpon the weyes / and seeth / and axeth of olde pathes / that is to seyn / of olde sentences / which is the goode wey / [78] and walketh in that wey / and ye shal fynde refreshynge for youre soules &c [79] ¶ Manye been the weyes espirituels that leden folk / to oure Lord Ihesu Crist. and to the regne of glorie / [80] Of whiche weyes / ther is a ful noble wey / and a conenable / which may nat fayle to no man / ne to womman / that thurgh synne hath mysgoon fro the righte wey of Ierusalem celestial / [81] and this wey / is cleped Penitence / of which man sholde gladly herknen and enquere with al his herte / [82] to wyten what is Penitence / and whennes it is cleped Penitence / and in how manye maneres been the accions or werkynges of Penitence / [83] and how manye speces / ther been of Penitence / and whiche thynges apertenen and bihouen to Penitence / and whiche thynges / destourben Penitence /

¶ Note de penitence

[*Hengwrt MS, leaf* 230.]

[*There are no paragraph-breaks in the MS, but Tyrwhitt's are kept in the print for convenience sake. The sidenotes, printed only in the separate edition, are all in a later hand.*]

¶ Here bigynneth / the Persons tale

Ieremie. 6°. || State super vias / & videte & interrogate de semitis antiquis / que sit via bona / & ambulate in ea / & inuenietis refrigerium animabus vestris, &c

[75]

Ovre sweete lord / god of heuene / that no man wole perisse / but wole þat we comen alle to the knoweliche of hym / and to the blisful lyf / þat is perdurable / [76] amonesteth vs / by the prophete Ieromie / that seith in this wise [77] Stondeth vp on the weyes / and seeth / and axeth of olde pathes / that is to seyn / of olde sentences / which is the goode wey / [78] and walketh in that wey / and ye shal fynde refreshynge for youre soules &c [79] ¶ Manye been / the weyes espirituels / that leden folk / to oure lord Ihu crist / and to the regne of glorie / [80] of whiche weyes / ther is a ful noble wey and a ful conenable / which may nat faile / to man ne to womman / þat thurgh synne hath mysgoon / fro the righte wey of Ierusalem celestial / [81] and this wey / is clepid Penitence / of which / men sholde gladly herknen and enquere with al his herte / [82] to wite / what is penitence / and whennes / it is clepid penitence / and in how manye maneres / been the accions / or werkynges of penitence / [83] and how manye spicos / ther ben of penitences / and whiche thynges / apertenen & bihouen to penitence / whiche thynges / destourben penitence.

[*Harl. MS* 1758, *leaf* 205, *for Cambr. MS.*]

[*There are no paragraph-breaks in the MS, but Tyrwhitt's are kept in the print for convenience sake. The many curls, tags, and lines, to final o/, t/, g/, ll/, r/, a/, t/ in Harl. 1758, are not printed here.*]

[And begynneth the tale.

[Harl. 1758, *leaf* 205]

Ier'. 6°. State super vias & videte & interrogate de semitis antiquis que sit via bona & ambulate in ea & inuenietis refrigerium animabis vestris.

[75]

Our swete lord god of heuyn þat no man woll perischе, but will þat we comen alle to þe knoweliche of hym. & to the blisfull lif þat is perdurable. [76] Amonyscheth vs bi þ^e^ prophet Ieromie. þat seith in this wise. [77] ¶ Stondith vp on þ^e^ weies & seeth & axeþ of olde pathees, þat is to seyn of olde sentesces whiche is þ^e^ good weie. [78] & walkiþ in þat weie & ye scholen fynde refreschyng for your soulis. & *cetera*. [79] ¶ Manye ben þe weies espirituels þat ledyn folk to our lord iheu crist & to the Regne of glorie. [80] Of whiche weies ther is a full noble weie & a full couenable whiche maie noght faile to man ne to woman that thorogh synne hath mys goon fro the right weie of Hierusalem celestiall. [81] And this weie is clepid penytence. of whiche men schuldyn gladly herkyn & enquere with all his hert [82] to wite what his penaunce & whens it is clepid penytence. & in how many maneres ben the accions of worchyng of penytence [83] & how manye spices ther ben of penytences & whiche thynges a-pertenyn & bi-houyn to penytence. [1] Whiche thynges distourben penytence.

[Note de penitencia.]

[*There are no breaks in the MS. Tyrwhitt's are kept here to prevent slight differences in the texts throwing the Six-Text out of gear.*]

[*Arch. Seld. B.* 14, *leaf* 268, *Bodleian Library.*]

[And next folowyng bigynneth his tale.

[75] Oure swete lord god of heuen / that no man wol perisshe / but wol that we come alle to the knewleche of him / *and* to the blisful liff that is perdurable / [76] amonestetħ vs bi the prophete Ierome that seith in this wise / [77] stondith vppon the weyes *and* seetħ *and* axetħ of olde pathes / that is to seie [1] of olde sentences / whiche is the good weye / [78] *and* walketħ in that weye / *and* ye shulle fynde refresshynge / for youre soules // [79] Many ben the weyes spirituel that leden folke to oure lord ihesu criste *and* to the regne of glorie // [80] Of whiche weyes ther is a ful noble weye / *and* a ful couenable weye / whiche may not fayle to man ne to woman / that thorugħ synne hatħ mysgoon / fro the rigħt weye of Ierusalem celestial / [81] *and* this weie is cleped penaunce / of whiche men shulde gladly herken *and* enqueren / with al here herte / [82] to wete what is penaunce / *and* wherfore it is cleped penaunce / *and* in how many manere ben the accions of worchinge of penaunce / [83] *and* how many spicis ther ben of penaunce / *and* whiche thinges apperteyne *and* bihoven to penaunce / *and* whiche thinges distorben penance /

¶ Jerome, state super vias, &c.

[*Petworth MS, on leaf* 272, *back.*]

[*There are no breaks in the MS. Tyrwhitt's are kept here to prevent slight differences in the texts throwing the Six-Text out of gear. The sidenotes, like 'Augustinus,' &c, will be found in the separate print of the MS.*]

And here bygynneþ þe person his tale.

Ieremie vj^to. ¶ State super vias & videte & interrogate de Semitis / antiquis que sit / via bona & ambulate in ea & inuenietis refrigerium animabus vestris:

[75] Owre swete lord god of heuene þat no man wil perisshe but wil þat we commen all to the knowleccħ of hym and to þe blisful lif þat is perdurable [76] ammossheþ vs by þe prophet Ieremye þat seiþ in þis wise [77] ¶ Stondeþ vp-on þe wayes and seeþ and askeþ of olde Patthes þat is to sayne of olde sentences whicħ is þe good way [78] and walkeþ in þat way and ȝe shul here refresshyng for ȝoure saules. &c [79] ¶ Mony bene þe waies espiritual þat leden folk to oure lord Ihesu crist and to þe regne of glorie. [80] Of whicħ way þer is a ful / noble waye and a ful couenable whicħ may not faile to man / ne to wo*m*man þat þourgħ synne haþ mysgoon from þe riȝt way of Ier*usalem* Celestiall [81] ¶ And þis way is cleped Penytence of whicħ men shuld gladly harken *and* enquere wiþ al his herte [82] to wete what is Pen*au*nce. and whi it is cleped penitence / and in how mony maners bene þe accions of worchynge of penytence. [83] and howe mony spices þer bene of penytences. and whiche þingges appertenen and byhouen to penytence. [and] whicħ þingges distrouben penytence

[*Lansdowne* 851, *on leaf* 230, *back.*]

[*There are no paragraph-breaks in the MS, but Tyrwhitt's are kept in the print for convenience sake.*]

Incipit sermo

Ier*emie* vj^to. State super vias. & videte & interrogate de semit*is* antiquis que sit via bona: & ambulate in ea & inuenietis refrigerium animabus vestris.

[75] Owre swete lord god of heuen: þat no man wil perisshe: but wil þat we comme al to þe knowleche of him: & to þe blisful lyf þat is perdurable: [76] amonesteþ vs be þe prophet Ioromie þat seiþe in þis wise: [77] Standeþ vpon þe weyes & seeþe & axeþ of olde paþes. þat is to seie of olde sentences: whiche is þe goode weie: [78] & walkeþ in þat weie: & ȝe schal finde refrisscheinge for ȝoure soules: &c [79] ¶ Many buen þe weyes spirituele. þat leden folk to to oure lorde ihesu criste & to þe regne of glorie [80] ¶ Of whiche weyes þere is a ful noble weie and ful couenable weie: whiche maye not faile to man ne to wo*m*man þat þoruhe sinne haþ mys gone fro þe riht weie of Ier*usalem* celestial. [81] And þis weie is cleped Penitence: of whiche men scholde gladly herken & enquere wiþ al his he [82] to wit what is penance: & whan it is cleped penanc. & in howe many manere bene þe accionce of worchinge of penance: [83] And howe mony spices þere biene of penytence And whiche þinges appartenen: & be-houen to penitence: & whiche þinges distourben penitence

¶ What Penitence is

[84] ¶ Seint Ambrose seith / that Penitence / is the pleynynge of man / for gilt þat he hath doon / and namoore to do any thyng for which hym oghte to pleyne / [85] ¶ And som doctour seith / Penitence is the waymentynge of man / that sorweth for his synne / and pyneth hym self for he hath mysdoon [86] ¶ Penitence / with certeyne circumstances / is verray repentance of a man that halt hym self in sorwe / and oother peyne for hise giltes / [87] And for he shal be verray penitent, he shal first biwaylen the synnes that he hath doon and stidefastly purposen in his herte / to haue shrift of mouthe / and to doon satisfaccioun [88] and neuere to doon thyngt for which hym oghte moore biwayle / or to compleyne / and continue in goode werkes / or elles his repentance may nat availe /. [89] ffor as seith seint Ysidre ¶ he is a laper and a gabber / and no verray repentant, that eftsoone dooth thyngs for which hym oghte repente /. [90] Wepynge / and nat for to stynt to synne / may nat auayle [91] ¶ But nathelees / men shal hope /. that euery tyme þat man falleth / be it neuer so ofte / þat he may arise thurgh Penitence / if he haue grace /. but certeinly it is greet doute ||

¶ Note

¶ Note secundum seneschi Gregorium

[92] ffor as seith Seint Gregorie / vnnethe ariseth he out of synne / that is charged with the charge of yuel vsage / [93] And therfore / repentant folk / þat stynte for to synne / and forlete synne / er þat synne forlete hem / holy chirche / holdeth hem siker of hire sauacioñ /. [94] And he that synneth / and verrally repenteth hym in his laste /. hooly chirche yet hopeth his sauacioñ / by the grete mercy / of oure lord Ihesu Crist for his repentance but
teene certeyn
taak the siker wey /

[95] ¶ And now / sith I haue declared yow / what thyng is penitence / now shal ye vnderstonde / that ther been .iij. accions of Penitence / [96] ¶ The firste accion of Penitence is / that a man be baptized after that he hath

¶ The firste accion of penitence

¶ Note secundum seneschi Augustinum

synned ||. [97] Seint Augustyn seith || but he be penytent / for his olde synful lyf. he may nat bigynne / the newe

[84] ¶ Seint Ambrose seith || that penitence / is the pleynynge of man / for the gilt þat he hath doon / and naamoore to doon any thyng for which hym oghte to pleyne [85] ¶ And som doctour seith || Penitence / is þe waymentynge of man / þat sorweth for his synne / and pyneth hyne self / for he hath mysdoon || [86] Penitence / with certeyne circumstances / is verray repentance of a man / þat halt hym self in sorwe / & oother peyne for hise giltes / [87] and for he shal be verray penitent he shal first biwailen / the synnes / þat he hath doon / and stedefastly purposen in his herte / to haue shrift of mouthe / and to doon satisfaccioñ / [88] and neuere to doon thyng for which hym oghte moore to biwaile / or to compleyne / and to continue in goode werkes / or ellis / his repentance may nat auayle [89] [1]for as seith Seint Isydro || He is a Iapere / and a gabber / and no verray repentant þat eft soone dooth thyng for which hym oghte repente || [90] Wepynge / and nat for to stynte to do synne / may nat auaile || [91] But natheles men shal hope / þat at euery tyme þat man falleth / be it neuer so ofte / þat he may arise þurgh penitence / if he haue grace / but certeynly / it is greet dowte / [92] for as seith Seint Gregorie || Vnnethe ariseth he out of his synne / that is chargod / with the charge of yuel vsage / [93] and ther fore / repentant folk / þat stynte for to synne / & forlete synne / er þat synne forlete hem / holy chirche / halt hem siker of hire sauacion / [94] and he þat synneth / & verrally repenteth hym in his laste / holy chirche / yet hopeth his sauacioñ by the grete mercy of oure lord Ihu crist for his repentance / but
teene certeyn
taak the siker wey /

[95] And now / sith þat I haue declared yow / what thyng is penitence / now shul ye vnderstonde / þat ther been .iij. accioune of penitence / [96] ¶ The firste is / þat if a man be baptised / after þat he hath synned || [97] Seint Augustyn seith / but he be penitent / for his olde synful lyf / he may nat bigynne / the newe

[84] Seynt Ambrose seith that penytence is the playnyng of man for the gilt that he hath doon. & no more to doon ony thyng for whiche hym ought to pleyne. [85] ¶ And som doctour seith. Penytence is the weymentyng of man that sorwith for his synne & pyneth hym self for he hath mys doon. [86] Penytence with certeyn circumstaunces is very repentaunce of man that holdeþ hym self in sorow & other peyne for his giltes. [87] & for he schaⱡ be verye penytent. he schaⱡ first be-weilen the synnes that he hath doon. And stidfastly purposid in his herte to haue schrift of mouthe. & to don satisfaccion [88] & neuyr to do thyng. for whiche hym oughte more to be-weile or to compleyne & to contynue in good werkis or ellis his repentaunce maie noght a-vaile. [89] ¶ ffor as seith seynt Isidre. He is a iaper & a gabber & no very repentaunt man that efte sone doth thyngs for whiche hym ought to repent [90] wepyng & noght for to stynte to do synne may noght a-vaile. [91] ¶ But natheles men schulen hope that at euery tyme that man faileth be it neuyr so ofte that he may arise thorogh penytence if he haue grace. ¶ But certeynly hit is gret doute. [92] for as seith seynt Gregorie. vnnethes ariseth he out of his synne that is charged with the charge of yueH vsage. [93] ¶ And therfore repentaunt folk that stynte for to synne & for to lete synne er that synne for-lete hym. holichirche holdith hem siker of her sauacion. [94] And he that synneth & verrily repentith hym in his last ende. Holi chirche yet hopith his sauacion bi the gret mercy of our lord ihesu crist for his repentaunce but take the sikerer weie. & þ' more certeyn.

¶ What is penitence

¶ Tree sunt accidencia penitencie

1a. accion of penytence.

[95] ¶ And now sethyns I haue declarid you what thyng is penytence. Now schulen ye vndirstonde that thor ben thre accions of penytence. [96] ¶ The first is that if a man be baptiste after that he hath synned. [97] seynt Austyn seith. but he be penytence for his olde synfulI lif he may not be-gynne the newe

¶ Augustinus.

¶ Ambrosius. [84] Scint Ambrose seith that penaunce is the pleynynge of man for the gilt that he hath don and no more to do any thing / for whiche him aught to pleyne / [85] And som Doctor seith / penaunce is the weymentynge of man that sorowith for his synne / *and* peyneth him-self for he hath mys-doun / [86] penaunce with certeyne circumstaunce / is verry repentaunce of man that halt him-self in sorow *and* other peyne for his giltes / [87] And for he shal be verry penitent / he shal first biwailen the synne that he hath doun / *and* stedfastly purposen in his herte to haue shrifft of mouthe / *and* to don satisfaccion / [88] *and* neuere to do thing for whiche him ought more to waile / or to compleyne / *and* to contenue in goode werkes / or ellis his repentaunce may nat availe / [89] For as seint Isidor seith / he is a laper *and*

¶ Isodorus. a gabber *and* no verry repentaunte / that offt-sone doth thing / for whiche him ought to repent [90] wepinge / and nought for to stinte to do synne / may not availe [91] but matheles men shulde hope / that at *every* tyme that a man falleth be it neuere so oft / that he may arise thorugh penaunce if he haue grace / but certeynly [1]it is grete doute /

¶ Gregorie [92] ffor as seith seint Gregory / vnnethes ariseth he oute of his synne / that is charged with the charge of euel vsage / [93] And ther-fore repentynge folke that stinte for to synne / *and* forlete synne / or synne for-lete hem / Holy chirche holt hem soker of here saluacioun [94] And he that stinteth *and* verrily repenteth him in his last ende / Holy chirche yit hopeth his saluacion bi the grete mercy of oure lord Ihesu for his repentaunce / but taketh the soker weye that is certeyne //

[95] And now sithen I haue declared yow whath thinge is penaunce / Now shulne ye vnderstonde that ther ben thre accions of penaunce / [96] The first is if a man be baptized after that he hath don

¶ Austyne synne / [97] seint Austyn seith / but he be penitent for his olde synful liff / he may nat bigynne / the newe

[84] ¶ Seynt Ambrose seiþ. That penitence is þe laynyng of man for þe gilt þat he hab done. [1]What is penytence? and no more to doen ony þinge for which hym ouȝt to playne. [85] And somme doctour seiþ. Penytence is þe waymentyng of man þat sorweþ for his synne. *and* pyneþ hym self for he haþ mysdone. [86] Penytence wiþ certeyn circumstaunces is verray repentaunce of man þat halt hym self in sorowe and oþer payn for his giltes. [87] And for he shal be verrey penytent. he shal first bywaillen þe synnes þat he haþ done and stedfastly *pro*poseed in his herte to haue shrift of mouþ and to doon satisfaccion [88] and neuere to doon þinge for whiche [2]hym ouȝte more to be-wayle or to compleyn and to contynue in good werkes or ellis his repentaunce may not availe. [89] ffor as seiþ *ysidore* ¶ he is a laper and a gabber and no verroy repentaunt þat ofsone doon þinge for whiche hym ouȝt to repent [90] wepinge and nouȝt fortostint to do synne may nouȝt auaile [91] ¶ But naþeles men shullen hope þat at euery time þat man / falleþ be it neuere so ofte þat he may arise þorgh penytence. if he haue grace // But certeynly it is grete doute. [92] ffor as seiþ seint *gregorie*. Vnneþes ariseþ he out of his synne þat is chargeþ wiþ þe charge of euel vsage. [93] annt þer-fore repentaunt folk þat stint forto synne and forlete synne, er þat synne forlete hem Holy churche holt hem siker of her sauacion [94] ¶ And he þat synneþ and verrely repenteþ hym in his last [day]. holy church ȝit hopeþ his sulvacion by þe grete mercy of our lord Ihesu *crist* for his repentaunce. but take þe siker way certeyn: [1—3 *A sidenote copied into the text.*]

[95] And now siþens I haue declared ȝou what þinge is penitence ¶ Now shul ȝe vnderstond þat þer bene iij. actions of penytence [96] ¶ The first is þat a man be baptist aftere þat he haþ synned [97] ¶ Seynt Austyn seiþ But he be penitent for his olde synful lif: he may no byggynne þe newe

[84] ¶ Seint Ambrose seiþe þat penitence is þe pleyninge of man *for þe gilt* þat he haþ done: and no more to do any þinge for whiche we ouhte to pleyne: [85] And sõm doctour seiþe: Penitence is þe weyment-ynge of man þat sorweþ for his sinne: an peyneþ him self for he haþe mys done: [86] Penytence wiþ certeyne circumstance is verrey repentance of men þat halt him self in sorwe: And oþre peyne for his giltes [87] For he schal be verreye penitent: he schalt first beweilen þe sinne þat he haþe done: And stedfastly purposen in his herte to haue schrift of mouþe And to done satisfaccione: [88] And neuer to do þinge. ffor whiche him ouht to beweile or to complene & to continue in goode werkes: or elles his repentance mai nouht availe [89] ¶ For as seint Isidor seiþe. He is a laþer & a gabbere & no verrei repentant: þat eft sone doþ þinge ffor whiche him ouht to repent [90] wepeinge: & nouht for to stinte to do sinne Maie not availe: [91] Bot naþeles men schol hope: þat at euery time þat man falleþ be it neuere so of: þat he may rise þerwhe penitence if he haue grace ¶ Bot certeinly. it is grete doute [92] for as seiþe seinte gregori. vnneþes ariseþ he oute of his sinne þat is charged wiþ þe charde of yuel vsage: [93] & þer fore repentant folke þat stinte for to sinne & for-lete sinne. er sinne for-lete him. Holy cherche holte hem soker of her sauacione: [94] And he þat sinneþ & verraly repenteþ þim in his last ende: Holy cherche ȝit hopeþ his saluacion be þe grete mercy of our lorde ihesu for his repentance: ¶ Bot takeþ þe soker weye þat is certeine:

[95] ¶ And nowe seþen .I. haue declared ȝowe what þinge is penitence ¶ Now scholne ȝe vnderstonde þat þere bue þre accions of Penytence: [96] The first is if a man be baptized after þat he haþe sinned [97] ¶ Seint Austine seiþe bot he be penitence for his olde sinful lif: he maie not be-ginne þe newe

clene lif /. [98] for certes / if he be baptized / withouten penitence of his olde gilt' he receyueth the mark' of baptesme / but nat the grace / ne the remission of his synnes / til he haue repentance verray / [99] ¶ Another defaute is this that men doon deedly synne / after þat they han receyued baptesme [100] ¶ The thridde defaute is / that men fallen in venial synnes after hir baptesme / fro day to day [101] ¶ Ther of seith Seint Augustyn ¶ That penitence / of goode and humble folk /. is the penitence of euery day /

¶ The .iij^de. spece of penitence

¶ The .iij^de. auisioun of Philibe ...

¶ Augustinus

¶ Of .iij. speces of penitence

[102] The speces of Penitence / been .iij. ¶ That oon of hem / is solempne ¶ Another is commune ¶ and the thridde is priues [103] ¶ Thilke penance that is solempne is in two maneres /. As to be put out of holy chirche in lente for slaughtre of children / and swich maner thyng' [104] ¶ Another thyng' is / Whan a man hath synned openly / of which synne / the fame is openly spoken in the contree / and thanne holy chirche by Iuggement destreyneth hym / for to do open penaunce / [105]

¶ Of penaunce solempne

¶ Of commune penaunce

¶ Of priues penaunces

¶ Commune penaunce is / that presetes enioynen men in certeyn cass / as for to goon peruen^ture / naked in pilgrimages / or bare foot' [106] ¶ Pryues penaunce is thilke / that' men doon alday for priues synnes / of whiche they shryue hem priuely and receyue priues penaūce

¶ What is bihouely to perfit penitence

[107] Now shaltow vnderstande / what is bihouely and necessarie / to verray perfit penitence /. And this stant on .iij. thynges ‖. [108] Contricioun of herte ‖. Confessioun of Mouth ¶ and Satisfaccioun /. [109] ffor which / seith Seint Iohn Crisostom ¶ Penitence destreyneth a man to accepte benygnely euery peyne that hym is enioyned / with Contricioun of herte and shrift of mouth / with satisfaccioun / and in werkynge of alle manere humylites / [110]

¶ Iohannes Crisostomus

¶ Of iij thynges is whiche we wrathe oure lord Ihesu Crist ‖. [111] This is to seyn / by delit' in thynkynge ¶ by recchelessnesse in spekynge ‖. and by wikked synful werkynge ‖ [112] And agayns thise

clene lyf / [98] for certes / if he be baptised with oute penitence of his olde gilt' / he receyueth the mark' of baptesme / but nat the grace / ne the remissiōn of hise synnes / til he haue repentance verray [99] ¶ Another defaute is this / that men doon deedly synne / after þat they han receyued baptesme / [100] ¶ The thridde defaute is ‖ that men fallen in venyal Synnes after hire baptesme / fro day to day ‖ [101] ther of seith seint Augustyn ‖ That penitence / of goode and of humble folk', is the penitence of euery day.

¶ The spece of penaūce / been .iij. ‖ that oon of hem / is solempne. Another is commune ‖ and the thridde is priues [103] ¶ Thilke penaūce þat is solempne / is in two maneres / as to be put out of holy chirche in lente / for slaughtre of children / and swich manere thyng' [104] ¶ Another is / whan man hath synned openly / of which synne / the fame is openly spoken in the contree / and thanne holy chirche / by Iugement destreyneth hym / for to doon open penaūce ‖ [105] Commune penaūce is / that presetes enioynen men communly / in certeyn cas / as for to goon peruenture naked in pilgrymage / or barefoot [106] ¶ Pryues penaūce / is thilke þat men doon al day for priues synnes / of whiche / we shryue vs pryuely and receyue priues penaūce

[107] ¶ Now shaltow vnderstande / what bihoueth and is necessarie to verray perfit penitence / and this stant/ on .iij. thynges ‖ [108] Contricion of herte ‖ Confession of Mouth / and Satisfaccion ‖ [109] for which / seith seint Iohn Crisostomus ¶ Penitence destreyneth man / to accepte benygnely euery peyne / þat hym is enioyned / with contricion of herte / & shrift of Mowthe / with satisfaccion / and in wirkynge of alle manere humylitee / [110] And this is fruytful penitence agayn .iij. thynges / in whiche we wrathe oure lord Thu crist' ‖ [111] this is to seyn / by delit' in thynkynge / by recchelessnesse in spekynge / by wikked synful wirkynge / [112] And agayns thise /

clene lif. [98] ffor certis if he be baptised with out penytence of his olde gilt. he receyueþ þe mark of baptisme. but not the grace ne the remysson of his synnes till he haue verraye repentaunce. [99] ¶ Another defaute is this that men doon deedly synne after that thei haue receyued baptisme. [100] The þrid defaute is that men fallen in venyall synnes aftir her baptisme. fro daie to daye. [101] Ther of seith seynt Austyn. that penytence of good & humble folk is the penytence of euery daie.

¶ The spece of penaūce.

¶ Augustinus

[102] ¶ The spices of penaunce ben three that oon of hem is solempne. Another is comune. & the .3. is pryue. [103] ¶ Thilk penaunce that is solempne is in two mareres. as is to be put out of holy chirche in lente for slaughter of childryn & suche maner thyng. [104] ¶ Another is when a man hath synned openly of whiche synne the fame is openly spoken in the contre. ¶ And then holy chirche bi Iugement distreyneth hym for to do penaunce opens. [105] Som penaunce is that precstis enioynen men communly / in certeyn cas / As for to goon paruaunture nakid in pilgrymage or barefot. [106] ¶ Pryue penaunce is thilke that men doon alday for certeyn synnys that been prine / of whiche we schryue vs pryuely / & receyue prine penaunce

¶ The spices of penytence.

¶ of penaunce solempne.

¶ Of open penaunce.

[1 Harl. 1758 extract ends] [2 Cambr. begins, leaf 401]

[107] ¶ Now schalt thow vndyrstonde what is behoffy & necessarie to verray perfit penytence & this stant on thre thyngis. [108] Contrycioun of herte / Confessioun of mouthe / & Satisfaccioun / [109] For whiche seyth seynt Iohn Crisostomus ¶ Penytence constrynyth a man to accepte benygnely euery peyne that is enioyned hym. with contricioun of herte & schrifte of mouthe. with Satisfaccioun. And in werkynge of alle manere humylite / [110] And this is freutful penytence a-geyn .iij. thyngis. in whiche we wrothe oure lord Thesu cryst / [111] this is to seynne / by delyt in thynkynge / by recheles-nesse in spekynge And be wikkede synful werkynge / [112] And a-geyn these

clene liff / [98] for certes if he be baptised withoute penaunce of his olde gilte he receivith the marke of baptime / but not the grace ne the remission of his synnes / til he haue verry repentaunce // [99] Another defaute is this / that men don dedely synne / after that thei haue received baptime / [100] The thrid defaute is / that men fallen in venial synnes / after here baptime / fro day to day / [101] therof seith Seynt Austyne / that the penaunce of goode *and* humble folke is the penaunce of *euery* daie //

¶ Austyne

[102] The spices of penaunce ben thre / that oon of hem is solempne / Another *comune* / And the thride prive / [103]* Thilke penaunce that is solempne is in two maners / as is to be put out of holy chirche in lente for slaughter of children / *and* suche manere thinge / [104] Another is whan a man

[1 Seldom *extract* hath synned openly ¶] [2 of which synne þe fame is openly spoken in þe contre ¶ And þenne holy chirche by Iuggement destreigneþ him for to do penaunce open. [105] Som penaunce is þat prestes enioygnen me comunly in certein caas as for to gon peraeuenture naked in pylgrimage or bare foot [106] ¶ Priue penaunce is þilke þat men don aldai for priue synnes of whiche we schryuen vs pryuyly and receyuen priue penaūce

[2 Corpus begins]

[107] ¶ Now schalt þou vnderstande what byhouep and is necessarie to verray *perfyte* penaunce ¶ and þese standen on þre þinges [108] ¶ Contricion of herte ¶ Confession of mouþ // and Satisfaccioñ [109] ¶ ffor which seiþ Iohn Grosostomus ¶ Penitence destreigneþ man to accepte benignely *euery* peyne þat is him enioyned wiþ contricion of herte and schrift of mowþ wiþ satisfaccion and in werching of alle maner humilite [110] ¶ And þis is fruytful penytence azein þre þinges in whiche we wrappen oure lord *Ihesu crist* [111] þis is to sayn by delyt/ in þenking By rechelesnesse in speking ¶ By wicked synful worching [112] ¶ And azeins þise

¶ Grosostomus

clene lif. [98] ffor certes if he be paptised wiþ-oute penitence of his olde gilte. he receyueþ þe mark of bapteme. but not þe grace ne þe remyssion of his synnes til he haue repentaunce verray [99] ¶ Anoþer defaute is þis. þat men doon dedly synne aftere þat þei han receyued bapteme [100] ¶ The iij. defaute is þat men falle in veryal synnes after her bapteme fro day to day. [101] þerof seiþ seynt Austyne. þat penitence of good and humble folk. is þe penitence of euery day

[102] ¶ The spices of penaunce bene þre. þat oon of hem is solompne Another is comune. and the iij. is *prive*. [103] Eche penaunce þat is solempne is in two maners. as is to be put out of holy churcħ in lent for slaughtere of children and such maner þinges [104] ¶ Another is whan man haþ synned openly of whiche synne þe fame is openly spoken in þe contre. and þan holy churche by Iuggement distreyneþ hym forto doo penaunce open. [105] *Somme* penaunce is *þer* is þat prestes enioynen men. comonly *in* certeyn caas as forto goon *peraeuenture* naked in *pilgrimage*. or bare þe feet [106] ¶ Privey penaunce is þilk þat men done al day for privey synnes of whicħ we shryuen vs *prively* and *receyuen prive* penaunce

[107] ¶ Now shalt þou vnderstond what by[ho]ueþ and is necessarie to verrey *parfite* penytence and þise stonden on þre þingges. [108] Contricion of hert. confession of mouþ. And satisfaccioñ [109] ¶ ffor which seiþ Iohñ Grisostom ¶ Penytence distreyneþ man to accept benignely euery peyne þat is enioyned hym wiþ contricion of hert and shrift of mouþe. wiþ satisfaccion and worching of al manere humilite. [110] And þis is fruytful penytence azeinst iij. þingges in whiche we wreþen our lord Ihesu *crist*. [111] þis is to / sayn be delite in þenkinge. by rechelesnesse in spekinge. by wikked synful worchinge. [112] and azeinst þise

clene lif [98] For certes if he be baptist *with* oute penitence of his olde gilte: he receyueþ þe merke of baptime. bot not þe *grace* ne þe *remission* of his sinnes til he haue repentance verreye. [99] ¶ *Anoþere* defaut is þis: that men done dedely sinne after þat þei haue receyued Baptisme [100] ¶ þe þredde defaute is: þat men fallen in venial sinnes after her baptisme: fro daie to daie [101] ¶ Ther of seiþ seint Austine: þat penitence of goode & humble folke is þe penitence of *euery* daie:

[102] ¶ The spices of penance bien þre: þat on of hem is solempne: *anoþere* is comune. &c. þ" þred is *prive* [103] ¶ þilke penance þat is so" lempne: is in tuo manera. As is to be put oute of holy cherche in lente for slauhter of childerne & suche maner þinge: [104] *Anoþer* is yhan man haþ sinned openly: of whiche sinne þe fame is openly spoken in þe contre: ¶ And þan holy cherche be iugement Distreyneþ him for to do penance open. [105] ¶ *Somme* penaunce is þat *prestes* enioynen men comunly in certeine caas as for to gone peraduentur naked in pilgrenage or barfote. [106] ¶ Priue penaunce is þilk þat men done al daie ffor *priue* sinnes of whiche we schryuen vs *priuely* & receyuen *priue* penance.

[107] ¶ Nowe schalt þou vnderstande whas behoueþ: & is neccesarie to verroi perfit penitence: An þes standen on þre þinges [108] ¶ Contricio of hert. Confession of mouþe: & satisfaccione [109] ¶ For whiche seiþ Iohannes Grisostemus. Penytence Distreyneþ man to accepte benyngly *euery* peine þat is him enioyned *with* contriciones of hert: & schrift of mouþe & satisfacione & in wercheinge al *manere* humylite: [110] ¶ And þis is fruyteful penitence azein þre þinges in whicħ. we wreþþen our lorde ihesu crist: [111] þis is to seiñe: be delite in þinkinge: be reclischenesse in spekeinge: be wykked sinful wyrcheinge: [112] ¶ And azeines þes

¶ How penaunce may be likned to a tree.

wikkede giltes is Penitence that may be likned vn-to a tree /

[113] The roote of this tree / is Contricioñ / that hideth hym in the herte / of hym þat is verray repentant right as the roote of a tree hydeth hym in the erthe [114] ¶ Of the roote of Contricioñ sprongeth a stalke that bereth braunches and leues of Confession / and fruyt of satisfaccioñ [115]

¶ douteux in Rawnuglio.

¶ ffor which Crist seith in his gospel /. dooth digne fruyt of Penitence /. for by this fruyt may men knowe this tree / and nat by the roote / that is hyd / in the herte of man / ne by the braunches / ne by the leues of Confession [116] And therfore / oure Lord Ihesu Crist / seith thus /, by

¶ Of a seed þat sprongeth of ¶contricioun

the fruyt of hem / ye shul knowen hem [117] ¶ Of this roote eek sprongeth a seed a grace / the which seed / is mooder of sikernesse / and this seed / is egre and hoot [118] the grace of this seed / sprongeth of god thurgh remembrance of the day of doome / and on the peynes of helle [119] ¶ Of this matere seith Salomon That in the

¶ Salomon

¶ of the heete of thus soule

drede of god / man forleteth his synne [120] ¶ The heete of this seed / is the loue of god / and the desiryng of the ioye perdurable [121] This heete / draweth the herte of a man to god / and dooth hym haten his synne / [122] for soothly / ther is no thyng that sauoureth so wel to a child / as the Milk of his Norice / ne no thyng moore abhomynable than thilke Milk whan it is medled with

¶ Nota ¶ouenglam.

oother mete [123] Right so the synful man that loueth his synne / hym semeth / that it is to him moost sweete of any thyng. [124] but fro that tyme / that he loueth sadly oure lord Ihesu crist. and desireth the lif perdurable / ther nys to him no thyng moore abhomynable / [125] for soothly / the lawe of god / is the loue of god / for which /

¶ daniel prophete

Daniel the prophete seith ¶ I. haue loued thy lawe & hated wikkednesse and hate / he that loued god / kepeth his lawe and his word [126] ¶ This tree saugh the prophete Daniel / in the Auysion of the kyng / Nabugodonosor / whan he conseiled hym to do penitence [127] ¶ Penaunce / is the tree of lyf / to hem that it receyuen / and he þat holdeth hym

wikkede giltes is penitence / that may be likned vn to a tree /

[113] ¶ The roote of this tree is contricioñ / þat hideth hym in the herte of hym / þat is verray repentaunt right as the roote of a tree hideth hym in the erthe ‖ [114] Of the roote of Contricioñ sprongeth a stalke þat bereth braunches / and leues of confession / and fruyt of satisfaccioñ ‖ [115] for which / crist seith in his gospel ‖ Dooth digne fruyt of penitence / for by this fruyt may men knowe this tree / and nat by the roote / that is hyd / in the herte of man / ne by the branches / ne the leues of Confession ‖ [116] And therfore / oure lord Ihu crist seith thus ‖ by the fruyt of hem / shul ye knowe hem ‖ [117] Of this roote eek sprongeth a seed of grace / the which Seed / is moder of Sikernesse / and this Seed / is egre and hoot ‖ [118] the grace of this Seed / sprongeth of god thurgh remembrance on the day of dome / & on the peynes of helle ‖ [119] Of this matere / seith Salomon ‖ that in the drede of god / man forleteth his synne ‖ [120] the hete of thys seed / is the loue of god / & the desiryng of the Ioye perdurable / [121] this hete / draweth the herte of man to god & dooth hym hate his synne / [122] for soothly / ther is no thyng þat sauoureth so wel to a child / as the mylk of his norice / ne no thyng is to hym moore abhomynable / than thilke mylk/ whan it is medled with oother mete ‖ [123] right so the synful man / þat loueth his synne / hym semeth / it is to hym moost swete of any thyng ‖ [124] but fro þat tyme / þat he loueth sadly oure lord Ihu crist/ & desireth the lyf perdurable / ther nys to hym / no thyng moore abhomynable / [125] for soothly / the lawe of god / is the loue of god ‖ for which / Daniel the prophete seith ¶ I haue loued thy lawe & hated wikkednesse & hate / he þat loueth god / kepeth his lawe & his word ⁝ [126] this tree saugh the prophete daniel in spirit vp on the auysion of Nabugodonosor / whanne he conseiled hym / to do penitence ⁝ [127] Penance / is the tree of lyf / to hem þat it receyuen / & he þat holdeth hym

wekede giltis is penytence that may be likkenyd vntil a tree

[113] ¶ The rote of this tre is contricioun / that hydith hym in the herte that is verray repentaunt / righ as the rote of a tre⁁ hydyth hym in the erthe. [114] ¶ Of the rote of contricioun sprungith a stalke that berith braunchis & leuys of Confessioun & freut of satisfaccioun [115] ¶ for whiche Crist seyth in his gospel / Doth digne freut of penytence / for by this freut may men knowe this tree / & not by the rote that is hid in the herte of man ne bi the braunchis ne by the leuys of Confessioun. [116] And therfore oure lord Ihesu Crist seyth thus by the freut of hem⁁ schul ye knowyn hem. [117] ¶ Of this rote ek sprungith a seed of grace the whiche seed⁁ is modir of sekyrnesse / & this seed is egre & hoot / [118] the grace of this seed sprungith of god thourw remembrance of the day of doome / & on the peynys of helle [119] ¶ Of this mateere seyth Salomon that in drede of god / man forleteth his synne / [120] the heete of this seed is the loue of god / & desyrynge of the Ioye perdurable / [121] this heete drawith the herte of man to god / & doth hym hate his synne / [122] For sothly there is nothyng that saurith so weel to a child as the mylk of his noryce / ne no thyng is [1]to hyre selvyn⁁[2] more abominable / [. . . . . [1 e selvyn⁁ corrected] . . . .

wikkede giltes is penitence þat may be likened vnto a tre

[113] ¶ The rote of þis tre is contricion þat huydeþ him in þe herte of him þat is verray repentaunt. Right as þe roote of a tree huydeþ him in þe erþe [114] ¶ Of þe roote of contricion springeþ a stalke þat bereþ braunches and leues of confession and fruyt of satisfaccioñ [115] ¶ ffor whiche crist saiþ in þe gospelle Doþ digne fruyt of penitence ¶ ffor by þis fruyte may men knowe þis tree and nouȝt by þe roote þat is hidde in þe herte of a man ne by þo braunches ne by þe leues of confessioñ

¶ Textus [116] ¶ And perfore oure lord ihesu crist saiþ þus ¶ By þe fruyt of hem schuln ȝe knowe hem. [117] of þis roote springeþ a seed of grace þe which seed is moodes of sikernesse and þis seed is egre and hoot [118] ¶ þe grace of þis seed springeþ of god þorough þe remembrance of þe day of doome and on þe peynes of helle [119] ¶ Of þis matiere saiþ Salamon ¶ þat in þe drede of god man forleteþ his synne [120] ¶ The hete

¶ Salomon of þis seed is þe loue of god and þe desirynge of þe ioye perdurable [121] þis hete draweþ þe herte of man to god and doþ him hate his synne [122] ¶ ffor soþly per is no þinge þat sauoureþ so wel a childe as þe mylk of his norice ¶ ne no þinge is to him more abhominable þen þilke mylk whan it is medled wiþ oþer mete [123] ¶ Right so synful man þat loueþ his synne him semeþ þat it is to him most sweete / of any þinge [124] ¶ but fro þat tyme þat he loueþ sadly oure lord ihesu crist and desireþ þe lyfi perdurable per nys to him more abhominable [125] ¶ ffor soþe þe lawe of god is þe loue of god ¶ ffor which

Dauid .dauid. þe prophete saiþ ¶ I haue loued þy lawe and hated wikkednesse & haten. he þat loueþ god kepeþ his lawe and his word [126] ¶ This tree saugh þe prophete Danyel in spirit vpon þe auysion of Nabugodonosor when he counseiled him to do penitence [127] ¶ Penaunce is þe tre of lyfi to hem þat it receyuen And he þat holdeþ him

wikked giltes is penytence. þat may be likned vnto a tre

[113] The rote of þis tree is contricion þat hideþ hym in þe herte of him þat is verrey repentaunt. riȝt as þe roote of a tree hideþ hym in þe erþe. [114] ¶ Of þe roote of contricion springeþ a stalke þat bereþ braunches and leeues of confession. and fruyt of satisfactioun [115] ¶ ffor which Crist seiþ in þe gospell ¶ Doþ digne fruyte of penytence. for by þis fruyte may men knowe þis tre. and not by þe roote þat is in þe herte of man. ne by þe braunches ne by þe leeues of confession [116] ¶ And þerfore our lord Ihesu crist seiþ þus By þe fruyte of hem shul ȝe knowe hem [117] ¶ Of þis roote springeth a sede of grace. þe which sede is modere of sikernesse. þus þis sede is eger and hote. [118] The grace of þis / sede springeþ of god þoruhe þe remembrance of þe day of dome. and on þe peynes of helle [119] ¶ Of þis matere seiþ salomon. þat in þe degre of god man forleteþ his synne [120] The hete of this seede is þe loue of god / and þe desiring of þe Ioie perdurable. [121] þis hete draweþ · þe herte of man to god and doþ him hate his synne. [122] ffor soþly þer nys no þinge þat sauoureþ so wel to a childe as þe mylk of his norice. ne no þinge is to hym more abhominable þat þilke mylk whan it is medled wiþ oþere mete. [123] Riȝt so þe synful man þat loueþ his synne. hym semeþ þat it is to hym most sweete of eny þinge. [124] But fro þat tyme þat he loueth sadly our lord Ihesu crist and desireth þe lif perdurable. ther nys to hym [no þing] more abhominable. [125] ffor soþ. þe lawe of god is þe loue of god. ffor which Dauid þ prophet seiþ. I haue loued þi lawe and hated wikkednesse ¶ he [þat] loueth god kepeþ his lawe and his worde. [126] This reson seiþ þe prophete Danyell in spirit vppon a vision of Nabugodonosor whan he counseilled hym to doo penaunce. [127] Penaunce is þe tree of liff to hem / þat it receyuen. And he þat holdeþ hym

wikked giltes is penitence: þat maie be likned vnto a tre.

[113] ¶ þe rote of þis tree is contriciono þat hideþ him in þe hert of him þat is vernaie repentant Riht as þe rote of a tre hideþ him in þe erþe: [114] ¶ Of þe rote of contricione springeþ a stalk þat bereþ braunches & loues of confessis & fruyte of satisfaccione. [115] For whiche crist seiþe in þe gospel. Doþe digne fruyte of penite. For be þis fruyte men maye knowe þis tre: & nouht be rote þat is hide in þe herte of man: be þa braunche ne be þe leues of confessione: [116] And þere for oure lorde ihesu crist seiþ þus: Be þe fruyte of hem schal ȝe knowe hem [117] ¶ Of þis rote springeþ a seede of grace: þe whiche sede is þe made of sckernesse: And þis seed is egre & hote: [118] þe grace of þis seed springeþ of god þoruhe þe remembrance of þe daie of dome & one þe peines of helle. [119] ¶ Of þis [1]Matier seiþe Salomon. That in þe drede of god man for leteþ his sinne. [120] ¶ þe hete of þis seede is þe loue of god. & þe desire of þe Ioye perdurable: [121] þis hete drauep þe hert of man to god: & doþe him hate his sinne: [122] ¶ For soþely þere is no þinge þat saueroþ so wele to a childe as þe myke of his norice: Ne no þinge is to him more abhominable þat þilke melk whan it is menged wiþ oþere mete. [123] Riht so þe sinnful man þat loueþ his sinne it semeþ þat it is to him moste swete Of any þinge: [124] ¶ But fro þat time þat he loueþ sadly oure lorde ihesu criste & desireþ þe lif perdurable: þere nys to hime more abhominable: [125] ¶ For soþe þe lawe of god is þe loue of god: For whiche dauid þe prophete seiþe: I. haue loued þi lawe & hated wikkednesse: & haten: He þat loueþ god kepeþ his lawe & his worde: [126] ¶ This tre sawe þe prophet .Danyel. in spirit vpon þe auysion of nobugodonosor whan he counseled him to do penitence. [127] ¶ Penance is þe tree of lif to hem þat it receyven: And he þat holdeþ him

in verray penitence / is blessed / after the sentence of Salomon

¶ of iij. thynges / longynge to contriciouu

[128] ¶ In this penitence or contriciō / man shal vnderstonde .iiij. thynges / that is to seyn / what is Contricion /. and whiche been the causes þat moeuen a man to contriciō /. and how he sholde be contrit. / & what contriciō / availleth to the Soule [129] ¶ Thanne is it thus / þat contriciō / is the verray sorwe / that a man receyueth in his herte for his synnes / with sad purpos / to shryue hym / and to do penaunce / and neuereмoore to do synne / [130] and this sorwe / shal been in this manere as seith seint Bernard ¶ It shal been heuy and greuous / and ful sharpe and poynaūt in herte [131] ¶ ffirst / for man hath agilt his lord / & his Creatour / and moore sharpe and poynaūt. for he hath agilt hys fader celestial /. [132] and yet moore sharpe and poynaūt. for he hath wrathed and agilt hym þat boghte hym /. which with his precious blood hab deliuered vs / fro the bondes of synne / and fro the cruelтee of the deuel and fro the peynes of helle

¶ Seneca
¶ Bernardus

¶ of .vj. causes þat oghten moeue a man to contriciouu
¶ The firste cause of contricioun

[133] ¶ The causes that oghte moeue a man to Contriciō / been .vj. / ¶ ffirst a man shal remembre hym of hise synnes / [134] but looke he / that thilke remembrance. nō be to hym no delit by no wey / but greet shame and sorwe for his gilt ¶ ffor Iob seith / synful men / doon werkes / worthy of Confessiōn [135] And therfore seith Ezechie /. I. wol remembre me / alle the yeres of my lyf in bitternesse of myn herte [136] And god seith in the Apocalipse ¶ Remembreth yow / fro whennes þat ye been falle /. for biforn that tyme þat ye synned / ye were the children of god /. and lymes of the regne of god / [137] but for youre synne / ye been wozen thral and foul / and membres of the feend / hate of Aungels / sclaundre of hooly chirche / and foode of the false serpent. perpetuel matere of the fir of helle /. [138] And yet moore foul and abhomynable / for ye trespassen so ofte tyme / as dooth the hound / þat retourneth to eten his spewyng /. [139] and yet

¶ Iob

¶ Ezechias

¶ dominus in Apocalipse

in verray penitence / is blessed / after the sentence of Salomon /

[128] ¶ In this penitence or Contriciō / man shal vnderstonde iiij. thynges / that is to seyn / what is Contricion / and whiche ben the causes / þat moeuen a man to Contriciō / and how he ¹sholde be contrit/ and what Contriciō availeth to the soule ‖ [129] thanne it is thus /. that Contriciō is the verray sorwe / þat a man receyueth in his herte for hise synnes / *with* sad purpos to shryue hym & to do penance & neuere moore to do synne / [130] and this sorwe / shal ben in this manere / as seith Seint Bernard ‖ It shal ben heuy & greuous & ful scharp & poygnaunt in herte ‖ [131] first/ for man hath agilt his lord & his Creatour / and moore sharp & poynaūt/ for he hath agilt his fader celestial / [132] and yet moore sharpe & poynaūt/ for he hath wrathed & agilt hym *þat* boughte hym / *þat with* his *p*recious blood / hath delyuered vs fro the bondes of synne / & fro the crewelтee of the deuel / & fro the peynes of helle

[133] ¶ The causes / *þat* oghten moeuen a man to Contriciō / been .vj. / ffirst/ a man shal remembren hym of hiss synnes / [134] but looke *þat* thilke remembrance ne be to hym no delit/ by no wey / but gret shame & sorwe for his gilt ‖ for Iob seith / Synful men / doon werkes worthy of Confessiō / [135] And therfore / seith Ezechie ‖ .I. wol remembre me alle the yeris of my lyf / in bitternesse of myn herte ‖ [136] And god seith in the Apocalipes / Remembre yow / fro whennes þat ye ben falle / for biforn that tyme þat ye synned / ye were the children of god / and lymes of the regne of god / [137] but for youre synne / ye ben woxe / thral & foul and membres of the feend / hate of Aungeles / Sclaundre of holy chirche / & foode of the false serpent/ perpetuel matere / of the fyr of helle / [138] And yet moore foul and abhomynable for ye trespasen so ofte tyme / as dooth the hound / þat retorneth to ete his spewyng[2] [139] & yet

in verray penytence is blyssid aftyr the centence of Salomon /

[128] ¶ In this penitence / or contriciouu / man schal vndyrstondyn .iiij. thyngis That is to seyne what is contriciouu / & whiche been the causis that meuyn a man / to Contriciouu / & how he schulde been contryte / & what Contr[i]ciouu avaylyth to the Soule / [129] ¶ Thanne is it thus / that contriciouu is the verray sorwe that a man receyuyth in his herte for hiss synnys *with* sad purpos / to schryue hym *&* to do penaunce & neuere moore to do synne / [130] And this sorwe schal been in this manere / as seith seynt bernard /. It schal ben heuy & greuous / & ful scharp & poygnaunt in herte. [131] ¶ ffyrst for man hath a-gilt his lord / & his Creature / & more scharp & poynaunt for he hath [. . . . . [132] . . . . . *no gap in the MS.*] wrathid / & agilt hym that bought hym / that *with* his precious blod hath delyuered vs *from* the bond of synne / & *from* the crewelte of the deuyl And *from* the peynys of helle

[133] ¶ The causys that oughty*n* to meue a man to contryciou*n*: been sexe / ¶ ffyrst a man schal remembre hym of hiss synnys / [134] but loke that thilke remembraunce / be to hym no delyt / be no weye / but gret schame & sorwe for hiss synnys. ffor Iob seith synful men don werkys worthy of Confessiouu / [135] & therefore seith eschie ¶ I wole remembre me alle the yerys of myn lyf in the bittirnesse of myn herte / [136] ¶ And god seith in the apocalipse ¶ Remembre 3ow *from* whene 3e been falle / for by-fore that tyme that 3e synned / 3e were the childeren of god / & lemys of the regne of god / [137] but for 3oure synne 3e been wexen thral. & foul & membris of the deuyl / hate of aungeH / Sclaundere of holy cherche And foode of the false serpent / perpetuel mater of the fer of helle [138] / & 3it moore foul & abomynable for the trespa'syn so ofte tyme as doth an hound / that retornyth to ete his spewynge / [139] And 3it

Salmon.

verray penitent is blessed after þe sentence of Salomon

[128] ¶ In þis penitence or contricion man schal vnderstonde .iiij. þinges: þat is to say what is contricion And whiche ben þe causes þat meuen a man to contricion and how he schulde be contrite and what contricion avayled to þe soule [129] þanne it is þus þat contricion is þe verray sorwe þat a man receyueþ in his herte for his synnes wiþ sadde purpos to schryuen him and to do penaunce / and neuer more to don synne [130] and þis sorwe schal ben in þis maneres as saiþ

Bernardus

Seint Bernard ¶ hit schal be grenous and heuy and ful scharp and poynaūt in herte [131] ¶ ffirst for a man haþ agilt his lord and his creatour ¶ And more scharp and poynant for he haþ agult his fader celestial [132] ¶ And 3et more scharp and poynaūt ¶ ffor he haþ wrapped and agilt him þat bought him þat with his precious blood haþ deliuered vs fro þe bandes of synne and fro þe cruelte of þe deuel and fro þe peynes of helle

[133] ¶ These causes þat ought·en to meuen a man to contricion ben vj ¶ ffirst a man schal remembre him of his synnes [134] but loke þat þilke remembraunce be to him no delyte by no wey: but gret schame & sorwe for his gulte ¶ ffor Iob saiþ ¶ Synful men don werkes worþy of confessioun. [135] ¶ And þerfore seiþ Ezechie ¶ I wol remembre me alle þe 3eres of my lyfe in bitternesse of myn herte ¶ [136] And god saiþ in þapocalips ¶ Remembreþ 3ow fro whennes þat 3e ben falle ¶ ffor biforn þat tyme þat 3e synned 3e were þe children of god and lymes of þe regne of god [137] ¶ But for 3oure synne 3e ben waxe pralles and foule and membres of þe feende / hate of aungeles sclaundre of holy chirche and foode of þe false serpent perpetuel mateere of þe furye of helle [138] ¶ and þat more foul and abhominable ffor 3e trespassen so often tyme as doþ þe hounde þat tornep to eten his spuyng [139] and 3et

Ezechiele

Apocalips

in verrey penytence is blessed affter þe sentence of Salomon

[128] In þis penitence or contricion man shal vnderstonde .iiij. pingges. þat is to seyn what is contricion· and whiche bene þe causes þat meuen a man to contricion and howe he shuld be contrite. and what· contricion availed to þe soule. [129] Than is it þus. þat contricion is þe verrey sorowe þat a man receyueþ in his hert for his synnes with sad purpoos to schryuen hym and to do penaunce and neuere more to do synne. [130] And· þis sorowe shal be in þis manere as seith saint Bernard ¶ It shal be greuous and hevie and ful sharp and poynant in hert·. [131] ffirst for a man haþ a-gilt his lorde *and* his creature. and more sharpe and poynant· for he hath agilt his fadere celestiall. [132] And 3it more sharpe and poynant· ffor he haþ wrepet and agult hym þat bouȝt *hym*. þat with his precious blood haþe delyuered vs fro the boundes of synne and fro þe cruelte of þe deueth. and fro þe paynes of helle. [133] ¶ The causes þat ouȝten to meuen a man to contricion beñ .vj. ¶ ffurst a man shal remembre him of his synnes. [134] but loke þat þilk· remembraunce be to him no delite by no way. but· gret· shame and sorowe for his gilt·. ffor Iob saiþ. Synful men doñ werkes worþi of confession. [135] And þerfore seiþ Ezechie. I wil remembre me al þe 3eeres of my lif·. my bitternesse of myn hert· [136] ¶ And god saiþ in þe apocalips ¶ Remembre 3ou *from* whennes þat 3e be falle. ffor byforn þat tyme þat 3e synned 3e were þe children of god. and lymmes of þe reigne of god. [137] But· for 3oure synne 3e bene woxe þrall and foule. and membres of þe feende. hate of aungels sclaunder of holy church. *and* foode of þe fals serpent· perpetuele matere of the fuyre of helt [138] and þat more foule and abhominable for 3e trespasen so often tyme as doþ þe hounde þat *turneþ* to eten his vomyte. [139] And 3it

verrey penytence is blissed after þe verrey sentence of Salomon.

[128] ¶ In þis penitence or contricion man schal vnderstonden .iiij. þinges: þat is to seine What is contricione: & whiche bien þe causes þat meuen a man to contricione & howe he schold be contrite: & what contricioun availed to þe soule: [129] þan is it þus: þat contricion is þe verrei sowe þat a man receyueþ in his hert for his sinnes *with* sadde purpos to schriuen him & to do penance And to do neuer more sinne: [130] ¶ And þis sorwe schal bien in þis manere As seiþe seinte Bernard. It schal be greuous & houy & ful scharpe & poynant in herte: [131] ffirst for a man haþ gult his lord & his makere: & mor scharp & poynant: for he haþ agilte his fader celestial: [132] & 3it more scharp & poynant: For he haþe a-wrepped & agilte him þat bouht him: þat withe his precious blode haþ deliuerd vs fro þe bandes of sinne And fro þe crueltе of þe deuel. And fro þe peynes of hell:

[133] ¶ The causes þat ouhte to meue a man to contricion bien .vj. ¶ First a man schal remembre him of his sinnes: [134] bot loke þat þat remembrance be to him no delite be no weye bot grette schame & sorwe For his gilte. For Iob seiþe. Sinfulmen doþ werkes worþi of confession [135] ¶ And þere for seiþe Ezechiele .I. wil remembre me al þe 3eres of my lif in bitternesse of myn herte: [136] And god seiþe in þe Apocolips. Remembre 3e fro wennes þat bue fall: For be forne þat time þat 3e *sinned* 3e weren þe children of god. & lyms of þe Regne of god: [137] ¶ But for 3oure sinne 3e bien wax þral & foule & membres of þe fende: hate of Angeles Sclaundre of holy churche. And foode of þe fals *serpent* perpetual matiere of þe fir of hell. [138] And þat more foule & abominable for 3e trespasen so oft time: as doþe þe hounde þat torneþ to eten his spewynge: [139] And 3it

be ye fouler / for youre longe continuyng in synne & youre synful vsage / for which / ye be roten in youre synne / as a beest in his donge [140] ¶ Swiche manere of thoghtes / maken a man / to have shame of his synne / and no delit as god seith / by the prophete Ezechiel ‖ [141] ye shal remembre yow of youre weyes / and they shulden displese yow /. soothly synnes been the weyes / that leden folk to helle

¶ dominus per Ezechielem propheta

¶ The .iij. cause of contrecioun

¶ sancte Petrus

¶ Ezechiel propheta

¶ Seneca

¶ Idem Seneke

¶ Sancte Augustinus

¶ [142] The seconde cause that oghte make a man / to have desdeyn of synne is this /. That as seith seint Peter /. who so that dooth synne / is thral of synne /. And synne / put a man in greet thraldom ‖ [143] And therfore seith the prophete Ezechiel /. I. wente sorweful / in desdayn of my self/. And certes / wel oghte a man / have desdayn of synne / and withdrawe hym / from that thraldom and vileynye /. [144] and lo / what seith Seneca in this matere ‖. He seith thus /. though I wiste / that god / neither god ne man / ne sholde neuere knowe it/. yet wolde I. have desdayn / for to do synne [145] ¶ And the same Seneca also seith / .I. am born to gretter thynges / than to be thral to my body / or than for to maken / of my body a thral / [146] ne a fouler thral / may no man no wommán maken of his body / than for to yeuen his body to synne /. [147] al were it the fouleste cherl / or the fouleste womman that lyueth / and leest of value / yet is he thanne moore foule / & moore in seruitute /. [148] euere / fro the hyer degree that man falleth /. the moore is he thral / and moore / to god and to the world abhomynable / [149] ¶ O goode god / wel oghte man have desdayn of synne / sith that thurgh synne / ther he was free / now is he maked bonde [150] ¶ And therfore / seyth Seint Augustyn /. If thou hast desdayn of thy seruant/ if he agilte / or synne /. haue thou thanne desdayn / that thou thy self / sholdest do synne /. [151] take reward of thy value / that thou ne be / to foul to thy self [152] ¶ Allas wel oghten they thanne hane desdayn to been

be ye fouler / for youre longe contynunyge in synne and youre synful vsage / for which / ye been roten in youre synne as a beest in his donge / [140] Swiche manere of thoughtes / maken a man hane shame of his synne & no delit as god seyth by the prophete Ezechiel / [141] ye shal remembre yow of youre weyes / and they shullen displese yow soothly / Synnes been the weyes þat leden folk to helle

[142] ¶ The seconde cause / þat oghte make a man to han desdeyn of synne / is this / that as seith Seint Peter ‖ who so þat dooth synne / is thral of synne / & synne put a man in greet thraldam / [143] And therfore / seith the prophete Ezechiel / I wente sorweful / in desdayn of my self: ¶ Certes wel oghte a man / hane desdayn of synne & with drawe hym fro that thraldom & vileynye ‖ [144] And lo / what seith Seneca in this matere / he seith thus / though I wiste þat god / neither god ne man / ne sholde neueres knowe it/ yet wolde I haue desdayn / for to do synne [145] ¶ And the same Seneca also seith ‖ .I. am born to gretter thyngis / than to be thral to my body / or than for to maken / of my body a thral / [146] ne a fouler thral may no man ne womman makes of his body / than for to yene his body to synne / [147] al were it the fouleste cherl / or the fouleste womman þat lyueth and leest of value / yet is he thanne moore foule & moore in seruitute / [148] euere fro the hyer degree þat man falleth / the moore is he thral and moore to god & to the world vil & abhomynable [149] ¶ O goode god / wel oghte man haue greet desdayn of synne / sith þat thurgh synne / ther he was fre / now is he makid bonde / [150] And ther fore / seith Seint Augustyn ¶ If thow hast desdayn of thy seruant/ if he agilte or synne: haue thow thanne desdayn / þat thow thy self sholdest do synne / [151] take reward of thy value / þat thow ne be to foul to thy self ‖ [152] Allas / wel oghten they thanne haue desdayn / to ben

been ȝe more foulere: for ȝoure longe contynuynge therin / & ȝoure synful vsage / for whiche ȝe been rotyn in ȝoure synne: as beste in his dunge [140] Swecho maneere of thoughtis makyn a man to haue schame of hise synnys / & no delit / As god seyth by the prophete Ezechiel / [141] ȝe schal remembre ȝow of ȝoure weiis / And thi schul displese ȝow sothly / Synnys been the weyis that ledyn folk to hello [142]

THe secunde cause that oughte to meue a man to haue disdeyn of synne: is this / as seith seint Petyr / who so that doth synne is thral of synne / & synne puttyth a man in gret thraldam / [143] And therfore seyth the prophete Ezechiel / I wente sorweful in disdeyn of myn self ¶ Certis weel ouȝte a man / haue disdayn of synne & withdrawyn hym from that thraldam & vileuye / [144] And lo what seyth Seneca / in this matere he seith thus ¶ Thow I wiste that / neythir god ne man ne schulde neueres knowe it / ȝit wolde I haue disdayn for to do synne / [145] And the same Seneca also seyth / I am born to grettere thyngis / than to ben thral to myn body. or than for to makyn of myn body a thral / [146] no a foulere thral may no man makes of his body: than for to ȝouyn his body to synne / [147] Al were it the foulesto cherl or the fouleste woman / that leuyth & lest of valew / ȝit is he thanne more foul & moore in seruitute / [148] euere from the heyere degre that man fallyth: the more is he thral / & the moore to god & to the world vile & abomynable/ [149] ¶ O goode god wel ouȝte man haue greet disdeyn of synne / sythe that thorw synne / there he was fre / now is he makid bonde / [150] And therfore seyth seynt Augustyn ¶ If thow haue disdayn of thyn seruaun[t] / ȝif he haue gilt or synne Haue thow thanne disdayn / that thow thyn self schuldyst doon synne / [151] take reward of thyn value / that thow ne be to foul to thyn self // [152] Also weel auȝte they thanne haue disdayn / to been

610 GROUP I. § 2. PARSON'S TALE. **Corpus MS.**

Ezechiel

Prime

Seneka

ben ȝe foulere for ȝoure longe continaunce in synne and ȝoure synful vsage for whiche ȝe ben roten in ȝoure synne as a beeste in his dunge [140] Suche maner of pouȝtes maken a man haue schame for his synne and no delite as god seiþ by þe prophete Ezechiel [141] ¶ ȝe schuln remembre ȝow of ȝoure weyes and þey schuln displese ȝow sobely ¶ Synnes ben þe weyes þat leden folk to helle

[142] ¶ The secounde cause that oughte to make a man to haue disdeyne of synne is þis þat as seiþ seint petre who so [1]doþ synne is þralle of synne and synne puttiþ a man in gret þraldom [143] and *per*fore seiþ þe prophete Ezechiele I wente sorwful in desdeyn of myself Certes wel aughte a man haue disdeyne of synne and wiþdrawe him fro þat þraldom and vilanye [144] ¶ And lo what seiþ Seneca in þis matiere he seiþ þus Though I wiste þat neyþer god ne man ne schulde neuere knowen it/ yet wolde I haue disdeyne for to do synne. [145] And þe same Seneka seiþ ¶ I am born to gretter þinges þan to be þralle to my body. [146] More þralle may no man ne no womman make of his body/ þan ȝeue his body to synne [147] ¶ And were it þe foulest cheerl or þe foulest womman þat lyueþ and lest of value yet is he chaunged and most foule and more in scruitute [148] euer fro þe heiher degre þat man falleþ þe more is he þralle and more vnto god and to þe worlde vile and abhominable [149] ¶ O goode god wel aughte men haue disdeyne of synne. seiþen þat þorgh synne þer he was free now is he maked bonde / [150] and þerfore seiþ seint austyn ¶ If þou haue desdeigne of þy *seruant*/ if he agilþ or synned. haue þou þanne disdeyne þat þou þi self schuldest do synne [151] Take reward of þy value þat þou ne be to foul to þin value ne self [152] ¶ Allas wel oughtan þey þanne haue disdeyn to be

614 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

bene ȝe foulere for ȝoure longe contynuyng in synne and ȝoure synful usage. for which ȝe bene roten in ȝour synne as a beest in his dunge. [140] ¶ Suche maner of pouȝtes maken a man haue, shame for his synne and no delite. As / god seiþ be þe prophete Ezechiele [141] ¶ ȝe shul remembre ȝou of ȝoure waies: and þei shul displese ȝou sobely ¶ Synnes ben þe waies þat leden folk to hell

[142] ¶ The ij. cause þat ouȝt to / [1]make a man to haue disdeyne of synne is þis. That as seiþ seint Peter ¶ Who so doth synne / is þral to synne and synne puttiþ a man in gret þraldome. [143] And perfore seith þe prophete Ezechiel ¶ I went soryful in disdeyn of my silf. Certes ¶ wel ouȝt a man haue disdeyn of synne and wiþ-drawe / hym from þat þraldom and vilanye. [144] And lo what seiþ Seneca ¶ In þis matere he seiþ þus ¶ Thouȝ I wist þat neiþer god ne man ne shuld neuere knowen it. ȝit wolde I haue desdeyne forto / do synne. [145] And the same Seneca seiþ ¶ I am born to gretter þinges þan to be þrall to my body. [. . . . . *no gap in the MS.*] [146] A [fouler] þral may no man ne womman make of his body þan ȝeue his body to synne [147] A[i] were it the foulest cheerle or womman þat lyueþ and leest of valewe. ȝit is he chaunged and most foule and more in scruitute. [148] euer fro þe hyer degre þat man falleþ: þe more is he þrall and more vnto god and to þe world vile and abhomynable. [149] O / good god wel ouȝt men haue desdeyn of synne. siþen þat þorgh synne, þer he was free nowe is he maked boonde. [150] & / perfore seiþ seint Austyn. ¶ If þou haue desdeyn of þi *seruaunt* if he a-gilt or synne. haue þou þan disdeyn þat þou þi silf shuldest do synne. [151] Take reward of þine valewe þat þou / ne be to foule to þi self. [152] Allas wel ouȝten þei þan to haue desdeyne to be

612 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

bien ȝe fouler for ȝoure longe continuinge in sinne: & ȝoure sinful vsage: For whiche ȝe be roten in ȝoure sinne as a beste in his donge [140] ¶ Suche manere of pouhtes makēn a man to haue schame for his sinne & no delite: As god seiþe þe þe prophete Ezechiele. [141] ȝe schol remembre ȝowe of ȝoure weies: & þei schol displesen ȝowe sobely: ¶ Sinnes þien þe weies þat leden folk to helle:

[142] ¶ þe secunde cause þat auhte to make a man to haue disdeyne of sinne is þis: ¶ þat as seiþe seint Petre: Who so doþe sinne is þralt of [1]sinne: ¶ And sinne puttiþ a man in grete þraldome: [143] And þere for seiþe þe prophete Ezechiele: I went sorweful in disdeine of my selfe: ¶ Certes wele ouhte a man to haue disdeine of synne & wiþ-drawe him fro þat þraldome & velanie: [144] And lo whatte seiþe Seneca in þis matiere, þouhe .I. wiste þat god neyþere man ne schulde neuer knowe it: ȝit wolde .I. haue disdeine for to do sinne. [145] ¶ The same Seneca. seiþe .I. am borne to gretter þinges þan to be þralt to me bodye. [. . . . . *no gap in MS.* . . . .] [146] More a þralle may no man ne womman make of his bodi þan ȝiue his body to sinne: [147] A were it þe foulest cherle or þe foulest womman þat leueþ & leste of value ȝite is he chaunged & moste foule & more in scruitute: [148] Euer fro þe hiere degre þat a man falleþ þe more he is þralt: And more vnto god & to þe werlde vile & abominable: [149] ¶ O good god wele ouht men haue disdeyne of sinne: seþen þat þorohe sinne þere he was free now is he maked bonde [150] ¶ And þere for seiþe sointe Austine. If þou haue disdeine of þi *seruant* if he a gilte or synne: Haue þou þan disdeyn þat þou þi self scholdest do synne: [151] Take rewarde of þine value þat þou ne be to foule to þine value ne to þi self [152] ¶ Alas wele ouhten þei þan to be

seruauntz & thralles to synne / and soore ben ashamed of hem self. [153] that god / of his endeles goodnesse / hath set hem in heigh estat / or yeuen hem wit / strengthe of body / heele / beautee / prosperitee "/ [154] and boghte hem fro the deeth / with his herte blood / that they so vnkyndely / agayns his gentilesse / quiten hym so vileynsly / to slaughter of hir owene soules / [155]. ¶ O goode god / ye wommen / that been of so greet beautee / remembreth yow / of the proverbe of Salomon ¶ he seith / [156] likneth a fair wommans / that is a fool of hire body / lyk to a ryng of gold / that were in the groyn of a soughe [157] for right as a soughe / wrooteth in eyerich ordure / so wrooteth hire beautee in the-stynkynge ordure of synne

¶ Ordure the gall. Ps. A. cutaneo
¶ Salomon

[158] ¶ The thridde cause / that oghte meeue a man to Contricion / is drede of the day of doome / and of the horrible peynes of helle / [159] ¶ for as seint Ierome seith / At euery tyme / pat me remembreth of the day of doome / I quake / [160] for whan I ete or dynke / or whatso that I do / euere semeth me / pat the trompe sowneth in myn ere / [161] Riseth vp ye that been dede / and cometh to the Iugement [162] ¶ O goode god / muchel oghte a man / to drede swich a Iuggement / ther as we shullen been alle /

¶ Sanctus Paulus

as seint Poul / seith / biforn the secte of oure lord Ihesu Crist / [163] where as he shal make / a generale congregacion / wher / as no man may been absent / [164] for certes / there auailleth noon Essoyne / ne excusacion / [165] And nat oonly / that oure defautes shullen be Iugged / but eek that alle oure werkes / shullen openly be knowe / [166]. ¶ And as seith Seint Bernard ther no thal / no pledynge auaille ne sleighte /. we shullen yeuen rekenynge of euerich ydel word / [167] ther shal we han a Iuge / that may nat been deceyued ne corrupt. And why? for certes alle oure thoghtes / been discouered as to hym /. no for prayere / no for meede / he shal nat been corrupt [168]. ¶ And therfore seith Salomon ¶ The wrathe of god / [. . . . . *no gap in the MS.*]

¶ Sanctus Bernardus

¶ Salomon

seruauntz & thralles to synne / & soore ben ashamed of hem self/ [153] *þat* god of his endeles goodnesse / hath set hem in heigh estat or yeuen hem wit strengthe of body / heele / beautee / prosperitee / [154] and boghte hem fro the deeth *with* his herte blood / *þat* they so vnkyndely agayns his gentilesse / quyten hym so vileynly to slawghtre of hir owene soules [155] ¶ O goode god / ye wommen // *þat* been of so greet beautee / remembrith yow / of the prouerbe of Salomon || he seith / [156] likneth a fair wommaun *þat* is a fool of hire body / lyk to a ryng of gold / *þat* were in the groyn of a Sowe / [157] for right as a Sowe wrooteth in euerych ordure / so wrooteth she hire beaute in stynkynge ordure of synne

[158] ¶ The thridde cause / þat oughte moeue a man to Contricion / is drede of the day of dome / and of the horrible peynes of helle / [159] ffor as Seint Ierome seith / At euery tyme / *þat* me remembreth of the day of dome / I quake / [160] for whan I ete and dynke / or what so *þat* I do / euere semeth me / þat the trompe sowneth in myn ere / [161] ¶ Riseth yo vp þat been dede & cometh to the Iugement [162] ¶ O goode god / muchel oghte a man to drede swich a Iugement/ ther as we shullen been alle / as seith Seint Poul / biforn the Sete / of oure lord Ihu crist/ [163] where as he shal maken / a general congregacion / *where* / as no man may ben absent/ [164] for cortes / there no auailleth noon essoyne / ne excusacion / [165] and nat oonly / þat oure defautes shullen be Iugged / but eek *þat* alle oure werkes / shullen openly be knowe / [166] And as *þat* seith Seint[1] Bernard / ther ne shal eno pletynge auaille / ne no sleighte ¶ we shullen yeue rekenynge of euerich ydel word / [167] there shul we han a Iuge / *þat* may nat ben deceyued / ne corrupt. and why? for *certes* / alle oure thoghtes / ben descouered as to hym / no for prayere / no for mede / he wol nat ben corrupt [168] and therfore seith Salomon || the wrathe of god [. . . . . *no gap in the MS.*]

seruauntys & thralles to synne & soore been aschamyd / of hem self / [153] that [1]god of his endeles goodnesse / hat set hem in high estat or ȝeuyn hem wit strenthe / hele of body / beuto *prosperite* / [154] & boughte hem *from* the deth with his herte blood that they so onkendely ayens hig gentilesse / quytyn *hym* so vileynly to slauthore of here owene soules. [155] O goode god / the women that been of greet beute. remembrith ȝow of the prouerbe of salomon / he seyth [156] & likkenyth a fayr woman *þat* is a fol of hire body / lik to a ryng of gold / *þat* were in the groyn of a sowe / [157] for rygh as a Sowe wrothith in euerycne onlure / so wrothith sche hire beute / in *stynkynge* ordure of *synne* [158]

THe thredde cause *þat* oughte to moue a man to contryciou[s] / is drede of the day of dome & of the horrible peynys of helle / [159] ffor as seyat Ieromseith At euery tyme that me *remembrith* of the day of dome / I quake. [160] for *whan* I ete or dynke or what so *euere* I do / euere semyth me that the *trumpe* sounyth in myn ere. [161] Ryseth ȝe vp that been dede & comyth to the Iugement. [162] O goode god meche ouȝte a man to drede / swich a Iugement/ there as we schul been alle as seynt poule seyth by forē the cote of oure lord Ihesu Cryst / [163] where as he schal makyn a general congregacion / where as no man may Been absent / [164] for certis there auaylith non essoyne ne excusacious / [165] And not only that oure fautis schuln ben Iugit. but that alle oure werkis schuln opynly been knowe / [166] And as seyth seynt Bernard / There no schal no pledynge auaylo ne no slyȝte / we schul ȝeue rekenynge / of euery Idele wod [167] there schul we han a Iuge / *þat* may not ben dissayued ne corupt / And why / ffor certis al oure thoughtis been discryued as to hym / ne for preyer ne for mede he schan not ben corupt / [168] And therefore seyth salomon / the wrothe of god [. . . . . *no gap in the MS.*]

seruantz and pralle to synne and sore ben aschamed of hemself [153] ¶ þat god of his endeles goodnesse hap set hem in heih astate or ȝeuen hem wiþ strengþe of body hele. beaute. prosperite / [154] and bought hem fro þe deth wiþ his herte blood þat þei so vnkyndely aȝeins his gentilnesse quyten him so vileynsly to slaughter of here owne soules [155] ¶ O goode god ȝe wommen þat ben of so gret beaute Remembreth ȝou of þe prouerbe of Salamon ¶ he seiþ [156] he likeneþ a fair womman þat is a fool of hire body y-like to a ryng of golde þat werith in þe groyne of a sowe [157] ¶ ffor right as a sowe wrotep in euery ordure so wrotep sche hire beaute in stynkynge ordure of synne.

[158] ¶ The þridde cause þat oughte to meuen a man to contricion is drede of þe day of doome and of þe horrible peynes of helle [159] ¶ ffor as seint Ierom seiþ ¶ At euery tyme þat me remembreþ of þe day of doome I quake. [160] ffor whan I ete or drinke or do what so I do‡ euere semeþ me þat þe trompe sowneþ in myn ere. [161] Riseþ vp ‡ þat bene dede and comeþ to þe Iuggement [162] of goode god mechel oughte a man to drede such a Iuggement þere as we schuln ben alle as seiþ seint Poule byfore þe strete of our lord ihesu crist [163] wher as he schal maken a general congregacioñ wher as no man may ben absent [164] ffor certes þere ne auayleþ non cssoyne ne excusacion [165] ‡And nouȝt only þat oure defautes schullen ben y-Iuged ¶ but eke þat alle oure werkes schuln openly ben knowen [166] and as þat seiþ Seint‡ bernard. þer ne schal no pledynge auayle ne no sleighte we schullen ȝeuen rekenyng of euery ydel word [167] ¶ Ther schuln we haue a Iugge þat may nought / be deceyued ne corupt. And why‡ ffor certes alle oure þoughtes ben discouered as to him ne for prayere. ne for medc he wil not ben corrupte [168] ¶ And *perfore* saith Salamon ¶ The wrappe of god wol nought ben corrupte And *perfore* saith Salamon þe wreche

Salamon

Ierom

Proverbia

Salomon

seruauntes and pralles to synne and sore bene ashamed of hem self. [153] þat god of his endeles goodnesse hap sett hem in his astaat and ȝeuen hem wiþ. strength of body. helpe. bewte and prosperite. [154] and bouȝt hem fro þe deep wiþ his herte blood. þat þei so vnkyndely aȝeinst gentelnesse aquiten hym to vilenisly to sclowghter of her owne soules. [155] ¶ O good god. ȝe wommen þat bene of so grete bewte. remembreþ ȝou of þe proverbe of Salamon ¶ He [156] likneþ a fair womman þat is a foole of her body. ylik to a ryng of gold þat is wreped in þe Groyne of a sowe. [157] ffor riȝt as a sowe ¶ wrotep in euery ordure. So wrotep sche her bewte in stynkinge ordure of synne

[158] ¶ The iij cause þat ouȝt to meuen a / man to contricion and drede of þe day of dome. and of þe / horrible peynes of helle. [159] ffor as seint Ierom seiþ ¶ Att euery tyme þat me remembreþ of þe day of dome I quake [160] ffor whan I ete or drinke or doo what so I doo / euer me semeþ þat þe trompe sowneþ in myn ere. [161] Riseth vp ‡ þat bene dede and commeþ to þe Iuggement. [162] O Good god mochel. oweþ a man to drede such Iuggement þer as we shulne bene alle as seiþ seint Poule by-forne the strete of our lord Ihesu crist [163] wher as he shal make a general congregacion. Wher as no man had be absent. [164] for certes þer ne veilch noñ assoyn ne excusacion [165] and not only þat our defautes shullen / be Iugged but eke þat all our werkes shal openly be knowe [166] And as seint Bernard seiþ. There no shal no pledyng availe no no sleiȝt we shul ȝeuen reknyng of euery ydel word [167] Ther shul we haue a Iugge þat may not be deceyued. no corrupte and whi for certes al oure poughtes ben diskouered as to hym. ne for preiere ne for mede he wil not bene corrupte. [168] And perfore seiþ Salomon. þe wrepe of god wil not be corrupte / And perfor seiþ Salomon ¶ þe / wreche

seruant & prall to synne & sore bene aschamed of hem self‡ [153] þat god of his endes goodnesse hap sette hem in hihe astate or ȝeuen hem wiþ stronkeþ of body‡ helþ beaute. *prosperite*‡ [154] & bouȝt hem fro þe deþ *with* his hert‡ bidde‡ þat þei so vnkindely aȝines his gentillesse whiten him so velensiye to slaȝhter of here owen sowles ‡[155] ¶ O goode god. ȝe wommen þat bien of so grete beaute‡ remembreþ ȝowe of þe prouerbe of Salomon. he seiþe [156] A fair *wo*mman þat is a fole of hir body‡ is like to a ringe of golde þat wereþ in þe groyne of a sowe [157] ¶ For ziht as a sowe wrotep in *e*uery ordure‡ So wrotep sche hir beaute in stinkeinge ordure of sinne

[158] ¶ The þred cause þat ouȝt to meue a man to contricione is þ‡ drede of þe daie of dome & of þe orribles peynes of helle for as seint Ierom seiþe. Att *e*ucry time þat me remembreþ of þe daie of dome I quake‡ [160] For whan I ete or drink or do what so I do *e*uer semeþ me þat þe trompe soungeþ in myne ere‡ [161] Riseþ vpe þat bien dede & commeþ to þe Iugement [162] of god‡ ¶ Muche ouȝt iche man to drede suche a Iugement þ*er*e as we schoine bue all as seiþ seiþe seint Poule Be forne þe strete of oure lorde Ihesu crist‡ [163] Where as ȝe schal mȝake a general congregacion‡ Wher as noman maȝ be absent‡ [164] For certes þere ne availeþ none assoyene ne excusacion‡ [165] And ȝet only þat oure fauȝtes schal bȝ Iuged‡ bȝt eke þat al oure werkes schal openli be knowe‡ [166] And as seiþe seint Bernardo. There no schal no pledynge availe ne no sleihȝ‡ we schoine ȝeuen Rekenynge of *e*uery Ydel wordе [167] ¶ There schal we haue a Iuge. þat maie nouht be decoyned nocorruppte‡ And whi for ah oure þouhtes bieno discouerde as to hine‡ ne for preiȝr ne for meedo he wil not be corrupte‡ [168] And þerefor seiþe Salomon. þe wrappe of god wol nouȝt bue corrupte‡ And perfor seiþ Salomon ‡ The wreche

ne wol nat spare no wight /. for preyere ne for yifte /. and therfore at the day of doom / ther nys noon hope to escape [169] ¶ Wherfore as seith Seint Anselm. / fful greet angwyssh / shul the synful folk haue at that tyme /. [170] ther shal / the stierne and wrothe Iuge sitte aboue /. and vnder hym / the horrible put of helle open to destroyen hym that noot biknowen hise synnes / whiche synnes / openly been shewed biforn god and biforn euery creature [171] ¶ And in the left syde / mo deueles / than herte may bithynke /. for to harye and drawe / the synful soules to the peyne of helle [172] ¶ And with Inne the hertes of folk shal be the bityngе Conscience / and with oute forth / shal be the world al brennynge /. [173] Whider shal thanne the wrecched synful man flee / to hiden hym ¶ certes he may nat hyden hym / he moste come forth and shewen hym [174] ¶ ffor certes / as seith seint Ierome /. the erthe shal casten hym / out of hym / and the See also / and the Eyr also / that shal be ful / of thonder clappes and lightynges / [175] ¶ Now soothly / who so wel remembreth hym of thise thynges / I gesse / þat his synne / shal nat turne hym in delit but to greet sorwe / for drede of the peyne of helle /. [176] And therfore seith Iob to god ¶ suffre lord / that .I. may a while biwaille / and wepe / or I go with oute returnyng. to the derke lond / couered with the derknesse of deeth / [177] to the lond of myssee and of derknesse / where as is the shadwe of deeth /. where as ther is / noon ordre / or ordinaūce / but grisly drede that euere shal laste [178] ¶ Loo / heere may ye seen / þat Iob preyde respit a while / to biwepe and waille his trespas / for soothly / a day of respit. is bettre than al the tresor of the world [179] ¶ And for as muche as a man / may acquiten hym self / biforn god by Penitence in this world / and nat by tresor / therfore sholde he preye to god / to yeue hym respit a while / to biwepe / and biwaillen his trespas /. [180] for certes / al the sorwe / that a man myghte make / fro the bigynnyng

* Sanctus Anselmus

¶ Sanctus Ieronimus

¶ Iob ad deum

ne wol nat spare no wight/ for prayere / ne for yifte / And therfore / at the day of dome / ther nys noon hope to escape [169] Wherfore / as seith Seint Anselme ‖ fful gret anguisse / shullen the synful folk haue / at that tyme / [170] ther shal the sterne & wrothe Iuge / sitte aboue / and vnder hym / the horrible pit of helle open to destroye hym þat moot biknowen hise synnes / whiche synnes / openly ben shewed biforn god / and biforn euery creature / [171] and on the left syde / mo deueles than herte may bithynke / for to harye and drawe the synful soules / to the pyne of helle / [172] and with Inne the hertes of folk/ shal be the bityng conscience / & with oute forth / shal be the world al brennynge / [173] Whider shal thanne / the wrechched synful man fle to hyde hym / certes / he may nat hyde hym / he moste come forth and shewe hym ‖ [174] for certes / as seith Seint Ierome / the erthe shal caste hym / out of hym / and the See also / & the Eyr also / þat shal ben / ful of thonder clappes & lightynges ‖ [175] Now soothly / who so wel remembreth hym of thise thynges / I gesse that his synne shal nat torne hym in delit/ but to greet sorwe / for drede of the peyne of helle ‖ [176] And therfore / seith Iob to god ‖ Suffre lord / þat I may awhile biwayle / & wepe er I go / with oute returnynge to the dirke lond / couered / with the derknesse of deeth / [177] to the lond of myssee & of derknesse / where as is the shadwe of deeth / where as ther is / noon ordre / or ordinaūce / but grisly drede þat euere shal laste [178] ¶ Lo here may ye seen / þat Iob preyde respit awhile / to biwepe and wayle his trespas / for soothly / o day of respit/ is betre than al the tresor of this world / [179] And for as muche / as a man may acquyte hym self biforn god by penitence in this world / and nat by tresor // therfore sholde he preye to god / to yeue hym respit awhile / to biwepe & biwaylen his trespas / [180] for certes / al the sorwe þat a man myghte make fro the bigynnyng

ne wele not spare no wight / for preyere ne for ȝifte / And therfore at the day of dome / there is now hope to escape / [169] wherefore as seyth seynt Anselm ¶ Ful gret angwisch schul the synful soulis haue at that tyme [170] there schal the sterne & wrothe Iuge / sitte a-boue / & vndyr hym the horryble pit of helle / opyn to distroyen hem that mot beknowyn here synnys / whiche synnys opynly ben ¹schewid by-foryn god / & beforyn euery cryature / [171] And on the left syde / mo deuyllis than herte may bethynke / For to harye & drawe / the synful soulys to the pit of helle / [172] And within the hertis of folk. schal be the bytynge concience And without folk schal be the world / al brennynge / [173] whedyr schal thanne the wrechede synful man fle to hidyn hym certys he may not hidyn hym / he muste come forth & schewyn hym / [174] For certis as seyth seynt Ierom / the erthe schal caste hym out of hym / & the se also / & the eyr also / that schal ben ful of thundyr clappis / & lyghtenyngis [175] ¶ Now sothly ho so wele remembre hym / of these thyngis / I gesse that his synne schal not turne hym in-to delyt / but to greet sorwe for drede of the peyne of helle / [176] And therfore seyth Iob to god ¶ Suffere lord that I may a while bewayle / & wepe or I go / wit oute returnynge to the derke lond / kouerred with the derknesse of deth / [177] to the lond of mysese & of derknesse / where as there is the schadewe of deth / where as there is non ordere of ordynaunce / but gresely drede that euere schal laste / [178] Lo here may ȝe seen / that Iob preyede of respit / a while / to bewepe & wayle his trespacis / For certis on day of respit¹ is betere than al the trespas of this world [179] And for as meche as a man may aquyte hym self byfore god / by penytence in this world & not by tresore / therfore schulde he preye to god to ȝeue hym respit / a while to be-wepe & wayle hise synnys. [180] ffor certis alle the sorwe that a man myȝte make from the begynnynge

612 GROUP I. § 2. PARSON'S TALE. Corpus MS.

of god ne wol nought spare no wight for praier ne for 3ifte
¶ And perfore at þe day of doom þer nys non hope to eskape
Anselmus [169] Wherfore as seiþ Anselmo ¶ fful gret anguysache schuln þe synful folk' haue at þat tyme
[170] ¶ Ther schal be þe sterne and þe wroth Iuge sitte aboue
And vnder him þe orrible putte of helle to destruye him þat' mot' byknowe his synnes whiche
synnes openly bon schewed byforn god and biforn
euery creature [171] and on þe lift' syde moo deuoles
þan þe herte may þinke for to harye and to drawe
þe sinful soules to þe pyne of helle [172] and with
Inne þe hertes of' folk' schal be þe bytyng' Conscience
¶ And wiþoute forþ schal be þe world al brennyng'
[173] ¶ Whider schal þenne þe wrecched synful soule flie
to huyde him? Certes he may nou3t huyde him. he moste
come forþ and schewe him [174] ¶ ffor certes as seiþ
scint' Ierom // The erþe schal caste him out' of him
and þe see also and þe aier also þat' schal ben ful of
pondir clappes and lightenynges [175] ¶ Now soþly
who so wol remombre him of þese þinges? I gesse
þat his synnes schal nought turne him in to delyte but' to gret'
sorwe for drede of þe peyne of' helle [176] and per-
fore seiþ Iob to god ¶ Suffre lord þat' I may a'while
bywayle and wepe er I go and weepe wiþouten retournyng' to
þe derke lande couered wiþ þe derknesse of' deþ [177]
to þe land of myssese and of' derkenesse where as is
schadewe of' deth wher as þer nys non oþer or-
dinance but' grisly drede þat' euer schal laste [178]
¶ Lo heere may 3e seen þat' Iob preyede respite a while
to bywepe and wayle his trespas ¶ ffor soothly oo day of'
respite is bettre þan alle þe tresour of þis world [179] ¶ And
for as moche as man may quyte himself' biforn god
by penitence in þis world and nought' by tresour ¶ perfore
schulde he preye to god to 3iue him respyt a while to
bywepen and bywey1en his trespas // [180] ¶ ffor certes al
þe sorwe þat a man mighte make fro þe Begynnyng'

616 GROUP I. § 2. PARSON'S TALE. Petworth MS.

of god ne wil not' spare no wi3t' for preier ne for 3ift'. And
per¶fore at' þe day of dome þer nys no hope to escape.
[169] Wherfore Anselme seiþ ¶ ful grete
Angwissh' shullen þe synful folk' haue at' þat tyme
[170] Ther shal be þe sterne and þe wrope Iuge sitte aboue
and vnder hym þe horrible pitte of helle open to dis-
troye hym þat' most' byknowe his synne. which
synnes openly bene shewed byforn god and biforne
euery creature. [171] And on þe left' side moo deuels /
than hert' may þenk' forto haric and to drowe
þe synful soules / to þe pyne of helle. [172] And wip-
in þe hertes of folk' shal be þe bityngе conscience
and wip-out' forþ shal be þe world' al brennynge.
[173] whidere shal þan þe wrecched synful soule floe /
to hide hym. Certes he may not' hide hym. he most'
come forþ and schewe hym. [174] ffor certes as seiþ
seint' Ierom ¶ The erþe shal cast' hym out' of hym.
and þe see also and the Eiere. þat' shal be ful / of
þondere clappes / and li3tnynge [175] Now soply
who so wil remembre hym of þis þinges .I. gesse
þat his þinges shal not' turne hym into delite. but' to grete
sorowe for drede of the payne of helle. [176] And per-
fore seiþ Iob. ¶ Suffre lord þat' I may a while
biwaile and wepe or I goo and wepe wip-out' retournynge to þe
derk londe keuered wip þe derknesse of depe [177]
to þe londe of myssese and of derknesse. where as is
shadowe of deep. wher as þer nys noon oþer or-
dynaunce. but' grisly drete þat' euere shul last' [178]
¶ Loo here may 3e seen þat' Iob preied of respite a while
to bywepe and waile his trespas. ffor soply oo / day of
respite is bettere þan al þe tresoure of þis world' [179] And
1 for as moche as a man may acquite hym self' to forn god
by penitence in þis world' and nou3t' by tresour' perfor
shuld he prei to god to 3eue hym respite a while to
bywepen and bywaillen his trespas [180] ffor certes al
þe sorowe þat a man my3t' make fro þe bygynnynge

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of god ne wil nouht spare no wight for praier ne for 3eft: And
þere fore att þe daie of dome þere is none hope to escape:
[169] wherefore as seiþe Anselme ¶ Ful grete
anguysche 1Scholne þe sinful folke have att þat time:
[170] ¶ þere schal be þe steren & þe wrope Iuge: site aboue:
And vnder him þe orrible putte of helf' open to de-
strey hin þat mot be knowe his [. . . *no gap in the MS.*]
sinnes openly be schewde be forne god & be for
euery creature: [171] And one þe left side mo deuoles
þan hert maie þink for to harye: & to drawe
þe sinful sowles to þe peine of helf': [172] and with
inne þe hertes of folke schal be þe byteinge conscience:
And wip oute forþ schal be þe werld al berneynge
[173] ¶ Wheder schal þan þe wriched sinful soule flee
to hide hime. Certes he maie nouȝt hide him: he most
com forþe & schowe him [174] For certes as seiþ
seint Ierom. The erþe schal cast him outo of him:
& þe see also & þe eyre also þat schal be ful of
ponder clappes & lyhtnynges: [175] Nowe sopely
who so wil remembre of þis þinges .I. gesse
þat his sinnes schal nouht turne him into dulite: bote to grete
sorwe for drede of peyne of helf': [176] And þere
for seiþ Iob to god: ¶ Suffur lorde þat .I. maie a while be
waile & wepe ar .I. go: & wepe withe outen retorneinge to þe
derke lande. covered with þ' derkenesse of depe [177]
to þ' londe of Misese & of darkenesse where as is
schadowe of depe: where as is none oþer or-
dinance bot grisly drede þat euer schal last [178]
¶ lo here may ȝe seen þat Iob preide respite a while
to be-wepe & weile his trespas. For sopely o daie of
Respite is better þan al þe tresoure of þis werlde. [179] ¶ And
for alsomuche as a man mai aquite him self beforne god
be penitence in þis werlde & nouht be tresour: þere fore
scholde he preye to god to ȝeue him respite a while to
be wepen & be weilen his trespas: [180] ffor certes al
þe sorwe þat a man myht make fro þe begynynge

¶ Why Iob clepeth helle the lond of derknesse

of the world / nys but a litel thyng at regard of the sorwe of helle / [181] ¶ The cause / why that Iob clepeth helle / the lond of derknesse /. [182] Vnder-stondeth / that he clepeth it lond or erthe / for it is stable / and neuere shal faille dirk. for he that is in helle / hath defaute of light material [183] for certes / the derke light that shal come out of the fyr/ that euere shal brenne / shal turne hym al to peyne þat is in helle / for it sheweth *him* to the horrible deueles / that hym tormenten / [184] coured with the derknesse of deeth /. that is to seyn / that he þat is in helle / shal haue defaute of the sighte of god /. for certes /

¶ Of the derknesse of death

the sighte of god / is the lyf perdurable [185] ¶ The derknesse of deeth / been the synnes / that the wrecched man hath / doon / whiche that destourben hym / to see the face of god / right as doop a derk clowde / bitwixe vs and the

¶ Of the lond of Misese

sonne [186] ¶ Lond of Misese / by cause that ther been .iij. maneres of defautes / agayn .iij. thynges / that folk / of this world / han in this present lyf ‖. that is to seyn

¶ Of honoures / delices / & richesses

honours / delices / and richesses [187] ¶ Agayns honour / haue they in helle / shame *and confusioun* [188] for wel ye woot that men clepen honour / the reuerence / that man doþ to man /. but in helle / is noon honour ne reuerence /. for *certes* / namoore reuerence shal be doon there to a kyng than to a knaue [189] ¶ for which god seith / by

¶ desirous per Jeremiam prophetam

the prophete Ieremye ‖ Thilke folk / þat me despisen / shul been in despit / [190] ¶ Honour / is eek cleped greet lordshipe / [. . . . . .

. . . . . *no gap in the MS.*] and heighnesse / but in helle / shul they been al fortroden of deueles /.

¶ dominus dixit /

[191] And god seith /. the horrible deueles shulle goon and comen / vp on the heuedes of the dampned folk/ /. And this is for as muche / as the hyer that they were in this present lyf /. the moore shulle they been abated and defouled in helle / [192] ¶ Agayns the richesses of this world / shul they han mysese of pouerte / and this pouerte / shal been in foure thynges /. [193] In defaute of tresor / of which that

of the world / nys but a litel thyng at regard of the sorwe of helle [181] ¶ The cause / why þat Iob clepeth helle / the lond of derknesse / [182] vnderstondeth / that he clepeth it lond / or erthe / for it is stable & neuere shal faile / dirk. for he þat is in helle / hath defaute of light material / [183] for certes the derke light. þat shal come out of the fyr þat euere shal brenne / shal turne hym al to peyne / þat is in helle / for it sheweth hym / to the horrible deueles / þat hym tormenten / [184] coured *with* the derknesse of deeth ‖ that is to seyn / þat he þat is in helle shal haue defaute of the sighte of god / for *certes* the sighte of god / is the lyf perdurable ‖ [185] The derknesse of deeth / ben the synnes þat the wrecched man hath doon / whiche þat destourben hym / to se the face of god / right as a dirk clowde bitwixe vs and the sonne [186] ¶ Lond of mysese / by cause þat ther ben .iij. manere of defautes agayns .iij. thynges / þat folk of this world han in this present lyf ‖ that is to seyn /. honours /. delices /. and rychesses ‖ [187] Agayns honour / han they in helle / shame & confusioun [188] for wel ye woot þat men clepen honour / the reuerence / þat man doth to man / but in helle / is non honour ne reuerence / for *certes* / namoore reuerence shal be doon to a kyng than to a knaue ‖ [189] for which / god seith / by the prophete Ieremye ‖ thilke folk/ þat me despisen / shulle ben in despit/ [190] ¶ Honour is eek cleped greet lordshipe / ther shal no wight seruen oother / but of harm and torment ‖ Honour is eek clepid / greet dignytee & heighnesse / but in helle shul they ben al fortroden of deueles ‖. [191] As god seith ‖ the horrible deueles / shullen goon & comen vp on the heuedes of dampned folk ‖ And this is / for as muche as the heyere þat they were in this present lyf / the moore shulle they ben abated and defouled in helle [192] ¶ Agayns the richesse of this world / shul they han mysεyse of pouerte / and this pouerte shal be in .iiij. thynges / [193] In defaute of tresor / of which

of this world . nys but a lyte thyng at regard at the sorwe of helle [181] ¶ The cause why that Iob clepith helle the lond of derknesse [182] Vndyrstonde that he clepith it lond or erthe for it is stabeled / & neuere schal fayle /. derk: for he that is in helle schal fayle lyȝt material /. [183] for certis the derke lygh[t] that schal come out of the fyr that euere schal brenne / schal turne hem al to peyne that is in helle / for it schewith hyw to the horrible deuilys/ that hym turmentyn / [184] coueid *with* the derknesse of deth / that is to seyyne / he that is in helle: schal haue defaute of the syȝte of god / ffor certis the sigh[t]e of god / is the lyf perdurabele / [185] The derknesse of [1]deth: ben the synys that the wrecheds hath don. whiche that disturbyn hym to seen the sase of god. ryght as the derke cloude / by-twixen vs & the sunne [186] ¶ Lond of mysese / by cause that there been .iij. manoris of defautis a-gen .iij. thyngis / that folk of this world han in this present lyf / that is to seyne. honouris. delycis. and richessis / [187] ¶ A-geyns honour haue þey in helle schame & confuseyoun / [188] for wel ȝe wote that men clepyn honour *the* reuerence that men doth to man / but in helle is non honour ne reuerence / for certis no more reuerence schal be doon / there to a kyng: than to a knawe / [189] for wich god seith by the prophete Ieromye / Thilke folk that me dispysyn / schul been in dispit. [190] ¶ Honour is ek clepid gret lordschepe / there schal no man seruyn othir but of harm & turnement / Honour is ek clepid gret dignetee / & heghnesse: but in helle schul they ben al fortrodyn with deuylis / [191] As god seyth / the horyble deuylys schul gon & comyn vp on the hondis / of dampnede folk And this is for as meche / as the heyere that they were in this present lyf. the more schul they been abatyd and defouled in helle / [192] ¶ A-geyns the richesse of this world schul they han myseyse / of pouerte / & that schal been *in* foure / [193] In defaute of tresore / of whiche

of þe world nys but alytel þing at þe regarde of þe sorwe of helle [181] ¶ The cause why þat Iob clepeþ helle þe lond of derknesse: [182] vnderstondeth þat he clepeþ it lande of erþe ¶ ffor it is stable and neuer schal faile ¹derknes ¶ ffor he þat is in helle haþ defaute of light material [183] ¶ ffor certes þe derke light þat schal come out of þe fuyre þat euer schal brenne schal turne / him al to peyne ¶ þat is in helle ffor it scheweþ him to þe Orible deueles þat him ·tormenten [184] couered wiþ þe derknesse of deþ [. . . . . .

. . . . . .

. . . . . [185] . . .

no gap in the MS.] ben þe synnes þat þe wrecchede man haþ don whiche þat distourben him to se þe face of god Right as a derk· clowde bitwixen hous and þe sonne [186] lond of myssese by cause þat *per* ben þre maneres of defautes aȝeins þre þinges þat folk· of þis world han in þis present lyf· þat is to say honoures delices and richesse [187] aȝeins honour han þey in helle / schame and confusiõ [188] ¶ ffor wel ȝe wite þat men clepen honour þe reuerence þat men don to man ¶ But in helle is non honour ne reuerence ¶ ffor certes nomore reuerence schal be do to a king· þan to a knaue [189] ¶ ffor which god saiþ by þe *prophete Ieremie* ¶ Thilke folk· þat me despysen schuln ben in despite [190] ¶ Honour is eek· clepod gret· wor· schipe þer schal no wight· seruen oþer ¶ But of harme and torment· honour is eek· cleped gret· dignite and heighnesse ¶ But in helle schullen þey ben alle forȝroden of deueles [191] as god saiþ ¶ þe Orrible deueles schuln gon & comen vpon þe heedes of dampned folk· ¶ And þis is for as moche as þe heyer þat þey weren in þis present lyff: þe more schuln þey ben abated and defouled in helle [192] ¶ aȝeins þe riche of þis world schullen þey haue mysese of pouerte and þis pouert· schal be .iiij. þinges [193] ¶ In defaute of tresour of which

exemplum

textus Ieremie /

of þe world nys but a litel þing at þe regard of þe sorowe of helle [181] ¶ The cause why þat Iob clepeþ helle þe londe of derknesse. [182] Vnderstondeþ þat he clepeþ it londe or erþe. for it is stable and neuere shal faile. derknesse. for he ·þat is in helle haþ defaute of liȝt materiall [183] ffor certes þe derk· liȝt· þat shal come out of þe. fire þat euere shal brenne shal turne hym al to peyne þat is in helle. ffor it shewep hym to þe horrible deuels þat hym tormenten [184] kenered wiþ þe derknesse of deþe [. . . . . .

. . . . . .

. . . . . [185] . . . .

no gap in the MS.] bene þe synnes þat þe wrecched / man haþ don which þat distourben hym to se þe face of god. riȝt as a derk cloude bytwix vs and þe sonne. [186] londe of myssese by cause þat þer bene .iij. manere of defautes aȝeinst þre þinges þat folk of þis world han in þis present· liff. þat is to say honours. delices. and Richesse. [187] Aȝeinst honour han þei in helle shame and confusiõn. [188] ffor wel ȝe woote þat men clepen honour þe reuerence þat men doon to man. But in helle nys noon honur ne reuerence. ffor certes no more reuerence ·shal be do to a kinge þan to a knaue [189] ¶ ffor which god seith by þe prophetys wordes Ieremye. ¶ Thilk folk þat me despisen shullen bene despised. ¶ Honur is eke cleped gret lord· Ther shal no wiȝt / seruen oþer. but of harme and torment· [190] ¶ Honure is eke cleped grete dignite and hi,hnesse. But in helle shul þei bene al for-troden of deuels. [191] as god seiþ The horrible deuels shal goon and come vpon þe holes of dampned folk· And þis is for as moche as þe hier þat· þei were in *þis* present· liff. þe more shullen þei bene abated and defouled in helle. [192] ¶ Aȝeinst· þe richesse of þis world· shullen þei haue myssese and pouerte. and þis pouert· shal be .iiij. pingges [193] in defaute of tresour. of which

of þe werld is bot a luytel þinge. att þe regarde of þe sorwe of hell [181] ¶ The cause whi þat Iob calleþ hell þe londe of derknesse: [182] vnderstondeþ þat he clepeþ it þe londe of erþe for it is stable·& neuer schal falle derekenesse: ffor he þat is in hell haþe defaute of liht material: [183] ffor certes þe derk liht þat schal come oute of þe fire þat euer schal berne schal torne him al to peine þat is in hell: for it schewep him to þe orrible deueles þat him tormeat. [184] Couerd wiþ þe derkenesse of deþe [. . . . . .

. . . . . .

. . . . . [185] . . . . . .

no gap in the MS.] bien þe sinnes: þat þe wrecched man haþe do: Whiche þat distourben him to see þe face of god: riht a derke cloude be twex vs & þe sonne: [186] londe of myssese: because þat þere bue þre manere of defautes aȝeynes. þre þinges: þat folke in þis werlde haue in þis present lif: þat is to seie: Honour. delices. & Riches. [187] ¶ Aȝeines honour haue þei in helt schame: & confusione: [188] ffor wele ȝe weten þat men clepen honour þe reuerence þat men don to man: But in helt is none honour ne reuerence: ffor certes no more reuerence schal be do to a kinge þan to a knaue: [189] ¶ For whiche go[d] seiþe be þe prophet Ieremye. Thilke folke þat me dispisen schal bue in dispite [190] ¶ Honour is eke cleped grete lodschipe: Thare schal no wight seruen oþere bot of harme & turment: Honour is eke cleped grete dignite & hihenesse bot in hel schal þei be al for-troden of deuels: [191] As god ¹seiþe: Orrible deuels schal comen & gone vpon þe henedes of dampned folk: And þis is for also muche. þe hiher þat þei were in þis present lif: þe more schal þei buen abated & defouled in helt: [192] ¶ Aȝeine þe richies of þis werld schal þe haue mysese of pouerte: And þis pouert schal be foure þinges. [193] in defaute of tresour of whiche

¶ Of defaute of tresor vnde dauid [7]

Dauid seith ¶ The riche folk / that embraceden and oneden al hir herte to tresor of this world / shulle slepe / in the slepynge of deeth /. and no thyng[e] ne shal they fynden in hir handes / of al hir tresor [194] ¶ And moore ouer / the myseyse of helle / shal been / in defaute of mete and drinke /. [195] for god seith thus by Moyses /. They shul been wasted with hunger and the bridles of helle / shul denouren hem with the bitter deeth / and the galle of the dragon / shal been hire drynke / and the venym of the dragon / hire morsels [196] ¶ And forther ouer / hire myseyse / shal been in defaute of clothyng[e]. for they shulle be naked in body / as of clothyng[e]. sauf the fyr / in which they bronne / and othere filthes / [197] *and* naked shul they been of soule / as of alle manere vertues / which þat is the clothyng of the soule /. Where been thanne the gaye Robes / and the smale shetes / and the softe shertes [198] ¶ Loo / what seith god of hem by the prophete ysaye. That vnder hem / shul been strawed[e] Motthes / and hire couertures / shulle been of wormes of helle [199] ¶ And forther ouer / hir myseyse shal been / in defaute of freendes / for he nys nat poure that hath goode freendes / but there is no frend[e] [200] for neither god ne no creature / shal been freend to hem / and euerich of hem / shal haten oother with deedly hate / [201] The sones and [1]the doghtren / shullen rebellen / agayns fader and mooder / and kynrede agayns kynrede / and chiden and despisen / euerich of hem oother bothe day and nyght[e]. as god seith / by the prophete Michias [202] ¶ And the louynge children / that whilom loueden so fleshly euerich oother / wolden euerich of hem / eten oother / if they myghte /. [203] for bow sholden they loue togidre in the peyne of helle / whan they hated ech of hem oother in the prosperitee of this lyf [204] ¶ flor truste wel / hir fleshly loue / was deedly hate / as seith the prophete Dauid[e] ¶ who so that loueth wikkednesse / he hateth his soule /. [205] and who so hateth his owene soule / certes / he may loue noon oother wight[e]

¶ Of defaute of drynke ¶ de verbis per Moysem

¶ Of defaute of clothyng /

¶ dominus per Ysayam prophetam

¶ Of defaute of freendes

¶ dominus per Michiam prophetam

¶ Dauid prophetes [1] Qui diligit iniquitatem / odit animam suam

þat dauid seith ‖ the riche folk[e] þat embraceden & oneden al hir herte to tresor of this world / shulle slepen / in the slepynge of deeth / and no thyng[e] ne shal they fynden in hire handes / of al hire tresor ‖ [194] And moore ouer / the Misayse of helle / shal ben in defaute of mete & drynke / [195] for god seith thus by Moyses ‖ they shul ben wasted with honger / and the bryddes of helle / shul deuouren hem / *with* bitter deeth / and the galle of the dragon / shal ben hire drynke / and the venym of the dragon / hire morsels ‖ [196] And forther ouer / hire Misayse / shal ben / in defaute of clothyng[e] for they shullen ben naked in body / as of clothyng[e] sauf the fyr / in which they brenne & othere filthes / [197] and naked shul they ben of soule / of alle manere vertues / which þat is / the clothyng of soule / where [1]ben thanne the gaye robes / & the softe shetes / & the smale shertes [198] ¶ Lo / what seith god of hem / by the prophete Ysaye ‖ that vnder hem / shul ben strawed Moththes / & hire couertures / shullen ben of wormes of helle [199] ¶ And forther ouer / hire myseyse / shal ben in defaute of frendes / for he is nat poure / þat hath goode frendes / but there is no freend / [200] for neither god / ne no creature shal ben freend to hem / and euerich of hem / shal haten oother / *with* deedly hate ‖ [201] the sones & the doghtren / shullen rebellen agayns fader & moder / and kynredo agayns kynredo / and chiden & despisen / euerich of hem oother / bothe day & nyght ‖ as god seith / by the prophete Michias [202] ¶ And the louynge children þat whilom loueden so fleshly euerich oother / wolden euerich of hem eten oother / if they myghte ‖ [203] for how sholde they louen hem togidre / in the peyne of helle /? whan they hateden euerich of hem oother / in the prosperitee of this lyf / [204] for truste wel / hire fleshly loue / was deedly hate / as seith the prophete dauid[e] who so þat loueth wikkednesse / he hateth his soule / [205] and who so hateth his owene soule / *certes* / he may loue noon oother wight

that danyth seyth. The riche folk that enbrasedyn / & onedyn al here herte / to tresore of this world / schul slepyn in the slepynge of deth And no thyng ne schal they fynde / in here handis of al here tresore / [194] ¶ And more ouyr the mysese of helle schal been in defaute of mete / & drynk / [195] for god seyth thus be Moyses / They schul been wastid / *with* hungyr And the bryddis of helle schul denoure hem *with* bittere deth / And the galle of the Dragoun / schal been here drynk / And the venyn of the dragoun schal ben here morselys [196] ¶ And forthere ouyr / here mysese schal been in defaute / of clothynge / for they schul ben nakyd in body as of clotyng saue the fyre in whiche they brenne & othere feltys / [197] And nakede schul they been of soule of alle manero vertuis / whiche that is the clothynge of soule / Where ben thanne the gaye robis / & the softe [1]schetis / & the smale schurtis / [198] ¶ Lo what seyth god of hem / bi the Prophete Isaye / that vndyr hem schul be strowede mothis / An here couertouris schul been of wormys / of helle / [199] ¶ And forthero ouyr / here mysese schal ben in defaute of frendis / for he is nat pore that hath goode frendis / but there ne is no frend / [200] for neythir god ne no cryature schal been here frend / and euerich of hem schal hatyn othir *with* dedly hate / [201] the sonys & the doughteryn schul rebellyn a-geyns fadyr & modyr / and kenrede a-geyns kenrede / And chydyn & dispysyn euerich a-geyn othir bothe day & nyght / as god seyth by the prophete Michias / [202] & the louynge childeryn that whilom louedyn / so fleschly euerychе of hem othir[e] woldyn euerich of hem etyn othir / if they myght[e] / [203] for how schulde they louyn hem to-gedere in the peyne of helle / whan they hatid euerich of hem othyr in the prosperite of this lyf / [204] for troste wel her fleschely lone was dedly hate, as seith the prophete Dauid. Who so that louyth wikkednesse he hatyth his soule [205] And ho so hatyth his owene soule / certis he may louyn nom othir wist

614 GROUP I. § 2. PARSON'S TALE. **Corpus MS.**

Dauid saiþ ¶ The riche folk þat enbraceden and Oneden in al here herte to treasour of þis world schullen slepe / in þe slepyng of deþ as no þing schuln þey fynden in here handes of alle here treasour [194] ¶ And more ouer þe myseyse of helle schal ben in defaute of mete & drinke [195] ffor god saiþ þus by moyses ¶ þey schuln be wasted wiþ hunger and þe briddes of helle schuln deuoure him wiþ bitter deþ and þe galle of þe dragon [. . . . . *no gap in the MS.*] here morsell [196] and ferþer ouer here myseyse schal ben in defaute of cloþing ¶ ffor þey schuln be naked in body as of cloþing saue þe fuyre in whiche þey brenne and oþer filþes [197] and naked schuln þey ben of soule of alle maner vertues which þat is þe cloþinge of soule ¶ Where be penne þe gay robes and þe softe schetes and þe smale schertes. [198] lo what saiþ god of hem by þe *prophete*. Isaye ¶ That vnder hem schuln be strawed mouthes ¶ and here couertours schuln ben of wormes of helle [199] ¶ and furþer ouer here myseyse schal ben in defaute of freendes ¶ ffor he is nought pouere þat haþ goode freendes ¶ But þer is no freend [200] ¶ ffor neiþer god ne creature schal be frend to hem and euery of hem schal haten oþer [1]wiþ dedly hate [201] ¶ þe sones of þe doughtren schullen rebellen ageinst fader and mooder and kynredes ageinst kynrede and chyden and despisen euerich of hem oþer boþe day and night as god saiþ by þe *prophete*. Michias. [202] and þe louynge children þat whilom loueden so fleisshly euerich oþer ¶ Wolden euerich of hem eten oþer if þey mighte [203] ¶ ffor how schulde þey louen hem to gydere in þe peynes of helle ¶ Whan þey hateden euerich of hem oþer in þe *prosperite* of þis lyf [204] ¶ ffor truste wel here fleisschly loue was deedly hate as saiþ þe *prophete* .*dauid*. ¶ Who so þat loueþ wikkednesse he hateþ his soule [205] ¶ And who so hateþ his owen soule ¶ certes he may loue non oþer wiȝt

618 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

Dauid þe *prophete* seiþ ¶ The riche folk þat enbraceden and oneden in al her hort to tresoure of þis world shullen sclepe in þe sclepinge of deþ. As no þinge shul þei fynden in her hondes of al her tresour [194] ¶ And more ouer þe dissese of helle shal beno in þe defaute of mete and drynk. [195] ¶ ffor god seiþ þus by moyses ¶ Thei shullen be wasted *with* [1]hunger and þe briddes of helle shal deuoure hem *with bitter* deþ and þe galle of þe dragon [. . . . . *no gap in the MS.*] her morseł. [196] And ferþer ouer her myssese shal bene in defaute of clopinge ffor þei shullen be naked in body as of cloþing sauf þe fuyr in which þei brenne and oþer filþes. [197] and naked shul þei bene of saule. of al manere vertues which þat is þe clopinge of saule. Wher bene þan þe gay Roobes and þe softe shetes and þe smal / shertes [198] ¶ loo what seiþ god to hem by þe prophete Ysay ¶ That vndre hem shullen be strawed motthes. and her couertours / shul be of wormes of helle [199] ¶ And ferþer ouere her dissese shal / bene in defaute of frendes. ffor he nys not poor þat haþ good / freendes. but þer nys no frende. [200] ffor neiþer god ne creature / shal be frende to hem. and euery of hem shal haten oþere wiþ dedly hate. [201] The sones of þe doughtren shullen rebellen ageinst þe fadere and modere and kynrede ageinst kynrede and chiden and despisen euerech of hem oþer boþ day and nyȝt As god seiþ by þe *prophet* Michias [202] ¶ And þe louyng children. þat whilom loued so flesshly euerech oþer. wolden euerech of hem eten oþer if þei myȝt. [203] ffor howe shuld þei loue hem to-gydere in þe puynes of helle. whan þei hated eche of hem oþer in þe *prosperite* of þis lif. [204] ffor trust wel her flesshly loue was dedly hate as seiþ þe prophete *dauid* ¶ who so þat loueþ wickednesse he hateþ his saule. [205] and who þat hateþ his owne soule. certes he may loue noon oþer wiȝt

616 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

dauid seiþe þe riche folke þat enbrasen & couchen in alt herte þe tresoure of þis werlde: schulne slepe in þe slepeinge of deþe As no þinge schal þei finden in al hir handes of hire tresour [194] ¶ And more ouere þe Misese of heȝ schaȝt ben in defaute of mete & drinke: [195] ffor god seiþ þus be moyses: Thei scholne be wastede wiþ hunger & þo berdes of heȝ schal denouren him wiþ bitter deþ An þe gal of þe dragon [. . . . . *no gap in the MS.*] hir morsel: [196] And ferþer ouere hire myssese schal buen in defaute of clopeinge: for þei schal be nake in body as in clopinge: saue þe fire in whiche þei birne: & opere felþes [197] & naked schul þei bien in soule of al manere of vertues: whiche þat is þe clopeinge of soule: // Wher bue þan þe gaie Robes & þo soft schetes & þo smale schertes: [198] Lo what seiþe god of hem be þe prophet Ysaye: þat vnder hem schal be strewed mouhtes: & here couertours schal be of þe wermes of heȝ. [199] And ferþer ouere hire myssese schalbe in defaute of frendes: For he is nouȝt pouer þat haþe goode frendes bott here is no frende: [200] ffor neyþere god ne creature schaȝt bo frende to hem: And euery of hem schal haten opere wiþ dodoli hate: [201] þe sonnes of þe douhtern schollen ageines fader & moder & kinrede ageines kinrede: & chiden and dispisen iche of hem opere boþe daie & nyght: ¶ As god seiþe be þe prophete Mochias [202] And þe loueynge childern þat whilom loued so fleschely euerycne opere wolden euerycne of hem eten opere if þei myhte: [203] ffor howe schold þei louen hem to goder in þe peine of heȝ whan þei hateden euerycne of hem opere Eyperin þe prosperite of þis lif [204] ¶ For truste wele here fleschely loue was dedely hate as seiþe þe prophete *dauid*. ¶ Wo so þat loueþ wikkednesse: he hateþ his soule: [205] And who þat hateþ his owen soule: certes he may loue none oþer wiȝte

in no manere / [206] and therfore / [in helle] is no solas / no no freendshipe / but euere / the moore flesshly kynredes / that been in helle /. the moore cursynges / the more chidynges / and the moore deedly hate / ther is among hem [207] ¶ And forther ouer / they shul haue defaute of alle manere delices / for certes delices / been after the appetites of the .v. wittes /. as sighte /. herynge. smellynge /. sauorynge / and touchynge /. [208] but in helle / hir sighte shal be ful of derknesse and of smoke. and therfore / ful of teeres /. and hir herynge / ful of waymentynge / and of gryntynge of teeth / as seith Ihesu crist. [209] hir nosethirles shullen be ful of stynkynge stynk/. And as seith Ysaye the prophete /. hir savorynge shal be ful of bitter galle /. [210] and touchynge of al hir body / ycouered with fir that neuere shal quenche / and with wormes that neuere shul dyen / as god seith / by the Mouth of Ysaye /. [211] And for as muche as they shul nat wene / that they may dyen for peyne / and by hir deep ilee fro peyne / that may they vnderstonden by the word of Iob /. that seith / ther as is the shadwe of deeth [212] ¶ Certes a shadwe / hath the likenesse of the thyng of which it is shadwe /. but shadwe is nat the same thyng of which it is shadwe [213] ¶ Right so fareth the peyne of helle / it is lyk deeth for the horrible angwissh /. and why? for it peyneth hem euere / as though they sholde dye anon / but certes / they shal nat dye [214] ¶ ffor / as seith Seint Gregorie ¶ To wrecche caytyues / shal be deeth with-oute deeth / and ende with-outen ende / and defaute with-oute failynge / [215] for hir deeth / shal alwey lyuen / and hir ende / shal euermo bigynne / and hir defaute shal nat faille [216] ¶ And therfore / seith Seint Iohn the Euangelist /. They shullen folwe deeth / and they shul nat fynde hym /. and they shul desiren to dye / and deeth shal flee fro hem [217] ¶ And eek Iob seith / that in helle is noon ordre of rule /. [218] and al be it so that god hath creat alle thynges in right ordre / and no thyng/ with-

¶ How the damned shal haue defaute of alle manere delices

¶ Ysayas, propheta

¶ dominus per Ysayam

¶ Iob

¶ Exemplum

¶ sancte Gregorius

¶ Sancte Iohannes Euangelista

¶ Iob

in no manere / [206] and therfore / in helle is no solas / ne no frendshipe / but euere / the moore flesshly kynredes þat ben in helle / the moore cursynges / the moore chidynges / and the moore dedly hate / ther is among hem [207] ¶ And ferther ouer / they shul haue defaute / of alle manere delices / for certes / delices ben after the appetites of the .v. wittes / as Sighte / Heryngе /. Smellynge /. Sauorynge /. and touchynge / [208] but in helle / hir sighte / shal be ful of dirknesse & of smoke ! and therfore ful of teerys / and hire heryngе / ful of waymentynge and of gryntynge of teeth / as seith Ihu crist [209] Hire nosethirles / shul ben ful of stynkynge stynk ‖ And as seith Ysaye the prophete ‖ hire savorynge / shal be ful of bitter galle / [210] & touchynge of al hir body / ycouered *with fyr þat* neuere shal quenche / & *with* wormes / þat neuere shul dyen / as god seith / by the mowth of Ysaye ‖ [211] And for as muche / as they shul nat wene / þat they may dyen for peyne / and by hire deeth fle fro peyne / that may they vnderstonde in the word of Iob ‖ that seith / there as is the shadwe of deþ / [212] ¶ Certes / a shadwe / hath the likenesse of the thyng / of which it is shadwe / but shadwe / is nat the same thyng of which it is shadwe ‖ [213] right so / fareth the peyne of helle / it is lyk deeth / for the horrible angwissh / and why / for it peyneth hem euere / as thogh men sholde dye anon / but certes they shal nat dye / [214] for as seith Seint Gregorie / to wrecche kaitynes / shal be deeth *with* oute deeth / & ende *with* outen ende / & defaute *with* oute failynge / [215] for hire deeth / shal alwey lyuen / & hire ende shal euere mo bigynne / & hire defaute / shal nat faile / [216] And therfore / seith Seint Iohn the *Euangelist* ‖ they shullen folwe deeth / & they shal nat fynde hym / & they shul desiren to dye / and deeth shal fle fro hem ‖ [217] And eek Iob seith / þat in helle / is noon ordre of rewle / [218] and al be it so / þat god hath creat alle thynges in right ordre / & no thyng *with*

in no manere [206] And therfore in helle is no solas / no no frenschepe / but euere the more flesly kenredis that been in helle / the more cursednesse / the more chydyngis / & the more dedly hate there is / amongis hem [207] ¶ And ferthere ouyr / they schul haue defaute of alle manere delycis / for sertis dulycis been afyr the spetitis of the fyue wittis As Sighte . Heryngе . Smellynge / Sauouringe / & touchynge / [208] but in helle here syghte schal ben ful of derknesse / & of smok & therfore ful of terys / and here Heryngе ful of waymentynge / & of grochynge of teth as seyth Iheau Crist . [209] Here nosetherlys schul be ful of stynkyngo . ¶ And as seith Isaye the prophete here sauouringe schal been ful of bittere galle / [210] And touchynge of al here body / I-keuerede with fyr / that neuere schil quenche / & wit wermys that neuere schal deyen . As god seyt by the mouth of Isaye [211] And for as meche / as they schul nat wene / that they may deye for peyne / And by here deth fle from peyne . / That may they vndyrstonde in the word of Iob that seyth . there ’as is the schadewe of deth / [212] Certis a schadewe hat the likneese of the thyng of whiche it is schadewid, but schadewe is not the same thyng / of whiche it is schadewe [213] ryȝt so faryth the peyne of helle / it is lyk deth for the horrible anguysch / And / why for it peyneth hem euere As thow men schulde deye a-non / but certis þey schul not deye / [214] For as seyth seynt Gregory / To wreche caityuys / schal been deth *with*-oute deth & ende *with*-outyn ende / & defaute *with*-oute faylyngo / [215] for here deth schal alwey lyuyn / & here ende schal euere mo begynne / And here defaute schal nat fayle / [216] And therfore seyth seynt Iohn the *Euangelist* // They schul folwe deth And they schul not fyndyn hym / And þey schul desyre to deye & deth schal fle *from* hem / [217] And ek Iob seyth there is non ordere of rewele / [218] And al be it so that god hath creat/ alle thyngis in ryȝt ordere & no thyng *with*-

in no manere [206] ¶ And þerfore in helle is no frendschipe ¶ but euer þe more fleisshly kynredes þat ben in helle: þe more cursyng'. þe more chydyng' and þe more dedly hate þer is among' hem [207] ¶ and furþer ouer þey schullen haue defaute of alle manor delites ¶ ffor why delices ben þe appetites of þe .v. wittes ¶ as sigh'. heryng'. smellyng'. Sauorynge'. and touching'. [208] but in helle here sighte schal be ful of derknesse and of smoke and ful of teeres and here heryngе ful of waymentynge and of gruntynge of teeþ as saiþ ihesu crist [209] here nose þrulles schuln ben ful of stynke ¶ And as saiþ Isaye þe prophete ¶ here sauorynge schal be ful of bitter galle [210] and touching' of here body ycouered wiþ fuyre þat neuer schal be quenched And wiþ wormes þat neuere / schullen deyen as god saiþ by þe mouþ of Isayu [211] ¶ And for as moche as þey schuln nouȝt wene þat þey may deyen for peyne and by here deþ flee fro peyne þat may þey vnderstonde in þe word of Iob þat saiþ. þer as is þe schadewe of deþ [212] ¶ Certes a schadewe haþ þe liknes of þe þinge of which it / is schadewe ¶ but schadewe nys nouȝt þe same þinge of which it is schadewe [213] ¶ riȝt so fareþ þe peyne of helle hit is y-like deþ for þe anguyssche orrible And why ¶ ffor it peyneþ hem euere as þouȝ men schullen deyen anon But certes þey schuln nouȝt deyen [214] ¶ ffor as saiþ seint Gregory to wrecchede Caytyfs synful schal ben deþ wiþouten deþ and ende wiþouten ende ¶ And defaute wiþouten faylinge [215] ¶ ffor here deþ schal alway lyue ¶ And here ende schal euermore begynne. and here defaute schal nouȝt faile [216] ¶ And þerfore saiþ *Seint* Iohn euangeliste ¶ They schullen folwe deþ and þey schuln nouȝt fynden him ¶ and þey desiren to deye and deþ schal flee fro hem [217] ¶ And eek Iob saiþ þat in helle is non ordre of reule. [218] and al be it so þat god haþ created alle þing' in riȝt ordre and no þing' wiþ-

Horror tristus

Isaye

Johannes euangelista

Iob

in no manere. [206] And þerfor in helle is no frendship. But euer þe moo fleeshly kynredes þat bene in helle. þe more cursyng' þe more chydinge. and þe more dedly hate þer is amonges hem [207] ¶ And furþermor þer shal be defaute of al maner delyces. ffor why þe delices ben þe appetites of þe .v. wittes. as. sigh'. heryng'. smellynge. sauoryng' and towchynge. [208] But in helle her sigh' shal be ful of derkenesse and of smoke and ful of teeres. and her heryng' ful of waymentynge and of gnaistynge of teeþ as seith *Ihesus* / crist' [209] ¶ her nose-prolles shullen be ful stynkyng' stynks ¶ And as seiþ Isay þe prophete. Her sauerynge' shal be ful of bitter galle. [210] and touchyng' of her body ykouered wiþ fuyr' þat neuere shal be quenched. and wiþ wormes þat never shul dye ¶ As god seiþ / by þe mouþ of ysay. [211] ¶ And for as moch as þei shullen not wene þat þei may dyen for peyne. and by her deþ flee fro peyne. [1]þat may þei vnderstonde by þe worde of Iob. þat seiþ. There as is þe shadowe of deþe [212] ¶ Certes a shadowe haþ þe likenesse of a þinge of whicȟ it' is shadowe. But shadowe nys not þe same þinge of which it' is shadowe. [213] Riȝt so fareþ þe peyne of helle. it' is like deþ for þe angwisshe horrible. *and* why for it' peyneþ hem euere as þoo men shulden dye anon But certes þei shullen not' dye. [214] ffor as seiþ seint' Gregore. ¶ To wrecched Catyfs shal be deþe wiþ-out' deþe. and ende wiþ-outen ende. and defaute wiþ-out' failynge. [215] for her deþe shal alway lyve. and her ende shal euermor bygynne and her defaute shal not' faile. [216] And þerfore seiþ seint' Iohn þ' euangeliste They shullen folowe deþ and þei shal not' fynden hym. And þei / desiren to deye. and deþe shul flee fro hem / [217] And eke Iob seith That in helle is noon order ne rewele [218] And al be it soo þat god haþ created al þing' in riȝt ordre and no þing' wiþ-

in no manere: [206] And þerfor in helle is no frenschippe Bot euer þe more fleeshly kinred þat bueu in helle: þe more curseinge & þe more chideinge þe more dedely hate þere is ymonge hem: [207] And furþore ouere þei scholen haue defaut of al manere delices: For whi þe delites beno þe Appetites of þe five wittes: as siht: heroynge: Saucroinge: Smelinge: & touchoinge: [208] Bot in helle here siht schal be ful of derknesse & smoke: & ful of teres: And here hereinge ful of waymentynge & of grontinge of teþe As seiþ ihesu crist. [209] Her nose-prelles schal be ful of stiukinge stinke: And as seiþo ysayas þe prophete. Here Sauereinge schal be ful of bitter gall: [210] And touchoinge of hirc body ykouerd wiþ fire. þat neuer schal be quenched: and wiþ wormes þat neuer schaH dizen. As god seide be þe mouþe of Isaye: [211] And for alsomuche as þei schol not wene þat þei mei dayen for peyne. & be hire deþ flie fro peyne: þat maie vnder-stonde be þe worde of Iobe: þat seiþ þere [1]as is þe schadow of deþe: [212] Certes a schadowe haþo likenesse of þe þinge of whiche it is schadow: Bot þe schadowe is nouht þe same þinge of whiche it is schadowe [213] Riht so fareþ þe peyne of heH: It is like deþe for þe angwysshe orrible And whie: ffor it peyneþ hem euere as þouhc men schold dyen anone: Bot certes þei schol not deyo [214] ¶ For as seiþe seint Gregorie to wrecched kaytifes schal be deþe *with* owten deþ: And ende wiþ outen ende: And defaute *with* oute faileinge: [215] ffor here deþ schal alwey lyfe: And here ende schal euermore be ginne: And here defaute schal nouht faile [216] ¶ And þere fore seiþ seint Iohn þe Euangeliste: Thei schal folowen deþ & þei schal nouht finden him: And þei desiren to deye: And deþ schal flye fro hem: [217] And Eke Iob seiþ: þat in heH is none order of Reule: [218] ¶ And aH be it so þat god haþe created al þinge in riht ordre & noþinge *with*

outen ordre / but alle thynges / been ordeyned and nombred /. yet natheles / they that been dampned / been no thyng in the ordre / ne holden noon ordre /. [219] for the
¶ Dauid prophete erthe ne shal bere hem no fruyt [220] ¶ ffor as the *prophete*
Dauid seith ¶ god shal destroie the fruyt of the erthe / as fro hem / ne water / ne shal yeve hem no moisture /. ne the Eyr no refresshyng. no fyr no light [221] ¶ ffor as
¶ Seneca Basilius seith seint Basilio ¶ The brennynge of the fyr of this
world / shal god yeuen in helle / to hem *þat* been dampned /. [222] but the light / and the cleernesse / shal be yeuen in heuene to hise children /. *right* as the goode man / yeueth flesch to hise children and bones to his houndes /. [223]
¶ Seneca Iob And for they shullen haue noon hope to escape seith seint Iob atte laste ¶ that ther shal horrour / and grisly drede / dwellen with-outen ende /. [224] Horrour / is alwey drede / of harm that is to come / and this drede shal euere dwelle in the hertes / of hem that been dampned / And therfore /
¶ How the dampned / han lorn al hir hope for .vij. causes han they lorn al hire hope / for .vij. causes [225] ¶ ffirst / for god *þat* is hir Iuge / shal be / with-outen mercy to hem /. and they may nat plese hym / ne noon of hise halwes /. no they / ne may yeue no thyng for hir raunsoñ /. [226] ne they haue no voys / to speke to hym /. ne they may nat flo fro peyne /. ne they haue no goodnesse in hem / that they mowe shewe to deliuere hem fro peyne
¶ Salomon [227] ¶ And therfore seith Salomon ¶ The wikked man dyeth / and whan he is deed. he shal haue noon hope / to escape fro peyne [228] ¶ Who so thanne / wolde wel vnderstande the peynes / and bithynke hym weel / that he hath deserued thilke peynes for his synnes / certes / he sholde haue moore talent to siken and to wepe /. than for
¶ Idem Salomon to syngen and to pleye / [229] ffor as that seith Salomon /. Who so that hadde the science to knowe the peynes that been establissed and ordeyned for synne / he wolde make
¶ Sanctus Augustinus sorw / [230] Thilke science / as seith seint Augustyn / maketh a man / to waymenten in his herte
¶ Of the .iiij. [231] ¶ The fourthe point that oghte maken a man

outen ordre / but alle thynges / ben ordeyned & nombred / yet natheles they þat ben dampned / ben no thyng in ordre / ne holden noon ordre / [219] for the erthe ne shal bere hem no fruyt ‖ [220] for as the *prophete* dauid seith / god shal destroye / the fruyt of the erthe / as fro hem / ne water / ne shal yeue hem no moysture / ne the Eyr no refresshyng ne fyr no light ‖ [221] for as seith Seint Basile ‖ the brennynge of the fyr of this world / shal god yeuen in helle / to hem þat ben dampned / [222] but the light & the clearnesse / shal he yeuen in heuene to hise children / right as the goode man / yeueth flesch to hise children / & bones to hise houndes / [223] and for they shullen haue noon hope to escape / seith Seint Iob / atte laste / þat ther shal horrour & grisly drede dwelle with outen ende // [224] Horrour is alwey drede of harm þat is to come / & this drede shal euere dwelle in the heres / of hem þat ben dampned / and therfore / han they lorn al hire hope / for .vij. causes ‖ [225] ffirst / for god þat is hir Iuge / shal be *with* oute mercy to hem / ne they may nat plese hym / ne noon of hise halwes / ne they ne may yeue no thyng for hire raunsoñ / [226] ne they haue no Voys / to speke to hym / ne they may nat flo fro peyne / ne they haue no goodnes in hem that they may shewe / to delyuere hem fro peyne / [227] And therfore seith Salomon ‖ the wikked man dieþ & whan he is dead / he shal hane noon hope / to escape fro peyne [228] ¶ Who so thanne wolde wel vnderstonde thise peynes & bithynke hym wel / þat he hath disserued thilke peynes for hise synnes / *certes* he sholde haue moore talent to siken & to wepe / than for to syngen & to pleye ‖ [229] for as þat seith Salomon / who so þat hadde the science to knowe the peynes þat ben establised & ordeyned for synne / he wolde make sorwe / [230] thilke science / as seith Seint Augustyn / maketh a man / to waymente in his herte /
[231] ¶ The .iiij^e. poynt that ought make a man

outyn ordere / but alle thynge been ordeyned / & nounbered but *yit natheles* / *þey that* been dampned / ben no thyng in ordere / ne holdyn non ordere / [219] for the erthe ne schal bere *hem* no freut / [220] For as the *prophete* Dauid seith god schal distroye the freut of the erthe as fro *hem* ne the watyr schal ȝeue *hem* no moysture / ne the ayr no refreschynge / ne fer no lyght [221] ffor as seith seynt Basilie / the brennynge of the fuyr of this world / schal god ȝeuyn in helle to *hem* that been dampnyd / [222] but the lyȝt & the clernesse schal be ȝeuyn in heuene / to hise childeryn / righ as the goode men ȝeuyn flesch to here childeryn / & bonys to here houndis / [223] And for they schul haue non hope to escape / seyth seynt Iob at the laste, there schal horrour And gresely drede dwelle / *with*-outyn ende [224] ¶ Horrour is al wey drede of harm / that is to come / And þis drede schal euere dwelle / in the hertis of *hem* that been dampned / & therfore han they lore al here hope for .vij causis / [225] ¶ ffirst for god that seyth / here Iuge schal ben *with*-oute mercy to hem / & they may not plesyn hym / ne none of hise halwis / ne they ne may ȝeue no thyng for here raunsum / [226] ne they schul[1] [1 Cambr. text reads ne cud out; supplied from Hrnt. MS. 1758, on leaf 208, back] haue no vois to speke to hym. Ne thei may noght flo fro peyne. Ne thei haue no goodnes in hem that *thei may schewe to delyuer* hem fro peyne, [227] ¶ And therfore seith Salamon. The wicked man dyeth & when he is deed he schalt haue non hope to escape fro peyne. [228] Who so aschamed is welt wolde vndirstonde these peynes & bi-thynke hym welt that he hath deseruyd thilk peynes for hir synnes. Certis he schulde haue more talent to sike & to wepe: then for to syngen & to pleie. [229] ¶ ffor as seith Salamon who so that hadde the science for to knowe the peynes that ben establisched & ordeyned for synne he wolde make sorow. [230] Thilke science as seith seynt Austyn maketh a man to weymentyn in his herte.
[231] ¶ The fourþe poynt that ought make a man

outen ordre ¶ But alle þinges ben ordeigned ¹and nombred ¶ 3et napeles þey þat ben dampned ben no þinge in ordre ne holden non ordre [219] ¶ ffor þe erþe schal bere hem no fruyt' [220] ffor as þe *prophete* saiþ Dauid. god schal destruye þe fruyt' of þe erthe as fro hem Ne water schal 3eue hem no moysture ne þe aier no refreischinge. ne fuyr no light' [221] ¶ ffor as saiþ seint' Basile ¶ The brennyng' of þe fuyr of *his* world schal god 3euen in helle to hem þat ben dampned [222] ¶ But þe light and þe clernesse schal be 3euen in to heuene to his children ¶ Right as þe goode man 3euiþ fleissh to his children and bones to his houndes [223] ¶ And for þey schullen haue non hope to eschape saiþ Iob. at' þe laste þat þer schal horrour and grisly drede dwelle wiþ-outen ende [224] ¶ horrour is alway drede of harme þat is to come. and þis drede schal euer dwelle in þe hertes of hem þat ben dampned ¶ And þerfore han þay lorne alle here hope for ·vij. causes [225] ¶ ffirst for god þat is here Iuge schal be wiþ-outen mercy to hem. ne þey may nought' please him ne non of his halwes ne þey may 3yue no þing for here raunsoñ [226] ne þay haue no voys / to speke to him. No þey may nought' flee fro peyne. ne þay haue no goodnesse in hem þat þay may schewe to delyuere hem fro peyne [227] And þerfore saiþ Salomon ¶ The wikkede man deyeþ. and whan he is deed' he schal haue non hope to eskape fro peyne [228] ¶ Who so schame wel wolde vnderstande þese þeynes and þenke him wel þat he haþ disserued þilke peynes for his synnes Certes he schulde haue more talent' to syke and to wepe. þen for to syngen and to pleye [229] ¶ ffor as saiþ Salomon ¶ Who so þat hadde þe science for to knowe þe peynes þat ben establissched and ordeyned for synne he wolde make sorwe. [230] þilke science as saiþ seint' austyn makeþ a man to weymenten in his herte

Liber capitalium

[231] ¶ The ·iiij'. peynt' þat' oughte make a man

outʼ ordere. butʼ alle þingges ben ordred and nombred. 3itʼ napeles þei þat bene dampned bene no þinge in order ne holden / noon orderʼ. [219] for þe erþe ne shal bere hem no fruyte. [220] ffor as þe / prophete *dauid* saiþ ¶ God shal destroy þe froyte of þe erþe as fro / hem. ne watere shal 3eue hem no moystere. ne. þe eyre no refrosshynge. ne þe fuyre no liȝt. [221] ffor as seiþ seynt' Basile. þe brennynges of þe fuyre of þis worlde shal god 3euen to hem in helle þat bene dampned. [222] Butʼ þe liȝt *and* þe clernesse shal be 3euen in to heuene to his children./ Riȝt as þe good man 3euiþ flessche to his children. and bonys to his houndes [223] for þei shullen have noon hope to escape seiþ Iob. Atʼ þe lastʼ þatʼ ther shal horrour and grisly drede dwelle. wiþ-outen ende [224] ¶ Horroure is alway drede of harme þat is to come and þis drede shal euer dwelle in þe hertes of hem þatʼ bene dampned. and þer-fore han þei lorn all her hope. for vij. causes. [225] ffirstʼ for god þatʼ is her Iuge shal be wiþ-oute mercy to hem. ne þei may notʼ plese hym. ne noon of his halowes. ne þei may 3eue no þinge for her raunsom. [226] ne þei han no voys to speke to hym. ne þei may natʼ flee fro peyne ne þei han no goodnesse in hem þatʼ þei may schewe to delyuere hem fro peyne [227] ¶ And þerfore seiþ Salomon ¶ The wikked man dyeþ: and whan he is dede he shal haue no hope to / eskape fro peyne. [228] who so shame woldé wel vnderstande and þythenke hym wel on þise peynes and þatʼ he haþ deserued þe same peynes / for his synne. Certes he shuld' haue more talent' to sike and to wepe ¹þan for syngen and to pley. [229] ffor as seiþ Salomon. Who so þatʼ had þe science forto knowe þe peynes þatʼ bene establisshed and ordeynad / for synne he wold make sorowe. [230] Thilkʼ science as seiþ seintʼ Austyn Maketh a man to weymenten in his hertʼ

[231] ¶ The iiij. peynte *þatʼ* aughtʼ make a man

outen orderʼ Dot al þinges bene ordeyned & nombredʼ 3ete napeles þei þat bue dampned bien no þinge in ordre ne holde no þinge in ordre. [219] ffor þe erþe schal bere hem no fruyte. [220] For as þe prophet seiþe *dauid*ʼ God schal destruyo þe fruyte of þe erþe as fro hemʼ ne water schal 3eue hem no moystur. no þe eyer no refrissheingeʼ no fire no lyhtʼ [221] For as seiþe seint Basileʼ The birneinge of þe fire of þis worlde schal god gif in helt to hem þat bu dampnedʼ [222] Bot þe liht & þe clereneese. schal be 3ouen in to houen to hisʼ childerneʼ Riht as þe good man giffeþ flesshe to his childerne and bones to his hondesʼ [223] And for þei schol haue none hope to escape seiþe Iobeʼ Att þe lasteʼ þat *þere* schold orrourr *& grisely* drede dwel wiþ outen endeʼ [224] Orrour is alwei drede of harme þat is to commeʼ And þis drede schal *euer* dwell in þe hertes of hem þat bu dampned ¶ And for þat hauep þei lorne al here hope for vij. causesʼ [225] ffirst for god þat is hire Iuge schal bue wiþ outen mercy to hem. No þei may not plese *him* ne none of his halowes ne þei maie 3eue no þinge for hire Reunsonʼ [226] No þei haue no voice to speke to himʼ ne þei maie not fliȝe fro peine ne þei haue no goodenesse in *hem* þat þei maie schow to deliuer hem fro peineʼ [227] ¶ And þerefore seiþe Salomon þe wykked maŋ deyeþʼ And whan he is dede he schal haue no hope to aaeape fro payne [228] ¶ Who so schame wiht wele vnderstonde þus peynes & be þinke him wele þat he haþe deserued þilke peynes for his sinneʼ Certes he schold haue more talent to sike & to wepeʼ þan for to singen & to pleyʼ [229] ¶ For as seiþ Salomon. Who so þat haddle þe science for to knoweʼ þe peyne þat buen þat ystablished for sinneʼ he woll make sorweʼ [230] ¶ þilke science as seiþe seinte Austine. Makeþ a maŋ to weyment in his hertesʼ

[231] ¶ þe forþe peint þat ouhte maake a man

polet þat ogħte maken a man to have contricioun

to haue contricion / is the sorweful remembrañce of the good / that he hath left to doon / heere in erthe /. And eek the good that he hath lorn [232] ¶ soothly / the goode werkes þat he hath left /. outher they been / the goode werkes that he hath wroght. er he fel / in to deedly synne /. or elles / the goode werkes that he wroghte / while he lay in synne [233] ¶ soothly / the goode werkes that he dide / biforn that he fil in synne / been al mortefied and astoned and dulled / by the ofte synnyng ‖ [234] The othere goode werkes that he wroghte / whil he lay in deedly synne / þei been outrely dede / as to the lyf perdurable in heuene [235] ¶ Thanne thilke goode werkes / that been mortefied by ofte synnyngt whiche goode werkes he dide / whil he was in charitee /. ne mowe neuere quyken agayn / with-outen verray penitence /. [236] and ther-of seith god / by the mouth of Ezechiel ¶ That if the rightful man / re-

¶ Ezechiel per Ezechielem

turne agayn from his rightwisnesse / and werke wikked-nesse / shal he lyue? [237] nay /. for alle the goode werkes that he hath wroght ne shul neuere been in remembrañce / for he shal dyen in his synne [238] ¶ And vp-on thilke Chapitre / seith seint Gregorie thus ‖. That we shulle vnder-stonde this principally /. [239] that whan we doon deedly synne / it is for noght thanne to reherce / or drawen in-to memorie the goode werkes / that we han wroght biforn [240] ¶ ffor certes / in the werkynge of the deedly synne / ther is no trust to no good werk that we han doon biforn /. that is for to seyn /. as fer to haue therby the lyf per-durable / in heuene /. [241] but nathelees /. the goode werkes quyken agayn and comen agayn / and helpen and auaillen / to haue the lyf perdurable in heuene / whan we han contricioñ /. [242] but soothly / the goode werkes that men doon / whil they been in deedly synne / for as muche / as they were doon in deedly synne. they may neuere quyke agayn / [243] ffor certes / thyng þat neuere hadde lyf. may neuere quykene / and natheless /. al be it þat they ne auaille noght /. to han the lyf perdurable. / yet auaillen

haue contricioñ / is the sorweful remembrance of the good / þat he hath left to doon here in erthe / & eek / the good þat he hath lorn / [232] Soothly / the goode werkes þat he hath left either they ben the goode werkes þat he wroghte er he fil in to deedly synne / or ellis / the goode werkes þat he wroghte / whil he lay in synne / [233] Soothly / the goode werkes þat he dide biforn þat he fil in synne / ben al mortefied / & astoned / & dulled / by the ofte synnynge / [234] That othere goode werkes þat he wroghte / whil he lay in dedly synne / they ben outrely dede / as to the lyf / perdurable in heuene ‖ [235] thanne thilke goode werkes þat ben mortefied by ofte synnyng/ whiche goode werkes he dide while he was in charitee / ne mowe neuere quyken agayn / with oute verray penitence / [236] And ther of seith god / by the mowth of Ezechiel / that if the rightful man re-turne agayn from his rightwisnesse / & werke wikked-nesse / shal he lyue? / [237] nay / for alle the goode werkes þat he hath wroght ne shulle neuere ben in remembrance / for he shal dye / in his synne / [238] and vp on thilke chapitre / seith Seint Gregorie thus ‖ that we shul vnder-stonde this / principally / [239] that whan we doon deedly synne / it is for nawght thanne to reherse / or drawen in to memorie / the goode werkes þat we han wroght biforn [240] ¶ for certes / in the werkynge of the dedly synne / ther is no trust to no good werk þat we han doon biforn / that is to seyn / as for to haue ther by / the lyf per-durable in heuene / [241] but nathelees / the goode werkes quyken agayn and comen agayn & helpen & auaylen / to haue the lyf perdurable in heuene / whan we han Contricioñ / [242] but soothly the goode werkes þat men doon / whil þat they ben in dedly synne / for as muche / as they weren doon in dedly synne / they may neuere quyken agayn / [243] for certes / thyng þat neuere hadde lyf / may neuere quyken / and natheles / al be it þat they ne auayle noght/ to han the lyf perdurable / yet auaylen

haue contricion is the sorowfuñ remembrance of the gode that he hath lost to don here in erthe & eke the gode that he hath lorn. [232] ¶ Sothly the gode werkis that he hath loste. either thei ben the gode werkis that he wroght er he fell in to deedly synne. Or ellis the gode werkis that he wroght while he laye in synne. [233] ¶ Sothly the gode werkis that he dide bi-forn that he fell in synne ben alle mortefied & astonyed & dullid bi the ofte synnyng. [234] ¶ That other gode werkis that he wroghe whiles he laye in synne thei ben outerly deed as to the lif perdurable in heuyn. [235] then thilke gode werkis that ben mortified by ofte synnyng whiche gode werkis he did whiles he was in charite. ne mowen neuyr quyken a-yen with-outyn verrye penytence. [236] ¶ And þer-of seith god bi the mouthe of Ezechiell þat is the rightfuñ man re- ¶ Ezechiele.
turne a-yen from his rightwisnes & to werke wicked-nes schall he lyue [237] nay. for alle the gode werkis that he hap wrogt ne schulen neuyr be in remembrance for he schall dye in his synne. [238] And vp on thilke Chapitre seth seynt Gregorye thus. þat we schulde vndir- ¶ Gregories
stonden this pryncipally. [239] That when we doon deedly synne. hit is for noght than to reherce or drawe in to memorie the gode werkis that we han wroght bi-forne. [240] ffor certis in tha werkyng of deedly synne ther is no triste to no good werke þat we han doon to-forn. that is to seyne as for to haue ther-by the lif per-durable in heuyn [241] [. . . . . .
. . . . . *no gap in the MS.*] whan we han contricion. [242] ¶ But sothly the gode werkis that men doon whiles that thei ben in deedly synne. for as meche as thei weryn doon in deedly synne thei may neuyr quyken a-yen. [243] ¶ ffor certis thyng that neuyr had lif may neuyr quyken. ¶ And natheles all be hit that thei no a-vaile noght to han the lif perdurable. yet a-vailen

haue contricioũ is þe sorweful remembraunce of þe good þat/ he hap lost/ to doon heere in erþe and eke þe good þat/ he hap lorn [232] ¶ Soþly þe goode werkes þat/ he hap lost/ eyþer þey ben þe goode werkes þat/ he wroughte er he felle in to dedly synne ¶ Or elles þe goode werkes þat/ he wroughte whil he lay in synne [233] ¶ Soþly þe goode werkes þat/ he dide biforn þat/ he fylle in synne ben alle mortefied and astonyed and dulled by þe ofte synnynge // [234] þat/ oþer goode werkes þat/ he wroughte whiles he lay in synne þey ben outerly deade as to þe lyfe perdurable in heuene [235] ¶ penne þilke goode werkes þat/ ben mortefyed by ofte synnyng/ whiche goode werkes he dide whiles he was in charite ne mowen neuere quyken azein wiþouten verray penytence [236] ¶ And þerof/ saiþ god by þe mouþ of Ezechielle þat/ is [1]þe rightful man retourne azeiñ from his/ rightwisnesse and to wiroke wikkednesse schal he lyue [237] nay. ffor alle þe goode werkes þat/ he hap wrouȝt/ ne schuln neuer ben in remembrance for he schal deye in his synne [238] ¶ And vpon þilke chapitre seiþ Seint/ Gregori þus þat/ we schulde vnderstande þis principally [239] þat/ whenne we doon deedly synne it is for nought þanne to reherse or drawe in to memorie þe goode werkes þat/ we han wrought/ byforne [240] ¶ ffor certes in þe werkinge of/ deedly synne / þer is no triste / to no good werk/ þat/ we han don toforne þat/ is to seyn as for to haue þerby þe lyfe perdurable in heuene [241] [. . . . . .

. . . . . *no gap in the MS.*] whan we han contricioñ [242] ¶ But/ soþely þe goode werkes þat/ men don whiles þat/ þey ben in dedly synne for as moche as þey weren don in dedly synne þey may neuer quiken azeiñ [243] ¶ ffor certes þing/ þat/ neuer hap lyfe/ may neuere quyke ¶ And napeles al be it/ þat/ þey ne availen nought/ to han þe lyfe perdurable/ yet/ availen

haue contrition is þe soryful remembraunce of þe good þat he hap lost to doon here in erþe. and eke þe good / þat he hap lorne [232] ¶ Soþly þe good werkes þat he hap lost/ eiþer þei bene þe good werkes þat/ he hap wrouȝt er he felle into dedly synne Or ellys þe good werkes þat he wrouȝt þe while he lay in synne [233] ¶ Soþly þe good werkes þat/ he did byforne þat/ he fille in synne ben all mortefied and astonyed and dulled by þe oft synnynge [234] That/ oþer good werkes þat/ he wrouȝt/ þe whiles he lay in synne þei bene vtterly dede as to þe liff perdurable in heuene. [235] Than / þilk good werkes þat/ bene mortefied by oft/ synnynge which good werkes he did þe whiles he was in charite ne mowen neuere / quicken azeiñ with-outen verrey penytence. [236] And þerfore seiþ god by þe mouþe of Ezechiele þat/ is þe riȝtful man. Retourne azeiñ from his riȝtwisnesse and to woroñ wikkednes shal he lyue. [237] nay. ffor all þe good werkes þat/ he hap wrouȝt/ ne shul neuere be in remembraunce for he shal deye in his synne. [238] ¶ And vpon þilk chapitere seiþ seint/ Gregorie thus. than we shuld/ vnderstonde þis principaly. [239] þat/ whan we doon dedly synne. it/ is for noȝt þan to reherce or drawe into memorie þe good werkes þat/ we han wrouȝt/ biforn. [240] ffor certys in þe wirkinge of deedly synne þer nys no treat/ to no good werk/ þat we han doon to-forne / þat/ is to seyn as forto haue þer-by þe lif perdurable in heuene [241] [. . . . . .

. . . . . *no gap in the MS.*] Whan we han contricioñ. [242] But/ soþly þe good werkes þat/ men / doon whiles þat/ þei bene in dedly synne. for as moch as þei weren doon in dedly synne þei mowe neuer quycken azeiñ [243] ffor certes þing/ þat/ neuere hap lif/ neuere may quycked. And naþeles al be it/ þat/ þei ne availe nouȝte to han þe lif perdurable ȝit/ availen

haue contricion is þe sorweful remembrance of þe goode þat he hap lost to ̃done here in erþe/ And eke good þat he hap lorne/ [232] Soþely þe goode werkes þat he hap lost/ eyþere þei bien þe goode werkes þat he hap wrouht er he felt in to dedely sinne. or elles þe goode werkes þat he wrouht while he laie in sinne. [233] Soþely þe gode werkes þat he dide beforne þat he felt in sinne bien al mortified & astoned/ & dulledе be þe oft sinynge [234] ¶. þe toþer goode werke þat he . wrouht bilies he ley in sinne/ þei bien vttерly dede as to þe lif perdurable in heuen [235] ¶ þan þelke goode werke þat bien [1]mortified be oft sinynge/ Whiche good werkes he dide whilas he was in charite/ ne mowen neuere quyken azeine withouten partite penitence [236] And þerfore seiþe god be þe mouþe of ezechiel/ That is þe rihtfulman retorne azeine from his rihtwisnesse & to worche wikkednesse schal he leue [237] naye ffor al þe goode werkes þat hap wrouht ne scholne neuer bue in remembrance/ ffor he schal deye in sinne [238] ¶ And vpon þilke chapeter seiþ seint Gregorie þus þat we schold/ vnderstonde þis principaly. [239] That whanne we do dedely sinne/ it is for nouht þan to reherse or to drawe in to memorie þe good werkes þat we hauе wrouht beforne/ [240] ¶ For certes in þe worcheinge of dedely sinne/ þere is no truste to no good werke þat we han done to fore/ þat is to seine As for to haue þere bye/ þe lif perdurable in heuen/ [241] . . . . . .

. . . . . *no gap in the MS.*] whan we haue contricione/ [242] Bott soþely þe goode werkes þat men done whiles þei bien in dedely synne/ ffor as muche as þei weren done in dedely sinne þei may neuere whiken azeine/ [243] ffor certes þinge þat neuer hadde lif/ may neuer qwykyne/ ¶ And ·naþeles/ Albeit þat þei availe nouht to haue þe lif perdurable/ ȝit availen

they / to abregge of the peyne of helle /. or elles / to geten temporal richesse. / [244] or elles / that god wole / the rather enlumyne / and lightne the herte of the synful man / to haue repentañce /. [245] and eek they auailen / for to vsen a man to doon goode werkes / that the feend / haue the lasse power of his soule / [246] And thus the curteis lord Ihesu crist/. wole that no good werk be lost. for in somwhat it shal auaille /. [247] but for as muche / as the goode werkes that men doon / whil they been in good lyf /. been al mortefied / by synne folwynge, and eek / sith that alle the goode werkes / that men doon / whil they been in dedly synne / been outrely dede / for to haue the lyf perdurable /. [248] wel [1]may that man that no good werk ne dooth / synge thilke newe frenshe song Iay tout perdu mon temps et mon labour [249] ¶ ffor certes / synne bireueth a man / bothe goodnesse of nature / and eek the goodnesse of *grace* / [250] ¶ ffor soothly / the grace of the holy goost fareth lyk fyr/ that may nat been ydel / for fyr/ fayleth / anoon as it forleteth his wirkynge / and right so. grace fayleth anoon as it forleteth his werkynge / [251] *then* leseth the synful man the goodnesse of glorie / that oonly is bihight to goode men that labouren and werken ‖ [252] wel may he be sory thanne / that oweth al his lif to god / as longe as he hath lyued / and eek as longe as he shal lyue / that *no* goodnesse ne hath / to paye with his dette / to god / to whom he oweth al his lyf ‖. [253] ffor trust wel / he shal yeuen acountes / as seith Seint Bernard of alle the goodes / that han be yeuen hym in this present lyf. and how / he hath hem despended / [254] nought so muche /. that ther shal nat perisse an heer of his heed /, ne a moment of an houre / ne shal nat perisse of his tyme / that he ne shal yeue of it a rekenyng/

[255] The fifthe thyng that oghte moeue a man to contricion / is remembrance of the passion / that oure lord Ihesu crist suffred for oure synnes / [256] for as seith seint Bernard ¶ whil that .I. lyue / I shal haue remem-

e Sanctus Bernardus

¶ Of the .v^te. thyng pat oghte moeue a man to contricion.

¶ *Sanctus Bernardus*

they / to abreggen of the peyne of helle / or ellis / to gete temporal richesses / [244] or ellis / þat god wole the rather enlumyne & lightne / the herte of the synful man to han repentance / [245] And eek they auailen / for to vsen a man to doon goode werkes / þat the feend / haue the lasse power of his soule / [246] and thus the curteys lord Ihu crist ne wole þat no good werk be lost/ for in som what it shal auayle / [247] but for as muche as the goode werkes / þat men doon whil they ben in good lyf/ ben al amortised by synne folwynge: / and eek sith þat alle the [1]goode werkes þat men doon / whil they ben in dedly synne / ben outrely dede / as for to han / the lyf perdurable / [248] wel may þat man / þat no good werk ne dooth / synge thilke newe frenshe song Iay tout perdu / mon temps & mon labour ‖ [249] ffor certes synne bireueth a man / bothe goodnesse of nature / & eek the goodnesse of grace / [250] for soothly / the grace of the holy goost/ fareth lyk fyr / þat may nat ben ydel / for fyr/ failoth / anon / as it forleteth his werkynge / and right so grace faileth / anon as it forleteth his werkynge / [251] thanne leseth the synful man / the goodnesse of glorie / that oonly / is bihight to goode men þat labouren and werken / [252] Wel may he be sory thanne þat oweth al his lyf to god / as longe as he hath lyued / and eek as longe as he shal lyue / þat no goodnesse ne hath / to paye with his dette to god / to whom he oweth al his lyf / [253] for truste wel / he shal yeue acountes as seith Seint Bernard / of alle the goodes þat han ben yeuen hym in this present lyf / and how he hath hem despended / [254] nat so muche / þat ther shal nat perisse an heer of his heed / ne a moment of an houre ne shal nat perisse of his tyme / þat he ne shal yeue of it a rekenynge

[255] ¶ The .v.^te thyng þat oghte moeue a man to Contricion / is remembrance of the passion þat oure lord Ihu crist suffred for oure synnes / [256] for as seith Seint Bernard / Whil þat I lyue I shal haue remem-

thei to a-breggen of the peyne of helle or *ellis* to getyn temporall richesse. [244] Or ellis that god wolł the rather enlumyn & lightne the herte of the synfull man to han repentaunce [245] & eke thei a-vailen for to vsen a man to doon good werke that the feende haue the lasse power of his soule. [246] ¶ And thus the curteis lord ihesu crist ne wolł that no good werke be loste. for in som what it schall a-vaile. [247] but for as meche [as] the gode werkis that [1]men doon whiles thei ben in good lif ben alle mortefied be synne folwyng [1 Harl. 7358, Harl. 7358.]

¶ And eke sethyns alle the gode werkis that men doon whiles thei ben in dedly synne ben outerly deede as for to haue the lif perdurable. [248] Wełł may that man that no gode werke ne doth. syng thilke fresche song. Iay tout perdu mour temps & mour labor. [249] ¶ ffor certis synne bireuyth a mannys goodnesse & nature & eke the goodnesse of grace. [250] ¶ ffor sothe the grace of the holy gost fareth as fyre that may noght ben ydełł. for fire faileth a-non as hit for-lesith his wirchyng [. . . . . *no mo in the MS.*] [251] then lesith the synfułł man the goodnes of glorie. That only is be-hight to good men that labouren & werken [252] wełł may he be sorye then. that owith all his lif to god as long as he lyueth hath lyved & eke as long as he schall lyue that no goodnes ne hath to paie with his dette[2] [3]to god ' to whom he owith al his lyf. [253] for truste wel he schal yeue a-counts as seyth scynt Bernard. of alle the godis that han be yeuyn hym in this present lyf and how he hath hem dispendit [254] not so meche that here [4]schal not periche & here [4—4 Rubi ent, but still visible.] of is heed[4] ne a moment of an oure / ne schal not perissche that he schal [3] vse of it a rekenynge. [255]

[2 Harl. extract ends.]

THe fyfte thyng that oughte to meue a man to [5]a Contrycioun is remembraunce of the passioun that oure lord Ihesu crist sufferede for oure synys / [256] flor as seyth scy[n]ł Bernard / whil that I leue I schal han remem-

þey to abreggen of þe peyne of helle or elles to geten temporal richesse [244] ¶ Or elles þat god wol þe rapere enlumyne and lighine þe herte of þe synful man to han repentaunce. [245] and eek þey avaylen for to vsen a man to doon good werke þat þe feende haue þe lesse power of his soule [246] ¶ and þus þe curteyse lord ihesu crist ne wol þat no good werk be loste ¶ ffor in somwhat it schal auayle [247] ¶ But for as moche þe goode werkes þat man don whiles þey ben in good lijf ben al mortefyed by synne folwynge ¶ And eek sepenes alle þe goode werkes þat man doon whiles þey ben in dedly synne ben outrely deede as for to haue þe lyff perdurable: [248] wel may þat man þat no good werk ne doþ Syngo þilke newe freissche songe. lay tout perdu moñ temps & moñ labour [249] ¶ ffor certes synne byreueþ a man goodnesse and nature and eek þe goodnesse of *grace* [250] ¶ ffor soþe þe grace of þe holy goost fareþ as fuyr þat may nouȝt ben ydel ffor fuyr faileþ anon as it forleseþ his wirchinge [. . . . . *no gap in the MS.*] [251] þanne leseþ þe synful man þe goodnesse of glory þat only is behighte to goode men þat labouren and werken [252] ¶ Wel may he be sory þanne þat oweth alle his lyff to god as longe as he lyueth haþ lyued and eek als longe as he schal lyue þat no goodnesse ne haþ to paye wiþ his dette to god to whom he oweþ alle his lyff [253] ¶ ffor truste wel he schal giue acountes as seiþ seint Bernard of alle þe goodes þat han ben ȝouen him in þis present lyff / and how he haþ hem dispended [254] noughtiso mocheþat/per schal nought perissche an heer of his heede ne a moment of an houre ne schal not perissche of his tyme þat he ne schal ȝiue of hit a rekenyng

[255] ¶ The vte. þing þat oughte meue a man to contricioñ is remembrance of þe passioñ þat oure lord ihesu crist suffred for oure synnes [256] ¶ ffor as seiþ seint Bernard ¶ Whil þat I lyue I schal haue remem-

þei to abreggen of þe peyne of helle or ellis to geten temporell richesse. [244] Or ellis þat god wil rather enlumyne and / lighten þe hert of þe synful man to han repentaunce. [245] and eke þei availen forto vsen a man to de goode werk þat þe fende / haue þe lasse power of his soule [246] ¶ And þus þe curtaise Lord Ihesu crist ne wil þat no good werk be lost, ffor in somwhat it schal availe. [247] But for as moche as þe good werkes ¹þat men doon whan þei bene in þis lifft bene al mortefied by synne folowinge. And eke sipens al þe good werkes þat men done þe whiles þei bene in dedly synne bene vtterly dede as forto haue þe lif perdurable [248] ¶ wel may þat man þat no good werk ne /. doop ' syngyn þilk newe songe. lay tout perdue moñ temps et moñ labour [249] ffor certes synne byreueþ a man goodnes and nature and eke þe goodnes of grace [250] ¶ ffor soþ þe grace of þe holy goost fareþ as fuyre þat may not be ydelt. ffor fire failluþ / anoon as it forleseþ his worchinge [. . . . . *no gap in the MS.*] [251] þan leseþ þe synful man þe goodnes of glorie þat only is bihiȝt to good men þat labouren and worken [252] wel may he be sory þen that oweþ al his lif to god as longe as he lyueþ haþ lyued and eke as longe as he shal bene þat no goodnes ne haþ to pay wiþ his dette to god. to whom he oweþ al his lif. [253] ffor trust wel he shal ȝeue acountes as seiþ seint Bernard of alle þe goodes þat han bene ȝouen hym. in þis present lif and how he haþ hem dispended. [254] not so mocli þat per shal not perishe an heer of his hede. ne a moment of an / houre ne shal not perisshe of þis tyme þat he ne shal ȝeue of it a rekenynge

[255] ¶ The .v. þinge þat ouȝt to meue a man to contricion is remembraunce of þe passion of our Lord Ihesu crist suffred for oure synnes [256] ffor as seiþ seynt Bernard whiles þat I lyue ¶ I shal haue remem-

þei to a-brigge þe peyne of heH: or elles to geten *temporel* richesse: [244] or elles þat god wol þe raþer elumyne & lyhten þe hert of þe sinfulman. to have ȝepentance: [245] And eke þei aveilen to vsen a man to done goode werkes þat þe fende haue þe lesse powere of his soule [246] ¶ And *þus* þe curteise lorde ihesu crist wol þat no *goode* werke be lost: ffor in somwhat it schal availe [247] ¶ Dot for also muche þe goode werke þat men done whiles þei bien in goode lif bien al mortified be sinne folowynge: ¶ And eke sepen þat al þe goode werkes [. . *no gap in MS.*] whiles þei bue in dedely sinne bien vtterly dede as for to haue þe lif perdurable: [248] wele may þat man þat no goode werke dope singe þilke nowe freshe songe: lay tout perdue moñ temps & moñ labour [249] ¶ For certes sinne bereueþ a man goodnesse of nature: & eke þe goodnesse of grace: [250] ¶ For soþe þe grace of þe holy gost fareþ like fire þat may not bu ydel: ffor fire faileþ anone as it fo[r]leseþ his worcheinge: [. . . . . *no gap in the MS.*] [251] So leseþ þe sinfulman þe goodnesse of glorie þat only is behiht to good men þat labouren & wirken: [252] wele maie he bu sorie þan þat oweþ al his lif to god as longe as he leueþ: haþe leued: And eke also longe as he schal leue: þat no goodnesse ne haþe to paye with his dett to god to whome he oweþ al his lif [253] ¶ For treste þ wele he schal geue acomptes as seiþ sein Bernard. of al þe goodes þat haue bu ȝouen him in þis present lif & howe he haþe hem dispended [254] noulit so muche þat per schal nouht perische an here of his hede ne a moment of an houre ne schal nouht perische of his time þat he ne schal ȝeue of it a rekenynge:

[255] ¶ þe fifte þinge þat ouht meue a man to *contricioun*: is remembrance of þe passion þat oure lord ihesu crist suffred for oure sinnes: [256] ffor as seiþ seint Bernard. While þat .I. leue .I. schal haue remem-

brance of the trauailles / that oure lord crist suffred in prechyng/. [257] his werynesse in trauaillyng. hise temptacions whan he fasted /. hise longe wakynges / whan he preyde /. hise teeres / whan that he weepe / for pitee. of good peple /. [258] the wo / and the shame / and the filthe / that men seyden to hym /, of the foule spittyng/ that men spitte in his face /. of. the buffettes / that men yauen hym /. of the foule mowes / and of / the reproues / that men to hym seyden /. [259] of the nayles / *with* whiche he was nayled to the croys /. and of al the remenaunt of his passioñ that he suffred for my synnes / and no thyng for his gilt [260] ¶ And ye shul vnderstonde / that in mannes synne / is euery manere of ordre or ordinance / turned vp so doun [261] ¶ ffor it is sooth / that god and resoñ. *and* sensualitee / and the body of man / been ordeyned / that euerich / of thise foure thynges / sholde haue lordshipe / *ouer* that oother /. [262] as thus /. god sholde haue lordshipe *ouer* resoñ /. and resoñ *ouer* sensualitee /. and sensualitee ouer the body of man /. [263] but soothly / whan man synneth / al this ordre or ordinañce / is turned vp so doun [264] ¶ And therfore thanne / for as muche as the resoñ of man / ne wol nat be subget ne obeisant to god that is his lord by right. therfore / leseth it the lordshipe / that it sholde haue / ouer sensualitee / and eek ouer the body of man /. [265] And why? ffor sensualitee rebelleth thanne agayns resoñ /. and by that wey / leseth resoñ the lordshipe ouer sensualitee / and ouer the body /. [266] for right' as resoñ is rebel to god / right so / is bothe sensualitee / rebel to resoñ / and the body also [267] ¶ And certes this disordinañce and this rebellioñ / oure lord Ihesu crist aboghte vp-on his precious body ful deere / and herknep in which wise / [268] ¶ ffor as muche thanne as resoñ / is rebel to god? therfore / is man worthy to haue sorwe / and to be deed /. [269] this suffred oure lord Ihesu crist for man / after that he hadde be bitrayed of his disciple / and distreyned and

¶ how in mannes synne / is euery manere of ordre / or ordinance turned vp so doun

brance of the trauailes þat oure lord Ihu crist suffred / in prechynge / [257] his werynesse in trauailynge / hise temptacions whan he fasted / hise longe wakynges whan he preyed / hise teerys whan þat he weep for pitee of good peple / [258] the wo / and the shame / & the filthe þat men seyden to hym / of the foule spittyng þat men spitte on his face / of the buffettes that men yaue hym / of the fowle Mowwes & of the reprouse þat men to hym seyden / [259] of the nayles / *with* whiche he was nayled to the croys / and of al the remenant of his passioñ / þat he suffred for my synnes / and no thyng for his gilt ‖ [260] And ye shal vnderstonde / þat in mannes synne / is euery manere ordre of ordinance / turned vp so down / [261] for it is soop þat god /. and resoñ /. and sensualitee. & the body of man / ben so ordeyned / þat euerich of thise .iiij. thynges / sholde haue lordshipe ouer that cother / [262] as thus /. god sholde haue lordshipe ouer resoñ / & resoñ ouer Sensualitee / & Sensualitee ouer the body of man / [263] but soothly / whan man synneth / al this ordre / or ordinance / is turned vp so down / [264] and therfore thanne / for as muche as the reson of man / ne wol nat be subget ne obeisañt to god / þat is his lord by right / : therfore leseth it the lordshipe / þat it sholde haue in Sensualitee / & eek ouer the body of man / [265] And why / for Sensualitee rebelleth thanne agayns resoñ / and by that wey / leseth resoñ the lordshipe ouer Sensualitee & ouer the body / [266] for right' as reson is rebel to god / right so is bothe sensualitee rebel to reson & the body also ‖ [267] and certes this desordinañce & this rebellion / oure lord Ihu crist aboghte / vp on his precious body ful deere / and herkneth in which wise ‖ [268] for as muche thanne / as reson is rebel to god / therfore is man worthy to haue sorwe / and to be deed / [269] this suffred oure lord Ihu crist for man / after þat he hadde be bitrayed of his disciple and destreyned &

brauñce / of the trauaylis / that oure lord crist sufferede in prechynge [257] his werynesse in trauaylynge / hise temptacionuys whan he fastide / Hise longe wakynge whan he preyede / Hise teris whan that he wepte for pete of good peple [258] ¶ the wo & the schame / & the filthe that men seydyn to hym / of the foule spittynge that men spittyn in his face / of the buffetys that men ȝeue hym / of the foule mowis that men ȝeue hym / & of the foule reproys that men to hym sede / [259] of the naylys *with* the whiche he was nayled to the croe / and of al the remenaunt of his passioun / that he sufferede for myne synnys & no thyng for hyse gilt / [260] ¶ And ȝe schul vndyrstonde / thaꝛ in manys synne / is euery manere ordere / or ordenaunce turned / vp so doun / [261] for it is soth that god & resoun / & sensualytee / & the body of man been ordeyned that euerych of these foure thyngis schulde haue lor[d]schepe *ouer* that othir [262] As thus / god schulde haue lordschepe *ouer* resoun / & resoun ouyr sensualite / & sensualite ouyr the body of man [263] ¶ But sothly whan man synnyth / Al this ordere & ordenaunce is turned vpsodoun / [264] And therfore thanne for as meche / as the resoun of man ne wele nouꝛt been subiect ne obeysaunt to god that is his lord by ryȝt therefore leseth it the lo[r]dschepe that it schulde haue ouyr sensualite / & ek ouer the body of man / [265] And why for sensualite rebellyth / thaꝛne s-geyns resoun ¹And by that weye leseth resoun the lordschepe / *ouer* sensualite / & ouyr the body. [266] for ryȝt as resoun is rebel to god / ryȝh so is sensualite / rebel to resoun and the body also / [267] And certis this disordenaunce & this rebellioun oure lo[r]d Ihesu crist aboute vp-on his precious body / Ful deere And herkenyth in which wise /. [268] for as meche / thanne as resoun is rebel to god / therfore is man worthi to han sorwe / & to be ded / [269] This sufferede oure lord Ihesu cryst for man Aftyr that he hadde be betrayed of his disciple And distreyned / and

brance of þe trauailes þat oure lord ihesu crist suffred in
prechinge [257] his werynesse in trauaillynge. his temptacions
whan he fasted his longe wakinges when he
prayed his teeres when þat he wepte for pite of
good peple [258] ¶ þe woo and þe schame and þe
filthe þat men seyden to him ofte foule spittyng
þat men spitton on his face ¶ of þe buffettes þat men
ȝeuen him ¶ of þe foule mouthes and of þe re-
preues þat men to him sayden [259] ¶ Of þe nayles
wiþ þe whiche he was nayled to þe cros and of alle þe
remenaunt of his passion þat he suffredy for my synnes
and no þinge for his gilte [260] ¶ And ȝe schuln vnder-
stonde þat in mannes synne is euery maner ordre
of ordinance turned vp so doun [261] ffor it is soþ
þat god and reson and sensualite and þe body of man
ben so ordeyned þat euerich of þise .iiij. þinges/
schulde haue lordschipe ouer þat oþer [262] and þus
god schulde haue lordschipe ouer reson and reson ouer
sensualite and sensualite ouer þe body of man
[263] ¶ And soþly whan man synneþ al þis ordre of
ordinance is turned vp so doñ [264] ¶ And þerfore
þanne for as moche as þe reson of man wol nought be
subget ne obeisant to god þat is his lord by right: þer-
fore leseþ it þe lordschips þat it schulde haue in
sensualite and eeke ouer þe body of man [265] ¶ And
whi ¶ ffor sensualite rebelleþ þanne ageinn reson And
by þat wey leseþ reson his lordschipe ouer sensualite
and ouer þe body [266] ¶ ffor right as reson is rebelle to
god Right so is boþe sensualite rebel to reson and
þe body also [267] ¶ And certes þis ordinance and
þis rebellion oure lord ihesu crist aboughte vpon his
precious body ful dere herkeneþ in which wise
[268] ¶ ffor as meche þanne is reson rebelle to god: þer-
fore is man worþi to haue sorwe and to be deed
[269] ¶ This suffred oure lord ihesu for man after þat
he hadde be betrayed of his disciple and destreyned &

brauncc of þe trauailes þat our lord Ihesu crist suffred in
preching [257] in werynesse in trauailynge. his temptacions
whan he fasted. his longe waking whan he
preied. his teeres whan þat he wepte for pite of
good puple. [258] þe woo and þe shame and þe
filþe þat men seiden to hym oft foule spittyng
þat men / spitten on his face / and þe buffettes þat men
ȝauen hym of þe // foule mouþes and of þe re-
preeus þat men to hym seiden. [259] Of þe nailles
wiþ þe which he was nailed to þe cros. and of all þe
remenaunte of his passiõ þat he suffred for my synnes. /
and no þinge for his gilt. [260] And ȝe shul vnder-
stond þat in mannys synne is euery maner order
of ordynaunce turned vp so doun. [261] ffor it is soþ
þat god and reson and sensualite and þe / body of man
bene so ordeyned þat euereich of þise iiij. þinggcs
shuld haue lordship of þat oþer. [262] As þus.
god shuld haue lordship ouer reson. and reson ouer
sensualite. and sensualite ouer þe / body of man.
[263] And soþly whan man synneþ al þis ordere of
ordynaunce is turned vp so deune [264] ¶ And þerfore
þan for as moch as þe reson of man wil not be
subiette ne obeysaunt to god þat is his lord by riȝt þer-
fore leseþ it þe lordship þat it shuld haue in
sensualite and eke ouer þe body of man. [265] And
whi for sensualite rebelleþ þan ageinst reson. And
by þat way leseth reson his lordship ouer sensualite
and ouere þe bodye. [266] ffor riȝt as reson is rebelle to
god. riȝt so is boþ Sensualite rebel to reson and
þe body also. [267] ¶ And certes þis ordynaunce and
þis rebellion. oure lord Ihesu crist aboust vppon his
precious body ful dere and herkeneþ in which wyse.
[268] ffor as moche þan is reson rebelle to god. þer-
fore is man worþi to hane sorowe and to be dede
[269] ¶ This suffred our lord Ihesu for man after þat
he had be bytraied of his disciple and destreyned and

brance of þe traveyles þat oure lorde ihesu crist suffred in
precheinge [257] his wereuesse in travaileinge: his temp-
tacions whan he fastod: his longe wakeinges whan he
praide: his teres whan þat he [1]wepte for pyte of
goode peple: [258] þe wor & þe schame & þe
filþe þat mom seiden to him oft: þe foule spitteinge:
þat men spitten on his face: of þe buffetes þat men
ȝaue him: of þe foule mouþes: & of þe re-
proues þat men to him seyden: [259] of þe nayles
with þe whiche he was nailed to þe crose and of al þe
remenant of his passion þat he suffred for my sinnes
And noþinge for his gilte: [260] And ȝe scholne vnder-
stonde þat in man sinne is euery maner of order
of ordinance turned vp so doune: [261] ffor it is soþe:
þat god. & reson & sensualite & þe body of man:
buen so ordeined: þat euer yche of þis foure þinges
schold haue lordschipe ouer þat oþer [262] As þus: As þus
God schold haue lordeschip ouer reson: & resone ouere
sensualite: And sensualite ouere þe body of man:
[263] But soþely whan man sinneþ al þe order of
ordenance is turned vp so doune: [264] And þer fore
þan for also muche as þe reson of man wil nouht be
subiette ne obeisant to god þat is lord be riht: þere
for leseþ he þe lordschip þat he scholde haue in
sensualite: and eke ouere þe body of man: [265] And
whie For sensualite rebelleþ agein reson: And
þat waye leseþ reson his lordschip ouer sensualite
& ouer þe body: [266] For riht as reson is rebelle to
god: Riht so is boþe sensualite rebel to reson. &
þe man also: [267] ¶ And certes þis ordinance &
þis rebellion oure lorde ihesu crist bouht vpon his
preciouse body ful dere And herkeneþ in whiche wyse:
[268] ffor as muche þan is reson rebel to god: þare
fore is man worþi to haue sorwe: & to be dede:
[269] þis suffurd oure lorde ihesu for man after þat
he had be bytrayede of his disciple And distreyned &

¶ Sanctus Augustinus

bounde / so that his blood / brast' out at euery nayl of hise handes / as seith seint Augustyn [270] ¶ And forther ouer / for as muchel as resoñ of man / ne wol nat daunte [1]sensualitee whan it may / therfore is man worthy to haue shame and this suffred oure lord Ihesu crist for man / whan they spetten in his visage [271] ¶ And forther ouer / for as muchel thanne / as the caytyf body of man / is rebel / bothe to resoñ and to sensualitee / therfore is it worthy the deeth [272] ¶ And this suffred our lord Ihesu crist for man vp-on the croys / where as ther was no part of his body free / with-outen greet peyne and bitter passioñ [273] ¶ And al this suffred Ihesu crist' *þat* neuere forfeted / [. . . . . .

no gap in the MS.] to muchel am I peyned for the thynges that I neuere deserued and to muche defouled / for shendshipe that man is worthy to haue [274] And therfore / may the synful man wel seye / as seith seint Bernard Acursed be the bitternesse of my synne /. for which / ther moste be suffred so muchel bitternesse /. [275] ffor certes / after the diuerse disconcordances of oure wikkednesses / was the passioñ of Ihesu crist' ordeyned in diuerse thynges / [276] as thus ¶ Certes / synful mannes soule / is bitraysed of the deuel / by coueitise of temporel prosperitee / and scorned by deceite whan he cheseth flesshly delices / and yet is it tormented by Inpacience of aduersitee and dispeir by seruage and subiecciõ of synne / *and* atte laste / it is slayn fynally [277] ¶ ffor this disordinaunce of synful man was Ihesu crist' bitraysed / and after that was he bounde that cam for to vnbynden vs / of synne and peyne / [278] thanne was he by-scorned that oonly / sholde han been honoured in alle thynges and of alle thynges [279] ¶ Thanne was his visage / that oghte be desired to be seyn of al man kynde / in which visage Aungels desiren to looke / vileynsly bispet'. [280] thanne was he scourged / that no thyng hadde agilt' And finally / thanne was he crucified and slayn [281] ¶ Thanne was acomplioed the

¶ Sanctus Bernardus

bounde so / *þat* the blood brast out at euery nayl of hise handes / as seith Seint Augustyn ‖ [270] And forther ouer for as muchel as reson of man ne wol nat daunte sensualitee when it may / therfore / is man worthy to han shame / and this suffrede oure lord Ihu crist for man whan they spette in his visage ‖ [271] and forther ouer / for as muche thanne / as the kaytif body of man / is rebel / bothe to reson & to sensualitee / therfore / it is worthy the deeth / [272] and this suffred oure lord Ihu crist for man vp on the croys / where as ther nas no part of his body free *with* oute gret peyne & bitter passion / [273] and al this suffred Ihu crist' *þat* neuere forfeted ‖ [. . . . . .

no gap in the MS.] to muchel am I peyned for the thynges *þat* I neuere deserued and to muche defouled for shendshipe / *þat* man is worthy to haue ‖ [274] And therfore / may the synful man wel seye / as seith Seint Bernard / Acursed be the bitternesse of my synne / for which / ther moste be suffred so muche bitternesse / [275] for certes after the diuerse discordances of oure wikkednesses / was the passioñ of Ihu crist ordeyned in diuerse thynges ‖ [276] As thus ‖ Certes synful mannes soule is bitraysed of the deuel by coueitise of temporel prosperitee & scorned by deceyte / whan he cheseth flesshly delites / and yet is it turmentid by inpacience of Aduersites / and byspet by seruage & subiecciõ of synne / and atte laste / It is slayn fynally ‖ [277] for this desordenañce of synful man / was Ihu crist' first bitraysed / and after that was he bownde / *þat* cam for to vnbynde vs / of Synne & of peyne ‖ [278] thanne was he biscorned / *þat* oonly sholde ben honoured in alle thynges of alle thynges / [279] thanne was his visage *þat* oghte be desired to be seyn of alle mankynde / in whiche visage Angels desiren to looke / vileynsly bispet' / [280] thanne was he skourged / *þat* no thyng hadde agilt' and fynally / thanne was he crucefied & slayn ‖ [281] thanne was acomplioed the

boundyn so that his blod brast out at euery nayl / of hise handis as seyth seynt Augustyn [270] ¶ And ferthere ouyr for as meche as resoun of man wele / not doute sensualite whan it may therfore is man worthy / to haue schame. And this sufferede oure lord Ihesu cryst for man whan they spitte in his visage [271] ¶ And ferthere ouyr / for as meche as the caytyf body of man is rebel bote to resoun / & to sensualite / therfore is it worthy the deth / [272] And this sufferede oure lord Ihesu Crist vp-on the cros / where as was no part of his body fre / *with*-oute gret pyne / & bittyr passioun / [273] And al this sufferede Ihesu crist that neuere forfetid // And therfore resonably may be seyd of Ihesu in this manere ¶ To meche am I pynyd for the thyngis that I neuere deseruyd / And to meche defouled / for schenschepe that man is worthy to have / [274] And therfore may the synful man / weel seye / as seyth seynt Bernard / acused be the bittyrnesse of myn synne / for whiche there muste been suffered so meche bittyrnesse / [275] ffor certis aftyr the dyuerce discordaunce / of oure wekednesse / was the passioun of Ihesu cryst ordeyned / in dyuerse thyngis / [276] ¶ As thus /. Certis synful manys soule / is betraysed of the deuyl be coueytyse of *temporel* prosperite / & skornyd be disceid whan that he cheseth fleschely delycis / And yit is it turmentid by inpacience / of aduersite & bespit be seruage & subiecciõn of synne / & at the laste it is slayn fynally / [277] for þis disordenaunce of synful man / was Ihesu crist fyrst betrayed / and aftyr that was he bounde that cam for to onbynde us of synne & of pyne [278] ¶ Thanne was he bescorned / that only schulde a ben honoured / in alle thyngis [. . *no gap in the MS.*] [279] ¶ Thanne was his visage / that ouȝte be desyred of alle mankynde / in whiche visage aungellis / desire to loke / vileynly be-spit [280] ¶ Thanne was he scourgit that no thyng hadde a-gilt / And fynally thanne was he Crucified / & slayn / [281] thanne was accompleced / the

bounde so þat þe blood brast out at euery nayl of his handes as seiþ seint Austyn [270] ¶ And forþermore for as moche as resoñ of man wol nought daunte sensualite whenne it may ¶ Therfore is man worþy to haue schame and þis suffredе oure lord ihesu crist for man when þey spetten in his visage / [271] ¶ And furþer more for as moche þanne as þe caytiff body of man is rebelle boþ to resoñ and to sensualite ¶ þerfore it is worþy þe deþ [272] ¶ And þis suffred oure lord ihesu crist for man vppon þe crosse where as þer was no part of his body fre wiþouten gret peyne and bitter passioñ / [273] and al þis suffredе ihesu crist þat neuer forfeted [. . . . . *no gap in the MS.*] ¶ To mechil am I peyned for þe same þinges [1]þat I neuer deserued and to mochil defouled for frendschipe þat man is worþy to haue. [274] And þerfore may þe synful man wel say as seiþ seint Bernard. Acursed be þe bitternes [. . . . . *no gap in the MS.*] [275] ¶ flor certes after þe diuers discordaunces of oure wikkednesse was þe passion of Ihesu crist y-ordeyned in diuerse þinges [276] as þus Certes synful mannes soule bytrayսed of þe deuel by couoytise of temperel *prosperite* / and scorned by disceyte when he chesoþ flesschly delites / and zet is he tormented by inpacience of aduersite ¶ And bispette ¶ By seruage in subiectioun of synne ¶ And atte laste it is slayn fynally [277] for this disordynaunce of synful man was ihesu crist first bytrayed ¶ And after þat was he bounde þat came for to vnbynde vs of synne and of peyne [278] ¶ Thanne was he by-scorned þat only schulde be honoured in alle þinges of alle þinges [279] þenne was his visage þat oughte be desired to be seyn of alle mankynde in whiche visage aungeles desiren to loken. vileynesly byspette [280] ¶ Thenne was he scourged þat noþing hadde gilt ¶ and fynally þenne was he crucified & slayn [281] ¶ Thenne was he acomplyced þe

bounde so þat þe blood brast out at *euery* naile of his handes as seiþ seint Austyn [270] ¶ And forþermore for as moche as reson of man wil *not* daunte Sensualite whan it may. therfore is man worþi to haue shame. and þis / suffrod our lorde Ihesu crist for man whan þei spitten in his visage [271] ¶ And forþer ouere for as moch þan as the catif body of man is rebelle boþ to reson and to sensualite. þerfore is it worþi þe deeþ [272] ¶ And þis suffred our lord Ihesu crist for man vpon þe crosse wher as þer was no *parte* of his body free with-oute grete peyne and bitter passioñ [273] and al þis suffred Ihesu crist þat neuer forfeited [. . . . . *no gap in the MS.*] To mochel am I peyned for þe same þinges þat I neuer deserued and to mochel defoiled for frendshiþ þat man bene worþi for *to* haue [274] And þerfore may þe synful man wel saye as seiþ seint Bernard ¶ Acursed be þe bitternesse. [. . . . . *no gap in the MS.*] [275] flor certes afere þe dyuers discordaunces of oure wikkednes was þe passion of Ihesu crist yordeyned in dyuers þingges [276] as þus. Certys synful man saule [is] bytraied of the deuel by coueitysе of *temperele* prosperite and scorned by disceite whan he chesoþ flesshly delites and *zit* is he tormented by impacience of aduersite. and by-spette by *ſeruage* of subiecciоn in synne / and at þe last it is sclayn fynally. [277] flor ¶ þis disordinaunce of synful man was *Ihesus crist* first bytraied and aftere þat was he bounde that come forto vnbynde vs of synne *and* of peyne [278] ¶ Than was he byscorned þat only shuld be honoured. in alle þingges of al þingges. [279] Than was his visage þat aught be desired to be seyn of al mankynde [1]In which visage aungels desiren to loken vileynsly byspitte. [280] Than was he scourged þat no þing gilt And fynaly þan was he / crucified and sclayn [281] Than was he accomplised þe

bounde so þat þe blode braste oute att euery nayle of his handes as seiþe seint Austine [270] ¶ And forþermore for as muche þat reson of man wil nouȝt daunte *sensu*alite whan it maie: þerefore is *man* worþi to haue schame: And þus suffred oure lorde ihesu criste: for man: whan þei spitten in his vesage // [271] And forþere ouere for as muche þan þat þe kaytif body of man is rebel boþe to resoun / & sensualite: And þerefore. is it worþi þe deþe: [272] And þis suffurde oure lorde ihesu criste for man vpon þe croys where as þere was no party of his body fre *with* owten grete pyne & bitter passion: [273] And al þis suffred oure lorde ihesu criste þat neuere for fete [. . . . . *no gap in the MS.*] ¶ To mechel am .I. peyned for þe same þinges þat .I. neuer deserued And to muchel defouled for frendschipe þat man is worþi to haue: [274] And þerefore maie þe sinnful man wele saie. as seiþe seint Bernard: Acursed be þe butternesse: [. . . . . *no gap in the MS.* [275] flor certes after þ^e^ diuerse discordiance of oure wikkednesse was þe passion of oure lorde ihesu criste. yordeinede in diuerse þinges [276] as þus: ¶ Certes sinnful mannes soule by-trasede of þe deucl be couetise of temperile *prosperite* and scorned be deceyte: Whan he chesoþ fleschely delites ¶ And ȝit is he tormented be impacience of aduersite: ¶ And bespette be seruage in subieccione of sinne: and att þe last it is sleyne fynaly: [277] flor þis disordinance of sinnful man. was ihesu crist first betrayde: And after þat was he bounde þat *cam* for to [1]for to vnbynde vs of sinne & of peyne: [278] þan was he bescorned þat only scholde be honoured in al *þinges* be al þinges. & of al þinges: [279] ¶ Than was his þat ouht be desired to be seyne of al man kinde: In whiche Angeles desiren to loken vilansly be-spitte: [280] þan was he scowrged þat no þinge had gulte: & fynally þan was he crucified And sleyne [281] ¶ þan was he acompliced þe

¶ Yeyus

word of yeyus / that seith / that he was wounded / for
oure mysdedes / and defouled for oure felonies / [282]
¶ Now sith that Iheu crist took vp-on hym self / the
peyne of alle oure wikkednesses /. muchel oghte synful
man wepen and biwayle / that for hise synnes goddes sone
of heuene / sholde al this peyne endure [283] ¶ The sixte
thyngt þat oghte moeue a man to contricioñ / is the hope
of .iij. thynges /. that is to seyn / foryifnesse of synne /.
and the yifte of grace / wel for to do and the glorie of
heuene / with which / gôd shal gerdone a man for hise
goode dedes / [284] ¶ And for as muche as Iheu crist
yeueth vs thise yiftes of his largesse / and of his soureyn
bountee /. therfore is he cleped / Iheſus Nazarenus rex
Iudeorum / [285] Iheſus / is to seyn sauueur/ or salu-
uacioñ on whom / men shul hope / to haue foryifnesse of
synnes / which that [is] proprely / saluacioñ of synnes /
[286] and therfore / seyde the Aungel to Ioseph Thou shalt
clepen his name Iheſus / that shal sauen his peple of hir
synnes /. [287] And heer-of seith seint Peter /. Ther is
noon oother name vnder heuene / that is yeue to any man
by which / a man may be saued but oonly Iheſus ? /. [288]
Nazarenus / is as muche for to seye / as florisshynge / in
which a man shal hope /. that he þat yeueth hym remissioñ
of synnes / shal yeue hym eek grace / wel for to do / for
in the flour is hope of fruyt in tyme comynge /. And in
foryifnesse of synnes hope of grace / wel for to do [289] ¶ I
was atte dore of thyn herte seith Iheſus and cleped for to
entre /. he that openeth to me / shal haue foryifnesse of
synne /. [290] I wol entre in-to hym by my grace / and
soupe with hym / by the goode werkes that he shal doon /
whiche werkes / been the foode of god / and he shal soupe
with me / by the grete ioye that I shal yeuen hym [291]
¶ Thus shal man hope /. for hise werkes of penaunce / that
god shal yeuen hym his regne / as he bihoteth hym in the
gospel

¶ How a man shal be confirth

[292] ¶ Now shal a man vnderstonde / in which

¶ Of the .vj. thyng that oghte moeue a man to contricioñ / that is the hope of .iij. thynges

¶ How the Aungel spak to Ioseph

¶ Sauueur Patrus

word of Ysaie ‖ He was wounded for
oure mysdeles / & defouled by oure felonyes [282]
¶ Now sith þat Ihu crist took vp on hym self the
peyne of alle oure wikkednesses / muchel oghte synful
man wepe & biwayle / þat for hise synnes / goddes sone
of heuene / sholde al this peyne endure [283] ¶ The .vj.the
thyngt þat oghte meoue a man to Contricioñ / is the hope
of .iij. thynges / that is to seyn / foryeuenesse of synne /
and the yifte of grace wel for to do / and the glorie of
heuene / with which god shal gerdone man for hise
goode dedes ‖ [284] And for as muche / as Ihu crist
yeueth vs thise yiftes of his largesse & of his soureyn
bountee / therfore is he clepid Ihus Nazarenus rex
Iudeorum [285] ¶ Ihu is for to seyn / Saueour / or Sa-
uacioñ / on whom men shal hope / to haue foryifnesse of
synnes / which þat is proprely / Sauacion of synnes /
[286] and therfore / seyde the Aungel to Ioseph ‖ thow shalt
clepe his name Ihus / þat shal saue his peple of hirs
synnes / [287] And heerof / seith Seint Peter ‖ ther is
noon oothor name vndir heuene þat is yeue to any man /
by which a man may be saued / but oonly Ihus [288]
¶ Nazarenus / is as muche for to seye / as florissynge / In
which a man shal hope / þat he / þat yeueth hym remission
of synnes / shal yeue hym eek grace wel to do / for
in the flour/ is hope of fruyt in tyme comynge / and in
foryifnesse of synnes / hope of grace wel to do [289] ¶ I
was at the dore of thyn herte seith Ihus / & clepede for to
entre / he þat openeth to me / shal haue foryifnesse of
synne / [290] I wol entre in to hym by my grace / and
sowpe with hym / by the goode werkes þat he shal doon /
whiche werkes / ben the foode of god / and he shal sowpe
with me / by the grete Ioye þat I shal yeue hym ‖ [291]
thus shal man hope / þat for hise werkes of penance /
god shal yeue hym his regne / as he byheteth hym in the
gospel

[292] ¶ Now shal a man vnderstonde / in which

word of ysaye ¶ He was woundit for
oure mysdedis / & defoulid by oure felonyes [282]
¶ Now sithe that Iheſu crist tok vp on hym self / the
peyne of al oure wekkednesse / Meche ouȝte synful
man wepyn / & be-waylyn that for hise synnys / goddis sone
of heuene schulde al this peyne endure [283] THe .vj. .vj.a
thyng that schulde meue a man to contriciouns / is the hope
of .iij. thyngis that is to seyne forȝeuenesse of synne /
And the ȝifte of grace weel for to do And the glorie of
heuene / with whiche god schal gerdounyn man / For hise
goode dedis / [284] And for as meche as Iheſu crist
ȝeuyth vs these ȝiftis of hise largenesse & of his soureyn
bountee. therfore is he clepid Iesus[1] nazarenus rex
iudiorum [285] Iheſu is to seyne sauyour / or sal-
uacioun on whom men schul han forȝeuenesse as they schul
hope of here synnys / whichiche that is properly saluacious of
synnys [286] And therfore seyde the aungel to Ioseph // Thow
schalt clepe his name Iheſus that schal saue his peple / of here
synnys / [287] and here of seyth seynt petir Theere is
non othir name vndir heuene that is ȝeue to ony man /
by whiche a man may be sauyd / but only Iheſus. [288]
Nazarenus / is as meche for to seye as flouryschynge in
whiche a man schal hope that he that ȝeuyth hym remyssioun
of synnys schal ȝeue hym ek grace / weel to do ¶ ffor
in the [2]flour is hope of freut tyme comynge / And in
the forȝeuenesse of synne / hope of grace weel to do [289] I
was at the dore of thyn herte seyth Iheſus / & clepede for to
entere / he that openyth to me schal haue forȝeuenesse / of
synne / [290] I wele entere in to hym be myn grace / And
soupe with hym by the goode werkis that he schal doon /
whiche werkis been the fode / of which / & he schal soupe
with me by the greete Ioye / that I schal ȝeue hym / [291]
¶ Thus man schal hope / for hise werkis of pensaunce / that
god schal ȝeue hym his regne / as he beheteyth hym in his
gospel [¶ MS. Ihc]

[292] NOw schal a man vndyrstonde in which

wordes of Isayo ¶ he was wounded for
oure mysdedos and defouled by oure vileynies [282]
¶ Now sepenes þat ihesu crist took vpon himself þe
peyne of alle oure wickednesse: Mochil ought a synful
man bywepe and bywayle þat for his synnes goddes sone
of heuene schulde alle þis peyne endure [283] ¶ The sixte
pinge þat oughte meue a man to contricioñ is þe hope
of .iij. pinges. þat is to sayn. forzeuenes of synne
[. . . . . *no gap in the MS.*] and þe gloríe of
heuene wiþ þe which god schal guerdon man for his
goode dedes [284] ¶ and for as moche as ihesu crist
zeueþ vs þese siftes of his largesse and of his souereyn
bounte: *perfore* is he cleped *Ihesus nazarenus rex*
iudeorum [285] Ihesus is for to seyn sauyour of sa-
uacioñ on whom men schuln hope to haue forzeuenesse of
synnes which þat is proprely sauaciouñ of synnes
[286] ¶ And *perfore* sayde þe aungel to Ioseph ¶ þou
clepest his name *ihesus* þat schal saue his people of here
synnes [287] ¶ And her of seiþ seint Petre ¶ Ther nys
non oþer name vnder heuene þat is zoue to any man
by which a man may be saued but only by *ihesus* [288]
nazerenus is as moche to seyn as florissching in
which a man schal hope þat he þat zeueþ him remissioñ
of synnes schal ziue also him *grace* wel to do ¶ ffor
in þe flour is hope of fruyt in tyme comynge. and in
forziuenesse of synnes is hope of *grace* wel to do [289] ¶ I
was at þe dore of þin herte / saiþ ihc and cleped for to
entre ¶ he þat openeþ to me schal haue forziuenesse of
synne / [290] I wol entre to him by my *grace* and
soupe wiþ him by þe goode werkes þat he schal doon
whiche werkes ben þe foode of god and he schal soupe
with[1] [²me bi the grete ioye / that shal be yove to him][291]
Thus shal man hope for his wurkes of penaunce /
god sholde yeve him his regne as he bihoteth him / in the
gospel /

[292] Now shal man vnderstonde / in which

yis cause de contricione /

[1 Corpus MS. ende]
[2 Arch. Seld. B. 14, leaf 276, back, for Corpus MS.]

wordes of Ysay / He was wounded for
our, mysdedys and defouled by oure yilanyes. [282]
¶ Now sipens þat Ihesu crist toke vppon hym self þe
peyne of al oure wikkednesse ¶ Michel ouȝt synful
men by-wepe and by-waile þat for his synnes goddis sone
of heuen schuld al þis peyne endure [283] ¶ The sixt
pinge þat auȝt meue man to contri ion is þe hope
of iij. pinggue. þat is to say forȝeuenes of synne
and þe ȝift of grace wel forto doo. And þe / gloríe of
heuene wiþ þe which god shal guerdon man for his
good dodys. [284] and for as moche as Ihesu crist
ȝeueth vs þise ȝiftes of his larges and of his soureyn
bounte. perfor is he cleped / Ihesus Nazarenus rex
iudeorum. [285] Ihesus is forto seyn Saueour or sa-
uacioñ on whoem men shullen hope to haue forȝeuenesse of
synnes which þat is proprely sauacioñ of synnes
[286] ¶ And þerfore seide þo aungel to Ioseph. þow
clepest his name Ihesus þat shal saue his puple from her
synnes [287] And here-of seiþ Seint Petrer ¶ Ther nys
noon oþer name vnder heuene þat is ȝoue to ony man
by which a man may be saued. but oonly Ihesus [288]
Nazarenus is as moche for to seyn as florsshinge in
which a man shal hope þat he þat ȝeueth hym remissioñ
of synnes shal ȝeue also hym grace wel to doo for
in þe floure is hope of fruyte in tyme comynge and in
forȝeidenesse of synnes hope of grace wel to doo. [289] I
was at þe door of þine hert' seith Ihesus and cleped forto
entre. He þat openeþ to me shal haue forȝeuenesse of
synne [290] I wil entre into hym by my grace and
soupe wiþ hym by þe good werkes þat he shal doñ
which werkes bene þe foode of god. and he shal soupe
wiþ me by þe grete Ioie þat shal be ȝoue to hym [291]
Thus shal man hope. þat for his werkes of penaunce
god shuld ȝeue hym his regne as he bihoteþ hym in the
gospel

[292] ¶ Now shal man vnderstonde in which

wordes of Ysaye: He was wounded for
oure mesdedes & defouled be oure velcynes: [282]
Nowe sepen. þat ihesu criste toke vpon him selfe þe
peyne of al oure wikkednesse: Muchel ouht sinful
man be-wepe & be-weile þat for his sinne goddes sonne
of heuen schold al þis peine endure [283] ¶ The sext
pinge þat ouht to meue a man to contricione is þe hope
of þo þre pinges: þat is to seine forȝeuenesse:
And þe ȝeft of grace wele for to do: And þe glory of
heuen *with* þe whiche god schal guerdon mān for his
goode dedes: [284] ¶ And for as muche as ihesu crist:
ȝiſeþ vs þis ȝeftes of his largesse and of his soureyne
bounte: þer for is he cleped Ihesus nazarenus rex
iudeorum: [285] Ihesus ys to seyne saueour or *sal-*
pation on whome men scholne hope to haue forȝeuenesse of
sinnes whiche þat is properly saluacione of synnes:
[286]. And þerfor seide þo Angel to Ioseph: þou
clepest his name ihesus þat schal saue his peple of hor
sinnes: [287] And here-of seiþ seinte Peter: There nys
none oþere name vnde heuen þat is ȝoue to any man
bot only [. . . . . *no gap in the MS.*] Ihesus [288]
nazarenus. Whiche is as moche to seine As florisscheinge in
whiche a man schal hope: þat he þat ȝoueþ him remissioun
of sinnes: schal ȝeu also him grace wele to do: ¶ For
in þe floure is þe hope of fruyte in tyme comynge And in
forȝofnesse of sinnes hope of grace wele to do: [289] ¶ .I.
was att þe dore of þine herte seiþ ihesus and cleped for to
entre ¶ He þat openeþ to me schal haue forȝeuenesse of
sinne: [290] I wil entre in to him be my grace And
soupe *with him* be þo good werkes þat he schal done:
whiche werkes bene þe foode of god: & he schal soupe
wiþ me: þe þe gret Ioy þat schal be ȝoue to him: [291]
Thus man hope for his werkes of penaunce
god schalde ȝeue him his regne as he behoteþ him in þe
gospel:

[292] ¶ Nowe schal man vnderstonde in whiche

manere / shal been his contricioñ /. I seye / that it shal been vniuersal and total // this is to seyn A man shal be verray repentant for alle hise synnes that he hath doon in delit of his thoght. for delit is ful perilous. / [293] ffor ther been / two manere of consentynges /. that oon of hem / is clepid consentynge of Affeccioñ / whan a man is moeued to do synne / and delliteth hym longe / for to thynke on that synne /. [294] and his resoñ apereeyueth it wel that it is synne / agayns the lawe of god / and yet his resoñ / refreyneth nat his foul delit or talent. though he se wel apertly / that it is / agayns the reuerence of god /. al-though his resoñ ne consente noght to doon that synne in dede / [295] yet seyn somme doctours / that swich delit that dwelleth longe / it is ful perilous / al be it neuere so lite / [296] ¶ And also / a man sholde sorwe namely / for al that euere he hath desired agayn the lawe of god with perfit consentynge of his resoñ / for ther-of is no doute / that it is deedly synne in consentynge ‖. [297] ffor certes / ther is no deedly synne /that it nas first in mannes thoughte. and after that in his delit /. and so forth / in-to consentynge and in-to dede /. [298] Wherfore I seye / that many men ne reponten hem neuere of swiche thoghtes and delites / ne neuere shryuen hem of it. but oonly / of the dede of grete synnes outward /. [299] wherfore I seyd / that swiche wikked delites / and wikked thoghtes / been subtile bigileres / of hem that shullen be dampned [300] ¶ Moore ouer man oghte to sorwe / for lise wikkedo wordes / as wel / as for hise wikkede dedes /. for certes / the repentance of a synguler synne and nat repente of alle hise othere synnes /. or elles reponten hym / of alle hise othere synnes / and nat of a synguler synne / may nat auaille /. [301] for certes / god almyghty is al good / and ther-fore / he forgeueth al / or elles right noght. [302] And heer-of seith seint Augustyn /. [303] that god is enemy to euerich synnere /. and how thanne / he that obserueth o synne /. shal he haue forgiffenesse of the

¶ Of two manere of consentynges

¶ How a man oghte / to repenten hym / for hise wikkede wordes / as wel as for hise wikkede dedes

¶ Seint Augustinus

manere shal ben his contricioñ / I seye / that it shal ben vniuersal and total / this is to seyn / a man shal be verray repentant/ for alle hise synnes þat he hath doon / in delit of his thoght. for delit is ful perilous / [293] for thor ben two manere of consentynges / that oon of hem / is clepid / consentynge of affeccioñ whan a man / is moeued to do synne / and thanne deliteth hym longe / for to thynke on that synne / [294] and his resoñ / apereeyueth wel þat it is synne / agayns the lawe of god / and yet his resoñ refreyneth nat his foul delit/ or talent though he seeth wel apertly / þat it is agayns the reuerence of god / al though his resoñ / ne consente nat / to doon the synne in dede / [295] yet seyn somme doctours / þat swich delit þat dwelleth longe / it is ful perilous / al be neuer so lite / [296] and also / a man sholde sorwe / namely / for al that euere he hath desired agayn the lawe of god / with perfit consentynge of his resoñ / for ther of is no doute / þat it is deedly synne / in the consentynge / [297] for certes ther is no deedly synne / þat it nas first in mannes thoght & after that in his delit & so forth / in to consentynge & in to dede / [298] Wherfore I seye / þat many men ne reponten hem neuere of swyche thoghtes & delites / ne neuere shryuen hem of it but oonly / of the dede of grete synnes outward [299] ¶ Wher fore I seye / þat swiche wikked dulites & wikked thoghtes / ben subtil bigyleris of hem þat shullen ben dampned [300] ¶ Moore ouer / man oghte to sorwen for hise wikked wordes / as wel / as hise wikkede dedes / for certes / the repentance of a singuler synne & nat repente of alle hise othere synnes ‖ or ellis repente hym of alle hise othere synnes / and nat of a synguler synne / may nat auayle / [301] for certes / god almyghty / is al good / and therfore / outher he forgeueth al / or ellis right noght/ [302] And herof seith Seint Augustyn ¶ I woot certeynly / [303] þat god is enemy to euerich synnere / And how thanne / he þat obserueth o synne / shal he haue forgeuenesse of the

manere schal ben his contricioun / ¶ I seye that it schal be vnyuersel / & total A man schal be / verray repentaunt for alle hise synnys / that he hath doon / in delit of his theht for delit is ful perilous / [293] For thore ben two maneris of consentynges /. that on of hem is / clepid consentynge of affeccioun / whan a man is moeuyd to do synne / & thanne delytith hym longe for to thynkyn on that synne / [294] & his resoun aperseyuyth it weel / that it is synne ag yns the lawe of god / and yit his resoun refreynyth not his foule delit / or talent. thow he se wel apertely that it is synne / & agayns the reuerence of god. Althow his resoun ne consente not to don that synne in dede [295] yit seyn some doctourys / that swich delyt that dwellith longe / it is ful perilous al be it neuere so lite / [296] And also a man schulde sorwe namely for al that he hath desyred a-geyn the lawe of god / *with* perfit consentyng of his resoun / for therof is no doute / that it is deedly synne / [. . . . . [297] . . . . . *no gap in the MS.*] that it is first in manys thoght / And afyrt that in his delyt & so forth in to consentynge & in to dede [298] ¶ Wherfore I feere that manyo man / ne repentyn hem neuere of sweche thoughtys & delyeys / ne neuere schryuyn them of it / but only of the dede of greate synnys outward / [299] wherfore I seye that swecche wikkede thoutis & wekkede delitis / been subtyle begilouris of hem that schul been dampned / [300] Moore ouer a man ouyte to sorwe / for heso wekede wordys / as wel as hise wikkede dedis / For certis the repentaunce of a sengeler synne & not repentaunt for alle hiso othere synnys / or ellis repente hym of alle hise othere synnys & not of a sengeleer synne may not auayle / [301] for certis god almyzti is al good & therfore / othyr he forgouyth al or ellis ryzt noght [302] And herof seyth seynt augustyn / . I wot certeynly [303] that god is enemy to euery synnere / & how thanne he that observit on synne / schal he han forgeuenesse of the

 [1 leaf 248, back] [1 leaf 498]

manere shal be his contricion ‖ I scie that hit shal be vniuersale & totale / this is to scine a man shal be verry repentaunt / [1]for alle his synnes that he hath done / in delite of his thought for delite is ful perilous / [293] ffor ther ben two maneres of cousentynges / that con of hem is cleped consenting of affeccious / whan a man is moved to do synne / & delitep him longe for to thenke on that synne / [294] he hath reson that perceiveth wel that hit is synne agcynste the lawe of god / [. . . . . .

. . . . . *no gap in the MS.*] al though his reson ne consente nat to do the synne in dede / [295] yit seine somme doctours / that suche delite that duellith longe is ful perilous / al be it neuer so lite / [296] And also a man sholde sorowe for al that euer he hath desired ayeines the lawe of god with perfite consentynge of reson / ffor ther-of is no doute / that hit is dedly synne / in consentynge / [297] ffor certes ther is no dedly synne / but hit is first in man-is thoughte / & after that in his delite / and so forthe in-to consentynge / & in-to dede / [298] wherfore I seie that many man repente hem neuere of suche thoughtes / & delites / ne neuere shriven hem of hit / but only of the dede ‖ of grete synnes outwarde ‖ [299] wherfore I seie that suche wikked delites / & wikked thoughtes / ben subtile begillours of hem that shullen be dampned /.[300] Moro-ouere a man oughte to sorowe for his wikked wordes / as wel as for his wikked deles ‖ ffor certes the repentaunce of a singuler synne / and nought repent of al his other synnes or ellis repente him of alle his other synnes / & nat of a singuler synne / may nought availe ‖ [301] ffor certes almyghti god is al good / And therfore he for-yevith al / or elles right nought / [302]
¶ Austyne. And herof seith seint Austyne / I wote certeynly [303] that god is enemy to euery synne / And how than he that observith . oo synne shal he have forgeuenesse of the

manere shal be þis contricion I say þat it shal bene vniuersale and total This is to saie. a man shal be verrey repentaunt for al his synnes þat he hap doon in delite of his pouȝt. ffor delite is ful perilous [293] ffor þer beno twoo / manere of consentynges that con of hem is cleping consentynge of affectiõn whan a man is meved to do synne and delitep hym longe forto þenk on þat synne [294] he hap reson þat perceyued / ²wel þat it is synne ageinst þe lawe of god [. . . . . .

. . . . . *no gap in the MS.*] al þouȝ his reson ne consent not to doon þe synne in dede. [295] ¶ ȝit seyn somme doctours þat suche delite þat dwelleth longe it is ful perilous al be it neuere so lite [296] And also a man shuld sorowe for al þat euere he hap desired ageinst þe lawe of god wiþ perfite consentinge of reson: ffor þerof is no ¶ doute þat it is dedly synne in þe consentinge [297] [. . . .

. . . . . *no gap in the MS.*] and into dede. [298] Wherfore I say þat mony men. ne repenten hem neuer of suche þouȝtes and delices ne neuere shryuen hem of it. but only of þe dede. of grete synnes outward. [299] wherfore I say þat such wicked delites and wicked þouȝtes bene subtile bygylers of hem þat shullen be dampned [300] ¶ More ouere man ouȝt to sorowen for his wicked wordes and for his wicked dedys ffor certes þe repentaunce of a syngulere synne and nouȝt repent of al her oþer synnes. or ellis repente hym of al his oþer synnes and not of syngulere synne may not availe. [301] ffor certes god almyȝty is al good. and þerfore he forȝeuep all or ellis ryȝt nouȝt [302] and hereof seiþ seynt Austyne ¶ I wote certeynly [303] þat god is enemye to euery synner ¶ and how þan he þat obseruep oon synne. shal he haue forȝeuenesse of þe

manere schal be his contricion: .I. say þat it schal bue vniuersale & totale: þis is to sei a man schal be verrey repentant for al his sinnes þat he hap done in delite of his þouht: ffor delite is ful perilous: [293] ffor þer bien two maneres of consentynges: þat one of hem is cleped consentynge of affecciõne whan a man is meved to do synne & delitep him longe for to þinke on þat sinne: [294] He happ reson þat perceynep wele þat it is sinne ageines þe lawe of god: [. . . . . .

. . . . . *no gap in the MS.*] Al þouhe his reson ne consent nogt to doon þe sinne in dede: [295] þut seine somme doctours þat suche delite þat dwellep longe is ful perilouse: al be it neuer so lite: [296] And also a man scholde sorwe for al þat: þat euer he hap desired ageines þe lawe of ¹god with þerfite consentinge of reson: ffor þere of is no doute þat it ne is dedely sinne: In þe consentynge [297] [. . .

. . . . . *no gap in the MS.*] & in to þe dede: [298] where for I. seye þat nany men ne repenten hem neuere of suche þouhtes & delices ne neuer schreuen hem of it bot onely of þe dede of grete sinnes utwarde. [299] where for .y. saye þat suche wikked delites & wikked þouhtes bien subtile begillu.ers of hem þat schoine be dampned: [300] More euere muh cuht to sorwen For his wikked wordes: as for his wikked dedes ¶ For certes þe repentance of a singuler sinne and nouhte repent of al his oþre sinnes: or elles repent him of al his oþere sinnes: & not of singulere sinne maye nouht availe [301] ¶ For certes almyhti god: is al goode. And þerfor he for-geuep all: or elles riht nouht: [302] And here of seiþ seint Augustine. I. wote certeinly [303] þat god is enmy to euery sinner: And howe þan he þat obseruep o synne schal he haue forgeuenesse of þe

¶ how contricioun / sholde be wonder sorweful

¶ how contricioun is to be continued

¶ David

¶ Whereof contricioun is engendrid

¶ David

¶ How contricioun destroyeth the prisoun of helle

¶ how contricioun / maketh him that whilom was sone of Ire / to be sone of grace

remenaunt of hise othere synnes? nay [304] ¶ And forther ouer / contricioũ sholde be wondor sorweful / and anguissous /. and therfore / yeueth hym god pleynly his mercy / and therfore / whan my soule was angwissous with Inne me /. I hadde remembrance of god / that my preyere myghte come to hym [305] ¶ ffforther ouer / contricioũ moste be continuel /. and that man haue stedefast purpos to shriuen hym / and for to amenden hym of his lyf /. [306] ffor soothly / whil contricioũ lasteth / man may euere haue hope of foryifnesse / and of this / cometh hate of synne /. that destroyeth synne / bope in him self /. and eek in oother folk. at his power ‖. [307] ffor which seith Dauid ye that louen god / hateth wikkednesse / for trusteth wel / to loue god / is for to loue that he loueth / and hate that he hateth /

[308] ¶ The laste thyng that man shal vnderstonde in contricioũ / is this / wher-of / anayleth contricioũ ¶ I seye / that som tyme / contricioũ / delifereth a man fro synne /. [309] of which that Dauid seith / ‖ .I. seye quod Dauid / that is to seyn ¶ I purposed fermely to shryue me / and thow Lord / relesedest / my synne [310] ¶ And right so as contricioũ auailleth nogħt with-outen sad purpos of shrifte / if man haue oportunitee / right so / litel worth is shrifte / or satisfaccioũ / with-outen contricioũ [311] ¶ And moore-ouer contricioũ / destroyeth the prisoñ of helle / and maketh wayk and feble alle the strengthes of the deueles / and restoreth / the yiftes of the hooly goost and of alle goode vertues / [312] and it clenseth the soule of synne and deliuereth the soule / fro the peyne of helle / and fro the compaignye of the deuel / and fro the seruage of synne / and restoreth it to alle goodes espirituels / and to the compaignye and communyoñ of hooly chirche [313] ¶ And forther ouer /. it maketh hym that whilom was sone of Ire / to be sone of grace /. and alle thise thynges been preued by holy writ. [314] and therfore / he that wolde sette his entente to thise thynges / he were ful

remenant of hise othere synnes? nay [304] ¶ And forther ouer Contricioñ / sholde be wondor sorweful and anguissous / and ther fore / yeueth hym god / pleynly his mercy / and therfore / whan my soule was angwissous with Inne me / I hadde remembrãce of god / þat my prayere myghte come to hym [305] ¶ ffforther ouer Contricioñ moste be continuel / and þat man haue stedefast purpos to shryue hym / & for to amende hym of his lyf / [306] for soothly / whil Contricion lasteth / man may euere haue hope of foryeuenesse / And of this / cometh hate of synne þat destroyeth synne / bothe in hym self & eek in others folk' at his power / [307] for which seith Dauid / ye þat louen god / hateth wikkednesse / for trusteth wel / to loue god / is for to loue that he loueth / & hate that he hateth

[308] ¶ The laste thyng' þat men shal vnderstonde in Contricion / is this / wher of anaileth Contricioñ ¶ I seye / þat som tyme / Contricioñ delyereth man fro synne / [309] of which þat Dauid seith ‖ I seye quod Dauid / that is to seyn / I. purposed fermely to shryue me / & thow lord relesedest my synne / [310] and right so as Contricioñ anaileth nat / with outen sad purpos of shrifte / if man haue oportunytee? right so / litel worth is shrifte / or satisfaccioñ / with outen Contricioñ / [311] And moore / Contricion destroyeth the prison of helle / and maketh wayk & feble / the strengthes of the deueles / & restoreth the yiftes of the holy goost & of alle goode vertues / [312] and it clenseth the soule of synne & delyereth the soule fro the peyne of helle / & fro the compaignye of the deuel / and fro the seruage of synne / & restoreth it to alle goodes espirituels & to the compaignye communyoñ of holy chirche / [313] and forther ouer/ it maketh hym / þat whilom was sone of Ire / to be sone of grace / and alle thise thynges / be preued by holy writ / [314] and therfore / he þat wolde sette his entente / to thise thynges / he were ful

othere synnys? Nay [304] ¶ And ferthere ouyr / Contricious schal been wondyr sorweful And anguyssous / & therfore ȝeuyth hym god pleynly his mercy / And therfore whan myn soule was angwissous / with-inne me / I hadde remembraunce of god / that myn preyere myȝte come to hym [305] ¶ ffertheere ouyr / Contricioun must be contynewel / & that man haue stedefast purpos to schryue hym & to amende hym of his lyf / [306] For sothly whil contricioun lastith man may euere haue hope of forȝeuenesse / & of this comyth hate of synne that distroyeth synne bothe in hym self & ek in others folk / as his power [307] ¶ ffor whiche seyth dauyd / he that louyn god hatyn wekkednesse / for trustith weel / for to loue god? is for to loue that he louyth / & hate that he hatith /

[308] ¶ The laste thyng that we schal vndyrstonde? is this / whereof anaylith contricioun / I seye that sumtyme Contricioun delyuerot man from synne / [309] of whiche that dauid seyth / I seye quod Dauid / that is to seyn. I purpose it fermely / to schryue me / And thow lord relesedyst myn synne / [310] And ȝygh so as contricioun auaileth nouȝt with-oute sad purpos of schrifte / If man haue oportunyte / ȝygh so lite worth is schrifte / or satisfaccioun with-outyn contricioun [311] ¶ And more ouer Contricioun distroyet the prysoun of helle / & makyth week & feble alle the strenthis of the deuyllis / and restorith the ȝiftys of the holy gost / & of alle goode werkys / [312] & it clenseth the soule of synne / & delyuerith the soule from the pit of helle / & from the cumpayny of the deuyl / & from the seruage of synne / & restorith it to alle godis spirituelis & to the cumpayny & communioun of holy cherche / [313] And ferthere it makith hym that whilhom was sone of yre / to be sone of grace / And alle these thyngis been prouyd by holy writ [314] ¶ And therfore he that wolde settyn his entent to tochе thyngis he were ful

remenaunt of his other synnes / Nay / [304] And ferther
ouere contricion sholde be wonder sorowful / & anguysshous / & therfore yevith *him* god pleynly his
mercy / And therfore whan my soule was anguysshous withinne me / I had remembraunce of god / that
my prayere myghte come to him / [305] ffurther *ouere*
contricion must be contenuel / & that man haue stedfast *purpos* to shriven him / & for to amende him of
his lif / [306] ffor sothely whiles contricion lasteth man
may [1]haue hope of forveuenesse / And of this cometh
hate of synne / that distroyeth synne in him selff /
& eke in other folke / as to his powere / [307] ffor whiche
¶ Dauid saith Dauid / ye that louen god / hateth wikkednesse / ffor
trusteth wel to *love* god / is for to love that he loueth /
& hate that he hateth ‖

[308] The laste thing that men shulle vnderstonde in
contricion is this / wherof avayleth contricion / I seye
that somtyme contricion delyu*ereth* a man from synne /
¶ Dauid [309] off whiche that Dauid seith / I seye *quod* Dauid
that is to seie / I *purposed* fermely to shrive me and
thow lord releasdist my synne / [310] And right so
as contricion availeth nought withoute sadd *purpos* of
shrifte / [. . . . . *no gap in the MS.*]
or satisfaccion withoute contricion / [311] And
more-*ouere* contricion distroyeth the prison of helle /
& maketh weyke & febleth the strengthes of, the
deuales / & restoreth the yiftes of the holy goste &
of alle goode *vertues* / [312] &·clensith the soule of
synne / & delyu*ereth* the soule fro the peyne of helle /
& fro the compayne of the deuel / & fro the seruage
of synne / & restoreth to alle goodes espirituels / &
to the companye of communyon of holy chirche / [313]
And ferther-*ouere* hit makyth hi*m* that was whilom the
sone of synne / & Ire / to ben the sone of grace / & alle these
thinges ben *preved* bi holy writte / [314] And therfore he that
wol sette his entent to these thinges / he were ful

remenaunt of his o*per* synnes. Nay [304] ¶ And ferþer
ouere / contricion shulde be woundes soryful and anguisshous and *perfore* þeuch hym god pleynly his
mercye. And / perfore whan my soule was angwisshous
wiþ-in me I had remembraunce of god þat
my preiere myght come to hym. [305] ¶ ffurþer ouer
contricion most be continuelt. and þat men han stedfast þurpos to shryue hym and forto amende hym of
his lif. [306] ffor soply þe whiles contrition lasteþ man
may haue hope of forȝeuenes. And of þis commeþ
hate of synne. þat destroieþ synne hoþ in hym self
and eke in oþer folk at his powȝr. [307] ffor whiche
seiþ *dauid* / ¶ ȝe þat louen god / god haten wikkednes. ffor
treste þ wel to loue god is forto to loue þat he louep.
and hate þat he hateþe

[308] ¶ The laste þinge þat men shal vnderstond in
contricioñ is þis. wherof availeþ contricioñ ¶ I say
þat somtyme contricioñ delyuereþ man fro synne.
[309] of which þat *dauid* seiþ. I say (*quod dauid*)
þat is do say ¶ I purpose me fermely to shryve me. And
þou lord releasdest my synne. [310] And riȝt so
as contrition [1]availeth not wiþ-outen sad purpoos of
shrift [. . . . . *no gap in the MS.*]
or Satisfaciõ wiþ-outt contricion. [311] And
more‹ ¶ Contricion destroieþ þe prison of helle
and maketh it waike and febleþ þe strengthes of þe
deuels and restoreþ þe ȝift of þe holy goost and
of alt vertues [312] and entirly clenseþ þe saule of
synne and delyuereþ þe soule from þe peyne of helle
and fro þe compayny of deuels and fro þe seruage
of synne. and restoreþ [it] to alt goodys espirituell into þe company [and] communyoñ of holy churche. [313]
And ferþer ouer it makeþ hym þat whilom was þe
sone of yre þe sone of grace. And alt thise þinges
he prouep by holy writt. [314] and þerfore he þat
wil sette his entent to / þise þinges he is

remenant of his *opere* sinnes? Nay? [304] ¶ And ferþere
ouer. contricion scholde be woundes sorwful? And Anguisshous? and *þerfor* þeuch him god pleynly his
mercy And þerfor whan Mi soule was angaysshous
with in me .I. had remembraunce of god þat
my preyer myht *com* to him [305] ¶ Forþ*er*e ouere
contricion must be continuel? and þat men han stedfast *purpos* to schrive him? & for to amend *him* of
his lif [306] ¶ ffor soþely whiles *contricion* lasteþ man
maie haue hope of forgeifnesse? And of þis comeþ
hate of sinne þat destruyeþ sinne hoþe in *him* selfe
and eke in opere folke as his powr? [307] ffor whiche Nota bene de aug
seiþe dauid? ȝe þat louen god hateþ wikkednesse? For stit amor dei
trustuþ wele to loue god? is. for to loue þat he loueþ
& hate þat he hateþe

[308] ¶ The last þinge þat men schal vnderstond
is þis? where of availeþ *contricion*? I. saie
þat *sumtim contricion* deliuerþ a man fro sinne
[309] of whiche þat *dauid* seiþe? I. saie *quod dauid*
þat is to saie I *purposed* firmly to schryue me And
þou lorde releasd my sinne? [310] ¶ And riȝt so
as contricion no veileþ nouȝt *with* oute sadd *purpos* of
scrifte [. . . . . *no gap in the MS.*]
or satisfaccione wiþoute *contricione* [311] ¶ And
more *contricion* distreyeþ þe prison of helt
& maketh wayke? And febleþ þe strengeþes of þe
deueles? And restoriþ þe ȝift of þe holy goste? And
of al vertues [312] & *in*·clenseþ þe saule of
sinne? Ande deliuereþ þe soule fro þe peyne of helt
& fro þe compaignie of þe deuel? And fro þe seruage
of synne ¶ And restoreþ to al goodes espirituelles in
to þe compaignie *communyoun* of holy kirke [313]
¶ And ferþere ouer? it makeþ him þat was whilom
son of Ire. to be þe son of grace? And al þis þinges
he preueþ be holy writte? [314] And þerefor he þat
wolde sett his entent to þese þinges he war ful

wys /. for soothly / he ne sholde nat thanne in al his lyf haue corage to synne / but yeuen his body and al his herte to the seruice of Ihesu crist /. and ther-of doon hym *homm*age /. [315] for sooply / oure sweete lord Ihesu crist hath spared vs so debonairly in oure folies / that if he ne hadde pitee of mannes soule a sory songe we myghten alle synge ॐ ॐ ॐ ॐ ॐ

¶ Explicit prima *pars* penitentie ‖. Et sequitur *secunda pars* eiusdem ॐ

[316]

THe seconde partie of Penitence / is Confession / that is signe of contricioñ / [317] ¶ Now shul ye vnderstonde / what is confessioñ /. and whether it oghte nedes / be doon or noon /. and whiche thynges been conuenable to verray Confession

¶ What confession is

[318] ¶ first shaltow vnderstonde / that confessioñ / is verray shewynge of synnes to the preest. [319] this is to seyn verray /. for he moste confessen hym / of alle the condiciouns / that bilongen to his synne / as ferforth as he kan / ¶[320] al moot be seyd / and no thyng excused ne hyd ne forwrapped / and noght auaunte thee of thy goode werkes [321] ¶ And forther ouer / it is necessarie to vnderstonde / whennes that synnes spryngen / and how they encreassen and whiche they been

¶ Of spryngynge of synnes / secundum Paulum

[322] ¶ Of the spryngynge of synnes seith seint Paul in this wise /. that right as by a man / synne entred first in-to this world, and thurgh that synne deeth /. Right so thilke deeth entred in-to alle men that synneden / [323] and this man was Adam / by whom / synne entred in-to this world / whan he brak the comaundements of god. / [324] And therfore / he that first was so myghty / that he sholde nat haue deyed / bicam swich oon that he moste nedes dye wheither he wolde or noon / and al his progenye in this world that in thilke man synneden [325] ¶ Loke / that in thestaat of Innocence / whan Adam and Eue

¶ Of the temptacioun of Adam in Paradys

wys / for soothly / he ne sholde nat thanne in al his lyf / haue corage to synne / but yeue his body & al his herte / to the seruyce of Ihu crist & thor of doon hym hommage / [315] for certes / oure sweete lord Ihu crist hath sparid vs so debonarily in oure folies / þat if he ne hadde pitee of mannes soule / a sory song we myghten alle synge . . . . . .

¶ Explicit prima pars penitencie ¶ Et incipit *secunda* pars eiusdem . . .

[316]

THe seconde partie of Penitence / is Confessioñ / that is signe of Contricioñ [317] ¶ Now shul ye vnderstonde / what is Confessioñ / & whether it oghte nedes be doon / or noon / & whiche thynges ben conenable to verray Confessioñ

[318] ¶ first shaltow vnderstonde / þat Confession is verray shewynge of synnes to the preest [319] this is to seyn verray / for he moot confesse hym of alle the condicioñs þat bilongen to his synne / as ferforþ as he kan / [320] al moot be seyd / & no thyng excused / ne hid / ne forwrapped / & nat auaunce hym of hise goode werkes ‖ [321] And forther ouer / it is necessarie to vnderstonde / whennes þat synnes spryngen / & how they encreassen / & whiche they ben

[322]¶ Of the spryngynge of Synnes / as seith Seint Paul in this wise ‖ that right as by a man / synne entred first in to this world / and thurgh that synne deth / right so thilke deth entred in to alle men þat synneden / [323] and this man was Adam / by whom synne entred in to this world / whan he brak the comandementz of god / [324] and therfore / he þat first was so myghty / þat he sholde nat haue deyed / bicam swich oon / þat he moste nedes dye wheither he wolde or noon / & al his progenye þat is in this world / þat in thilke man synneden [325] ¶ Looke þat in thestat of Innocence / whan Adam & Eue /

wis // flor sothe he schulde not thanne in al his lyf haue corage to synne / but yeue his body & al his herte to the seruyse of Ihesu *crist* / & therof don hym homage [315] For sothly oure sweete lord / Ihesu *Crist* hath spared vs so debonerly in oure folyis / that if he ne hadde pete of manys soule / a sory song we myghte alle synge /

Explicit prima pars penitencie Et sequitur / secunda pars eiusdem

[316]

THe secunde partie of penytence is Confessioun that is signe of Contricioun / [317] Now schul ye vndyrstonde / what is Confessioun & whether it oughte nedis be doon or non And whiche thyngis ben nede to verray Confessioun

[318] ¶ fyrst schalt thu vnderstonde that Confessioun is verray schewynge of synnys to the prest / [319] this is to seyne verray / for he muste confessyn hym of alle the condicionuns that belongyn to hese synnys, as forforth as he can / [320] al muste be seyd / & nothyng excused / no hid ne forwrappid / & nought auaunte the of thynne goode werkys [321] ¶ And forthere ouyr it is necessarye / to vndyrstonde whens that synnys spryngge / And how they entere / & whiche they ¹been

[322] ¶ Of the spryngynge of synnys / seyth seynt poul in this wyse / That ryst as by a man / Synne enterede forst in to this world / And thour that synne deth / ryght so thilke deth / endtred in alle man that sennes [323] And this man was . adam . by whom synne enterede in to this world / whan he brak the comaundement of god / [324] and therfore he that fyrst was so myghty / that he no schulde nat a deyed / becam swichon that he muste nedis deyee whedyr he wolde or non / And al his progenye in this world / that in thilke man synnedy*n* [325] ¶ Loke that in stat of innocence whan Adam & Eue

 [¹ leaf 480]

634 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

wise / ffor sothe he sholde nought than in al his liff
haue corage to synne / but yeve his body / & al his herte
to the *seruice* of Ihesu criste / & therof don him
homage / [315] ffor sothly oure swete lord Ihesu criste
he sparith vs so debonerly in oure folies / that if he ne
had pite of man-is soule / a sori songe myghte we alle
synge /

Explicit prima *pars* penitencie / ¶ & sequitur *secunda*.

[316]

The secunde parte of penaunce / *is* confession /
that is signe of contricion / [317] Now shulle ye
vnderstonde what is confession / And whether
hit oughte nedes to ben or noon / & whiche
thinges ben conenable to verry confession /

[318] ffirst shalt thow vnderstonde that confession is
verry shewynge of synnes to the preste / [319] That is to
sey verry / that he mote confessen him / of alle the
condicions that be-longen [1]to his synne / as ferforth as he
can / [320] al mote be seide / & no *thing* excused ne
hidde / ne for-wrapped / & nought anaunte him of his goode
werkes / [321] And *for-ther-ouere* it is necessario to vnder-
stonde / whons that synnes springen / & how thei
encresen / and whiche they ben

¶ Poule. [322] of the springyng of synnes / as *seith* seint Poule
on this wise / That right as bi a man synne entred
in-to this world first / & thorugh that synne deide / right so
thilke deth entreth in-to alle men that synneden [323]
And this man was Adam / bi whom the synne entred in-to
this world / whan that he breke the commaundement of god /
[324] And therfore he that first was so myghti / that he
sholde nat haue deide / bi-cam suche oon that he most
nedes deye / whether he wolde or noon / & al his progenye
that is in this worlde / that in thilke manere synnen [325] Loke
that in the estate of innocence / whan Adam & Eue

628 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

wis. ffor soþ he shuld not þan in al his liff
haue corage to synne But þan his body and al his herte
to þe seruise of Ihesu *crist* and þerof done him
homage. [315] ffor certes our swete lord Ihesu *crist*
hap spared vs so / deboverly in our folies þat yit he ne
had pite of mannys / soule a sory songe myst we alle
synge. ¶ **Explicit prima *pars* penitencie. Incipit *secunda* / *pars* eiusdem./**

[316]

¶ The seconde *parte* of penitence is confessioñ
pat is signe of contricion [317] ¶ Now shul þo
vnderstonde what is confession. and whedere
it ouȝt nedes to be or noon. and which
þinggis bene conable to verrey confession

[318] ¶ first shalt þou vnderstonde þat confession is
verrey shewinge of synnes to þe preest [319] þis is to
sey verrey. ffor he mot confesen hym of al þe
condicions þat bylongen to his synne as ferforþ as he
can. [320] al mote be seide and no þing excused ne
hid ne forwrapped. and nouȝt auaunte him of his good
werkes. [321] ¶ And forþer ouer. It is necessary to vnder-
stonde whennes þat synne springeþ and how þei
encresen. And which þer bene

[322] in spryngynge of synnes. as seiþ seinȝt poule
in þis wise. / ¶ That riȝt as by a man. synne entred furst
into þe ¶ worlde. and þorghe þat synne deide. Riȝt so
þilk deþ entreþ into al men þat synneden. [323]
And þis man was // Adam by whom þat synne entred into
þis world whan he brak þe comaundement of god.
[324] and *perfore* he þat first was myghty þat he
shuld not haue deyde. bycame suche oon þat he most
nedys dye whedere he ¶ wolde or noon. and al his progeny
þat is in þis world þat in þilk manere synne dyen. [325] Loke
þat in þe estate of Innocentys ¶ whan A[dam a]nd Eue

626 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

wise: ffor soþe he scholde nouht þan in al his lif
to haue corage to sinne ¶ But þan his body & al his herte
to þe seruise of ihesu criste: And þere of done him
homage [315] ¶ ffor certes oure swete lorde ihesu criste
hap spare vs so deboverly in oure folyes: þat if he ne
hadd pite of mannes soule a sori songe miht we al
singe: **Explicit *prima* pars penitencie**
Incipit secunda pars. eiusdem.

[316] [1 leaf 325b. MS. reports 1—2 And—none]

The secunde parte of penitence: is confession
þat is signe of *contricione*: [317] Now scholne þe
vnder-stande: what is confessioun: And [1]And wheþer
it ouhte nedes to be or none: [2] And whiche
þinges bene couenable: to verrey confession:

[318] ¶ first schalt þou vnderstonde þat confessioun is
verreye schewinge of sinnes to þe preste: [319] þis is to
seye verraly: þat he mote confesen him of all þe
condicions þat belongun to his sinne as ferforþ as he
can: [320] Al mote be saide & nohing excused: ne
hidde ne awrapped And nouht auaunt him of his goode
werkes [321] ¶ And *forþero* ouere it is necessarie to vnder-
stande whonse þat sinnes *springen*: and howe þei
encresen: And whiche þere biene

[322] of *springinge* of sinnes: As seiþe seint Poule
on þis wise ¶ þat riȝte as be a man sinne entred first
in to þis werlde & þoruht þat sinne deyede: Riht so
þilke deþe entreþ in to al men þat sinneden: [323]
And þis man was Adam he whome þat sinne entred into
þis werlde whan þat he brakke þe commandement of god
[324] ¶ And *þere* fore he þat first was so myhti þat he
scholde not haue deied be-cam suche one þat him must
nedes deie: wheþer he wolde or none: & al his progenie
þat is in þis werlde þat in þilke manere synnen [325] ¶ Loke
þat in þe state of innocence whan Adam & Eue

naked weren in Paradys / and no thyng ne hadden shame of hir nakednesse / [326] how that the serpent that was moost wily of alle othere beestes / that god hadde maked seyde to the wommman /. why comanded god to yow / ye sholde nat eten / of euery tree in Paradys? [327] The wommman answerde /. Of the fruyt quod she / of the trees in Paradys / we feden vs / but sooply of the fruyt of the tree / that is in the myddel of Paradys / god forbad vs for to ete / and nat touchen it/, lest per aventure we sholde dyen [328] ¶ The serpent seyde to the wommman /. nay /. nay /. ye shul nat dyen of deeth / for sothe god woot, that what day / that ye eten ther-of /. youre eyen shul opene / and [ye] shul been as goddes / knowynge good and harm. [329] ¶ The wommman thanne saugh / that the tree was good to feedynge & fair to the eyen / and delitable to the sighte / she took of the fruyt of tha tree / and eet it / and yaf it to hire housbonde / and he eet also and anoon the eyen of hem bothe openeden /. [330] and whan that they knewe that they were naked / they sowed of fige leues a maner of broches / to hiden hire membres [331] ¶ There may ye seen / that deadly synne / hath first suggestion of the feend /. as sheweth heere by the naddres /. And afterward. the delit of the flesh / as sheweth heere by Eue /. And after that the consentynge of reson /. as sheweth heere by Adam / [332] for trust wel / though so were / that the feend tempted Eue / that is to seyn the flesh / and the flesh hadde delit in the beautee of the fruyt defended /. yet certes / til that reson / that is to seyn Adam / consented to the etynge of the fruyt, yet stood he in thestaat of Innocence [333] ¶ Of thilke Adam / tooke we thilke synne original /. for of hym fleshly descended be we alle and engendred / of vile and corrupt matere / [334] and whan the soule / is put in oure body, right anon / is contract original synne /. and that yat was erst but oonly peyne of concupiscence / is afterward / bothe peyne and synne /. [335] and therfore / be we alle born / sones of

naked weren in Paradys / and no thyng ne hadden shame of hir nakednesse / [326] how yat the serpent yat was moost wily of alle othere bestes yat god hadde maked / seyde to the wommman || why comanded god to yow / ye sholde nat eten of euery tree in Paradys? || [327] the wommman answerde / Of the fruyt quod she of the trees in Paradys / we feden vs / but soothly / of the fruyt of the tree yat is in the myddel of Paradys / god forbad vs for to ete / ne nat touche it/ lest per aventure we sholde dyen || [328] the serpent seyde to the wommman / nay / nay / ye shul nat dyen of deth / for sothe god woot yat what day yat ye eten ther of / youre eyen shulle opne / & ye shul ben as goddes / konnynge good & harm || [329] the wommman saugh / yat the tree was good to fedynge / and fair to the eyen / & delitable to sighte /' she took of the fruyt of the tree & eet it' & yaf it to hire housbonde / & he eet' & anon the eyen of hem bothe opnede / [330] and whan yat they knewe yat they were naked / they sowed of flyge leues in manere of broches / to hiden hire membres || [331] Here may ye seen / yat dedly synne / hath first' suggestion of the feend / as sheweth heere by the Naddre / and afterward the delit of the flesh / as sheweth here by Eue / and after that the consentynge of reson / as sheweth here by Adam / [332] for trustе wel / though so were / yat the feend tempted eue / that is to seyn the flesh / and the flesh hadde delit in the beautee of the fruyt' defended /' yet certes til yat reson / that is to seyn Adam / consented to the etyng of the fruyt' yet stood he / in the estat of Innocence [333] ¶ Of thilke Adam / toke we thilke synne original / for of hym / fleshly descended be we alle & engendred / of vils & corrupt matere / [334] and whan the soule / is put in oure body / right anoon is contract original synne / and that / yat was erst' but oonly peyne of concupiscence / is afterward / bothe peyne & synne / [335] And ther fore be we alle yborn sones of

were makid in paradys / & nothyng haddyn schame of here nakednesse [326] how that the serpent that was mest wyly of alle othere bestis / that god hadde makyd / seide to the woman / why comaunded god to 3ow that 3e schulde nat ete of euery tre in paradys / [327] The woman answerede / of the frut quod sche of the treis in Paradys we fedyn vs But soothly of the frut of the tre that is in the myddyl of paradys / god forbad vs for to ete / ne nought touche it / lest peraventure we schulde deye [328] ¶ The serpent seyde to the woman / Nay nay 3e schul not deye / of dethe / for sothe god wot that what day that 3e ete therof / 3oure eyen schul openyn & 3e schul been as goddys / knowynge good & harm / [329] The woman thanne saw þat the tre was goddi to fedyng & fair to þ' syen & delitable to sight Sche tok of the frut & et it & 3af to hire husbonde & he et / & anon þ' eigen of hem bothe openedyn / [330] And whan þat they knewin that þei were nakede they sowedin of fegeleris a manere of brech to hidyn here membris / [331] There may 3e se that dedly synne hath first suggestious of the feend as schewith heere by the Naddre[1] And aftyrward the delyt of the flesch as schewith here by ene / And aftyr that consentynge of resous[1] as schewith heere by Adam // [332] For trestе wel thow it so weere / that the feud temtede , eue, that is to seyne the flesch / & the flesch hadde delyt in the beute of the frut / defended / 3it sertis tyl that resoun that is to seyne adam / consentede to the etynge of the frut[1] 3it stood he in the estat of Innocence // [333] [2]Of thilke Adam[1] toke we thilke synne orygynal / for of hym fleschly[1] descendede be we alle / & engendrede of vyle / & corupt matere / [334] And whan the soule is put in oure body / righ a-noon is contract orygynal synne / And that that was first but only peyne of concupiscence / is aftyr-ward bothe peyne & synne / [335] & therfore ben we alle born / sonys of

[1–1 Interpreter's hand, over an erasure.]

naked were in paradise / & nothing ne hadden shame of here nakednesse / [326] how that the serpent that was moste wyly of al other bestes that god had maked seide to the womman ‖ Commaunded god to yow / ye shulde nought eten of euery tre in paradise / [327] The woman answerde / of the fruyte quod she of the trees in paradise we feden vs / but sothly of the fruyte *of the* tre that is in the myddel of paradise / god forbede vs / for to eten ne to touche it / lest peraunture we sholden deye / [328] The serpent seide to the woman / nay nay / ye shol not deye of deth / ffor sothe god wote / that what day ye eten therof youre eyghen shul open / & ye shul be as godes knowynge goode & harme / [329] The woman saw that the tre was goode to fedynge / & faire to the eyghe / & dilectable to the sighte / she toke of the fruyte of the tre & ete of it ‖ & yaf it to hir housbond & he ete / And anoon the eyghen of hem bothe opened / [330] And whan that they knewe / that thei weren naked / thei sowed of fyge leves in manere of broches to hiden here membres ‖ [331] Here may ye se that dedly synne hath first suggestion of the fende / as shewith here bi the adder / & afterward the delite of the flesshe / as shewith here bi Eua / And after that the consentinge of the reson / as shewith bi Adam / [332] ffor trusteth [1] wel though so were that the fende tempted oon / that is to seie / the flesshe / And the flesshe had delite in the beaute of the fruyte defended ‖ yit certes til that reson / that is to seie Adam consented to the etyng of the fruyte / yit stode thei in the highe state of Innocence ‖ [333] Off thilke Adam toke we thilke synne origynal / for of him flessholy discended ben we alle / & engendred of vile & corrupte matire / [334] And whan the soule is put in-to oure body / right anoon is contracte original synne / And that was erst but only peyne of concupiscence / is afterward both peyne & synne / [335] And therfore ben we alle I-borne sones of

¶ Adam. Eua.

naked weren in paradise. and no þing shame ne hadden of her nakednesse. [326] How þat serpent þat was most wily of all oþer beestes þat god hap maked seide to þe womman ¶ Comaunded god to 3ou 3e shulde not eten of euery tree in paradys [327] ¶ The womman answerd of þe fruyte quod she of þe trees in paradise we feden vs. But soþly of þe froyte of þe tree þat is in þe myddel of paradys god for-bede vs forto ete ne not touche it, lest þeraunture we shuld dyen [328] ¶ The serpent saide to þe womman. nay, nay. 3e shullen deye of dethe. ffor soþ god woote þat what day þat 3e eten þerof. *3our* eien shullen open. and 3e shullen ben as goddys knowynge good [and] harme [329] ¶ The womman saw þat þe tree was good to fedynge and faire to þe eyen and delitable to þe sigt she toke of þe fruyte of þe tree and ete of hit./ and 3af it to her husbonde and he ete. and anoon þe eyen of hem boþ opned / [330] and whan þat þei knewe þat þei were naked þe[i] sewed of fige leues in manere of breche to hiden her membres [331] ¶ Here may 3e see þat dedly synne hap furst suggestion of þe feende as schewep here by the naddere. And afterward þe delit of þe flessh as schewep here by Eua. And after þat þe consentinge of þe reson as schewep by. adam [332] ¶ ffor trust wel þoȝe so were þat þe feende tempted oon þat is to saie þe flessh. And / þe flesh had delite in þe bewte and þe fruyte defended 3it certes til þat reson þat is to sayn Adam consented. to þe etinge of þe fruyte þat stood hiȝe in astate of Innocence. [333] þilk Adam toke þilk synne of Original. ffor of hem flessbly descended. bene we all and engendred. of vile and corrupte matere. [334] And whan þe soule is putt in our body. riȝt anoon is contracte orignal synne. *and* þat was erst but only peyne of concupiscens: is afterward boþ peyne and synne. [335] And þerfore be we all yborn sones of

nakede weren in paradise: And noþinge shame ne hadden of here nakednesse. [326] How þat þe serpent þat was most wyly of al oþere bestes þat god had maked seide to þe womman ¶ Commaunded god to 3owe 3e schȝld nouȝt of euery tre in paradise [327] The womman answeard: Of þe fruyte quod sche of þe trees in paradyse we feden vs bot soþely of þe fruyte of þe tre þat is in þe myddel of paradise: God forbede vs for ete ne for to touche it lest peraunt*our* we schuld deyen: [328] þ^e serpent seid to þe womman Nay may: 3e schol nouȝt deye of deþe: for soþe god wote þat what daie 3e eten þereof 3oure eyȝen schal open And 3e scholne bue as goddes knowynge goode & harme: [329] The womman sawhe þat þ^e tre was good to feleinge & faire to þe yȝe & delitable to þe sihte Sche toke of þ^e fruyte of þe tree & ete of it: And 3af it to hir husbonde & he ete: And anone þe eyȝen of hem boþe opened: [330] And when þat þei knewe þat þei weren naked: þe sowde of ſige leues in manere of breches to hiden hir membres: [331] ¶ Here maye 3e see þat dedely sinne haþ furst suggestion of þe fende: As schewep here by Hadder: And afterward þe delite of þ^e flesche as schewepe here by Eua: And after þat þe consentinge of þe resoun as schewep by adam: [332] For. trustep wele þouhe so were þat þe fende tempted one: þat is to saie þe flesshe And þe flesshe hadde delite in þe beaute of þe fruyte defended: ȝite certes til þat resoun: þat is to seie: Adam consentynge to þe eteynge of þe fruyte þat stode hihe in þ^e state of Innocence [333] ¶ Of þilke Adam toke we þilke sinne of originale for of him flesshely discended bu we all: and engenderd of vile & corrupte matier: [334] And whan þe soule is put in oure bodye riht anone is contracte originale sinne: And þat was erst bot onely peyne of concupiscence is afterwarde boþe peyne & sinne: [335] And þerefor be we al yborne sonnes of

wratthe and of dampnacioñ perdurable / if it nere baptesme
that we receyuen / which bynyneth vs the culpe /. but for
sothe / the peyne dwelleth with vs. as to temptacioñ. which
peyne / highte concupiscence / [336] whan it is wrongfully
disposed / or ordeyned in man /. it maketh hym coueite
by coueitise of flessh / flesshly synne / by sighte of hise
eyen / as to erthely thynges /. and coueitise of hynesse /
by pride of herte

¶ Of coueitise of Concupiscence

[337] ¶ Now as for to speken of the firste coueitise /
that is Concupiscence after the lawe of oure membres /
that weren lawefulliche ymaked and by rightful Iuge-
ment of god [338] ¶ I seye for as muche / as man is nat
obeisaunt to god that is his lord therfore / is the flessh to
hym disobeisaunt thurgh Concupiscence which yet is
cleped norisynge of synne / and occasion of synne /.
[339] therfore / al the while that a man hath in hym / the
peyne of Concupiscence /. it is impossible / but he be
tempted somtime and moeued in his flessh to synne ./
[340] and this thyng may nat faille as longe as he lyueth /.
it may wel wexe feble and faille by vertu of baptesme /
and by the grace of god / thurgh penitence / [341] but
fully / ne shal it neuere quenche /. that he ne shal som
tyme be moeued in hym self. but if he were al refreyded by
sikneesse / or by malefice of sorcerie / or colde dryukes /.

¶ Seneca Paulus

[342] ffor lo / what seith seint Paul ¶ the flessh coueiteth
agayn the spirit/ and the spirit agayn the flessh /. they
been so contrarie *and* so stryuen /. that a man may nat
alwey doon as he wolde / [343] ¶ The same seint Paul
after his grete penance / in water [1]and in lond /. in water
by nyght / and by day in greet peril / & in greet peyne /.
In lond / in famyne / in thurst / in coold and clothlees
and ones stoned almoost to the deeth // [344] yet seyde he /
allas I caytyf man /. who shal delyuere me fro the prison
of my caytyf body [345] ¶ And seint Ierome / whan he
longe tyme hadde woned in deserte /where as he hadde no
compaignye / but of wilde beestes / where as he ne hadde

¶ Seneca Paulus

¶ Seneca Ieronimus

wratthe & of dampnacioñ perdurable / if it nere baptesme /
þat we receyuen / which bynymeþ vs the culpe / but for
sothe / the peyne dwelleth with vs as to temptacioñ / which
peyne / highte concupiscence / [336] and this concupiscence /
whan it is wrongfully disposed / or ordeyned in man / it
maketh hym coueite by coueitise of flessh / flesshly synne /
by sighte of hise eyen / as to erthely thynges / And
eek coueitise of heynesse by pryde of herte

[337] ¶ Now as to speke of the firste coueitise /
that is concupiscence / after the lawe of oure membres
þat weren lawefulliche ymaked & by rightful Iuge-
ment of god / [338] I seye / for as muche / as man is nat
obeisaunt to god that is his lord / therfore / is the flessh to
hym desobeisaunt [1]thurgh concupiscence / which þat yet is
clepid norisynge of synne & occasioñ of synne /
[339] therfore / al the while þat a man hath in hym the
peyne of concupiscence / it is impossible / but he be
tempted som tyme & moeued in his flessh to synne /
[340] and this thyng may nat faile as longe as he lyueth /
it may wel wexe feble and faile by vertu of baptesme
& by the grace of god / thurgh penitence / [341] but
fully ne shal it neuere quenche / þat he ne shal som-
tyme / be moeued in hym self/ but if he were al refreided by
sikneesse / or by malefice of sorcerye / or colde drynkes /
[342] ffor lo / what seith Seint Paul ‖ the flessh coueiteth
agayn the spirit / & the spirit agayn the flessh / they
ben so contrarie & so stryuen / þat a man may nat
alwey do as he wolde [343] ¶ The same Seynt Paul /
after his grete penaince in water & in londe / in water
by nyght & by day in gret peril & in gret peyne
in londe / in famyn & thurst in cold and clothlees
& ones stooned almoost to the deth / [344] yet seyde he /
Allas .I. kaytif man / who shal delyuere me fro the prison
of my kaytif body ‖ [345] And Seint Ierom / whanne he
longe tyme hadde woned in deserte where as he hadde no
compaignye / but of wilde beste / where as he hadde

wrathe / & of dampnaciouu / perdurable / if it neere baptisme /
that we resseyvyn / whiche be-nemyth vs the culpe. but for
sothe the pyne dwellith with vs as to temptaciouu / whiche
peyne hyghte concupiscence / [336] this Concupiscence /
whan it is wrongfully disposed / or ordeyned in man / it
makyth hym coueyte by couaytyse of flesch / flesschely synne
be syghte of hise eyen / as to erthely thyngis / And
eek coueytise of heynesse / be pryde of herte

[337] ¶ Now as to spekyn of the ferthe coueytyse
that is Concupiscence / aftyr the lawe of oure membris /
that weere laufully I-makede / And be ryghtful Iuge-
ment / of good / [338] I seye for as meche / as man is nouȝt
obeysaunt / to god that is his lord / therfore is the flesch to
hym dysobeysaunt / thorw Concupiscence / [1]whiche is
clepid norisschynge of synne & occasiouu of synne /
[339] Therfore al the while / that a man hath withinne hym
the pyne of concupiscence[1] / it is impossible / but he be
temptid sumtyme / & meuyd in his flesch to synne /
[340] & this thyng may not falle as longe as he leuyth /
it may weel waxe feble & fayle be vertew of baptisme /
and by the grace of good thorw penyence / [341] but
fully schal it neuere quenche / that he schal sum-
tyme be meuyd / in hym self but he were al refreyned be
sckeasse or by malefice of socerye / or colde drynkis
[342] ¶ ffor lo what seyth seynt Paul / the flesch coueytith
a-gen the spyryt / & the spirit ageyn the flesch / they
been so contrarye / & so stryuyn that a man may nat
alwey don as he wolde [343] ¶ The same Seynt Poule
Aftyr his greete / penaunce / in watyr & in lond / in [2]watyr
be nyght / & be day in gret peril & in greet pyne
In lond in femyn & thurst / & cold & clothis /
& onys stooned /almost to the deth [344] yit seyde he
allas I caytif man / ho schal delyuere me from the pryeous
of myn caytyf body / [345] And Seynt Ierom whan he
long tyme hadde wonyd / in deserd / where as he haddenoon
cumpaynye / but of wilde bestes / where as he hadde

[1—1] repeated in MS.] CAMBRIDGE 605 (6-T. 614) [2 leaf 416]

626 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

wrathe & of dampnacion perdurable / if it nere baptyme
that we receiven / whiche bynemyth vs the culpe / but for
sothe the peyne dwellith with vs / as the temptacion / whiche
peyne hight concupiscence / [336] And this concupiscence
whan it is wrongfully disposed / or ordeyned in man / hit makith
him coueite coueitise of fleeshely synne bi sight of his
eyghen / and to erthely thinges / And eke coueitise of highnesse
bi pride of herte /

[337] Now as for to speke of the first coueitise /
that is concupiscence after the lawe of oure membres /
that weren lawfully maked / & bi rightful iugement of god / [338] I seie for-asmeche as man is nought
obeisaunt to god / that is his lord / Therfore is his flesshe to
him disobeisaunte / thorugh concupiscence / [. . . .
. . . . . .
[339] . . . . . .
. . . . *no gap in the MS.*] hit is impossible but he be
distempered somtyme / & noyede in his flesshe to synne /
[340] & this thing may nought faile / as longe as he leueth /
it may wexe feble & faile / bi vertu of baptime /
& bi the grace of god / thorugh penaunce / [341] but
fully shal it neuere quenche / that he ne shal somtyme be moved in him silff ‖ but if he were refreynede bi
[1 sic] sikenesse / of bi malifice of sorcerie / or colde drynkes /
¶ Poule [342] ffor what seith seint Poule / The flesshe coueiteth
ayeine the spirit / & the spirit ayeine the flessho / thei
ben so contrarie / & so striven / that a man may nought
don alwey / as he wolde / [343] The same seith seint Poule /
after his grete penaunce in water & in lande / In water
bi night & bi daie in grete perile / & grete peyne /
In lande in famyne / thruste / in colde and in [2] clothes
wantynge / & ones stoned almost to the dethe [344] yit seide he
alas I caytiff man / who shal delyuer me fro the prison
¶ Ierome of my caytiff body / [345] And seint Ierome whan he
longe tyme had woned in deserte / where as he had no
companye but bestes / where as he had

630 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

wreth and of dampnacion perdurable if it nere baptisme
þat we receyuen which bynymeþ vs þe Culpe. But forsoþ þe peyne dwelleþ wiþ vs as þe [1] temptacion which
peyne hiþt concupissens. [336] And þis concupissence
whan it is wrongfully disposed or ordeyned in man it
makeþ hym to coueite coueitise of flessli fleeshly synne
by sigt of his eyen as to erþly þinges and
eke coueitise of hynes of pride of hert

[337] ¶ Now as to speke of þe furst Coueitise
þat is concupiscence After þe lawe of *our* membres
þat weren lawfully maked and by rightful Iuggement of god. [338] I say for as moche as man is not
obeysaunt to god þat is his lord þerfo is his fleissh to
hym disobeisaunt þorghe concupiscens [. . . . .
. . . . . .
[339] . . . . . .
. . . . *no gap in the MS.*] it is impossible but if he be
tempred. somtyme in his flessli and anoyed to synne
[340] And þis þing may not faille as longe as þat he lyueþ.
it may wel wexe feble and faile. by vertue of bapteme
and by þe grace of god. þourghe penitence. [341] but
fully shal it neuere quenche þat he ne shal somtyme be meued in hym self. but he were all refreyned by
siknes or by malefice of sorcerie or cold drinkes
[342] ffor what seiþ seint Poule. þe flessli coueiten
ageinst þe ¶ spirit. and þe sprit ageinst þe flessli þei
bene so contrarie and so striuen þat a man may not
allway as he wolde [343] ¶ The same seint paule
aftere his grete penaunce in water and in lond in water
by nyght. and in day by grete perile and in grete peyne
in londe and enfamyne and thrust in colde and clopes.
& onys scorned almost to þe deþe. [344] ȝit seid he
allas I catiff man. who shal deliuere me from þe prison
of my catif body [345] And seint Ierom whan he
longe tym had wõned in deserte where as he had no
company. but bestes. wher as he had

628 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

wraþ: And of dampnacion perdurable: if it nere Baptisme
þat we receyuen: which be-nymmeþ vs þe culpe: But for
soþe þe peyne dwelleþ wiþ vs as þe tempta'cione: Wlliche
peine hiht concupiscence [336] And þis concupiscence
whan it is wrongfully disposed. or ordeinte in man: it
makeþ him coueyten þe coueitise of flessihly sinne
be siht of his eyzen: As to erþely þinges ¶ And
eke coueitise of hihenesse Be pride of hert:/

[337] Now as for to speks of þe firste coueitise
þat is concupiscence after þe lawe of owre membres
þat weren lawfulli maked and be rihtful Iuggement of gud [338] .I. saie for alsomuche þat man is nouhte
obeisaant to god þat is lorde ¶ þare for is flesshe to
him disobeisant þoruhe concupiscence: [. . . . . .
. . . . . .
[339] . . . . . .
. . . . *no gap in the MS.*] It is impossible bot he be
distempered sum time and noyde in his flesshe to sinne
[340] And þis þinge maie nouht faile: as longe as þat leueþ:
It maie wele wex feble & feile be vertu of Baptime
& be þe grace of god þoruhe penitence: [341] Bot
fully schal it neuere quenche: þat he ne schal som
time be meued in himself: Bot he were al refreyned be
sekenesse or be malafice of sorcerye or colde drinkes:
[342] ¶ For whatte seiþ seinte poule: The flesshe coueitiþe
ageine þe spirite: And þe spirite ageine þe flesche. þei
bien so contrarie: & so striuen þat a man mai nouȝt
done alwei as he wolde: [343] The same seiþe seinte Poule:
After his grete penance in water & in land: In water
be nyht & be daye in grete perile And in grete peine
in landes: & in famyne & in þurst: in colde & in clopes wantynge: And ones stormed almoste to þe deþe: [344] ȝitte seid
he Alas .I. keytif man who schal deliuer me fro þe prison;
of my caitif body: [345] ¶ And seint Iurom whan he
longe time had wonned in deserte: Where as he hadde no
compaignie bot bestes: Where as he hadde

wratthe and of dampnacion perdurable / if it nere baptesme that we receyuen / which bynyneth vs the culpe /. but for sothe / the peyne dwelleth with vs. as to temptacion. which peyne / highte concupiscence / [336] whan it is wrongfully disposed / or ordeyned in man /. it maketh hym coueite by coueitise of flessh / flesshly synne / by sighte of hise eyen / as to erthely thynges /. and coueitise of hynesse / by pride of herte

¶ Of coueitise of Concupiscence

[337] ¶ Now as for to speken of the firste coueitise / that is Concupiscence after the lawe of oure membres / that weren lawefulliche ymaked and by rightful Iuggement of god [338] ¶ I seye for as muche / as man is nat obeisaunt to god that is his lord therfore / is the flessh to hym disobeisaunt thurgh Concupiscence which yet is cleped norrissynge of synne / and occasion of synne /. [339] therfore / al the while that a man hath in hym / the peyne of Concupiscence /. it is impossible / but he be tempted somtime and moeued in his flessh to synne ./ [340] and this thyng may nat faille as longe as he lyueth /. it may wel wexe feble and faille by vertu of baptesme / and by the grace of god / thurgh penitence / [341] but fully / ne shal it neuere quenche /. that he ne shal somtyme be moeued in hym self. but if he were al refreyded by siknesse / or by malefice of sorcerie / or colde drynkes /.

¶ Seneca Paulus

[342] ffor lo / what seith seint Paul ¶ the flessh coueiteth agayn the spirit/ and the spirit agayn the flessh /. they been so contrarie *and* so stryuen /. that a man may nat alwey doon as he wolde / [343] ¶ The same seint Paul after his grete penance / in water [1]and in londe /. in water by nyght / and by day in greet peril / & in greet peyne /. In lond / in famyne / in thurst / in coold and clothlees and ones stoned almoost to the deeth // [344] yet seyde he / allas I caytyf man /. who shal deliuere me fro the prison of my caytyf body [345] ¶ And seint Ierome / whan he longe tyme hadde woned in deserte /where as he hadde no compaignye / but of wilde beestes / where as he ne hadde

¶ Seneca Paulus

¶ Seneca Ieronimus

wthalthe & of dampnacion perdurable / if it nere baptesme / þat we receyuen / which bynymeþ vs the culpe / but for sothe / the peyne dwelleth with vs as to temptacioñ / which peyne / highte concupiscence / [336] and this concupiscence / whan it is wrongfully disposed / or ordeyned in man / it maketh hym coueite by coueitise of flessh / flesshly synne / by sighte of hise eyen / as to erthely thynges / And eek coueitise of heynesse by pryde of herte

[337] ¶ Now as to speke of the firste coueitise / that is concupiscence / after the lawe of oure membres þat weren lawefulliche ymaked & by rightful Iuggement of god / [338] I seye / for as muche / as man is nat obeisañt to god that is his lord / therfore / is the flessh to hym desobeisañt [1]thurgh concupiscence / which þat yet is cleped norissynge of synne & occasioñ of synne / [339] therfore / al the while þat a man hath in hym the peyne of concupiscence / it is impossible / but he be tempted som tyme & moeued in his flessh to synne / [340] and this thyng may nat faile as longe as he lyueth / it may wel wexe feble and faile by vertu of baptesme & by the grace of god / thurgh penitence / [341] but fully ne shal it neuere quenche / þat he ne shal somtyme / be moeued in hym self/ but if he were al refreided by siknesse / or by malefice of sorceryе / or colde drynkes / [342] ffor lo / what seith Seint Paul || the flessh coueiteth agayn the spirit / & the spirit agayn the flessh / they ben so contrarie & so stryuen / þat a man may nat alwey do as he wolde [343] ¶ The same Seynt Paul / after his grete penaince in water & in londe / in water by nyght & by day in gret peril & in gret peyne in londe / in famyn & thurst in cold and clothlees & ones stoonod almoost to the deth / [344] yet seyde he / Allas .I. kaytif man / who shal delyuere me fro the prison of my kaytif body || [345] And Seint Ierom / whanne he longo tyme hadde woned in deserte where as he hadde no compaignye / but of wilde beste[illegible] / where as he hadde

wrathe / & of dampnacioun / perdurable / 3if it neere baptisme / that we resseyvyn / whiche be-nemyth vs the culpe . but for sothe the pyne dwellith with vs as to temptacioun / whiche peyne hyghte concupiscence / [336] this Concupiscence / whan it is wrongfully disposed / or ordeyned in man / it makyth hym coueyte by coueytyse of flesch / flesschely synne be syghte of hise eyen / as to erthely thyngis / And eek coueytise of heynesse / be pryde of herte

[337] ¶ Now as to spekyn of the ferthe coueytyse that is Concupiscence / aftyr the lawe of oure membris / that weere laufully I-makode / And be ryghtful Iugement / of good / [338] I seye for as meche / as man is nouȝt obeysaunt / to god that is his lord / therfore is the flesch to hym dysobeysaunt / thorw Concupiscence / [1]whiche is clepid norisschynge of synne & occasioun of synne / [339] Therefore al the while / that a man hath withinne hym the pyne of concupiscence[1] / it is impossible / but he be temptid sumtyme / & meuyd in his flesch to synne / [340] & this thyng may not falle as longe as he leuyth / it may weel waxe feble & fayle be vertew of baptisme / and by the grace of good thorw penytence / [341] but fully schal it neuere quenche / that he schal sumtyme be meuyd / in hym self but he were al refreyned be sekness or by malefice of socerye / or colde drynkis [342] ¶ ffor lo what seyth seynt Paul / the flesch coueytith a-yen the spyryt / & the spirit ageyn the flesch / they been so contrarye / & so stryuyn that a man may nat alwey don as he wolde [343] ¶ The same Seynt Poule Aftyr his greete / penaunce / in watyr & in lond / in [2]watyr be nyght / & be day in gret peril & in great pyne In lond in femyn & thurst / & cold & clothis / & onys stooned /almost to the deth [344] ȝit seyde he allas I caytif man / ho schal delyuere me from the prysoun of myn caytyf body / [345] And Seynt Ierom whan he long tyme hadde wonyd / in deserd / where as he ne hadde noon compayynye / but of wilde bestes / where as he hadde

[1—1 repeated in MS.]

wrathe & of dampnacion perdurable / if it nere baptyme
that we receiven / whiche bynewyth vs the culpe / but for
sothe the peyne dwellith with vs / as the temptacion / whiche
peyne hight concupiscence / [336] And this concupiscence
whan it is wrongfully disposed / or ordeyned in man / hit makith
him coueite coueitise of fleeshely synne bi sight of his
eyghen / and to erthely thinges / And eke coueitise of highnesse
bi pride of herte /

[337] Now as for to speke of the first coueitise /
that is concupiscence after the lawe of oure membres /
that weren lawfully maked / & bi rightful iugement of god / [338] I seie for-asmeche as man is nought
obeisaunt to god / that is his lord / Therfore is his flesshe to
him disobeisaunte / thorugh concupiscence / [. . . . .

. . . . . .

[339] . . . . . .

. . . . *no gap in the MS.*] hit is impossible but he be
distempered somtyme / & noyede in his flesshe to synne /
[340] & this thing may nought faile / as longe as he leueth /
it may woxe feble & faile / bi *vertu* of baptime /
& bi the grace of god / thorugh penaunce / [341] but
fully shal it neuere quenche / that he ne shal *somtyme* be meved in him silff ‖ but if he were refreynede bi
[1 sic] sikenesse / of bi malifice of sorcerie / or colde drynkes /
¶ Poule [342] ffor what seith seint Poule / The flesshe coueiteth
ayeine the spirit / & the spirit ayeine the flesshe / thei
ben so *contrarie* / & so striven / that a man may nought
don alwey / as he wolde / [343] The same seith Poule /
after his grete penaunce in *water* & in lande / In water
bi night & bi daie in grete *perile* / & grete peyne /
In lande in famyne / thruste / in colde and in [2] clothes
wantynge / & ones stoned almost to the dethe [344] yit seide he
alas I caytiff man / who shal delyuer me fro the prison
¶ Ierome of my caytiff body / [345] And seint Ierome whan he
longe tyme had woned in deserte / where as he had no
companye but bestes / where as he had

wreth and of dampnacion perdurable if *it* nere baptisme
þat we receyuen which bynymeþ vs þe Culpe. But for-soþ þe peyne dwelleþ wiþ vs as þe [1] temptacion which
peyne hiȝt concupissens. [336] And þis concupissence
whan it is wrongfully disposed or ordeyned in man it
makeþ hym *to coueite* coueitise of flessli flesshly synne
by sigt of his eyen as to erþly þinges and
eke coueitise of hynes of pride of hert

[337] ¶ Now as to speke of þe furst Coueitise
þat is concupiscence After þe lawe of *our* membres
þat weren lawfully maked and by rightful Iuggement of god. [338] I say for as moche as man is not
obeysaunt to god *þat* is his lord þerfo is his fleissh to
hym disobeisaunt þorghe concupiscens [. . . . .

. . . . . .

[339] . . . . . .

. . . *no gap in the MS.*] it is impossible but if he be
tempred. somtyme in his flessh and anoyed to synne
[340] And þis þing may not faille as longe as þat he lyueþ.
it may wel wexe feble and faile. by vertue of bapteme
and by þe *grace* of god. þorghe penitence. [341] but
fully shal it neuere quenche þat he ne shal somtyme be meued in hym self. but he were alt refreyned by
siknes or by malefice of sorcerie or cold drinkes
[342] ffor what seiþ seint Poule. þe flesh coueiten
ayeinst þe ¶ spirit. and þe spriȝ ayeinst þe flesh þei
bene so contrarie and so striuen þat a man may not
allway as he wolde [343] ¶ The same seint paule
aftere his grete penaunce in water and in loud in water
by nyght. and in day by grete perile and in grete peyne
in londe and enfamyne and thrust in colde and clopes.
& onys scorned almost to þe deþe. [344] ȝit seid he
alas I catiff man. who shal deliuere me from þe prison
of my catif body [345] And seint Ierom whan he
longe tym had wonned in deserte where as he had no
company. but bestes. wher as he had

wraþ: And of dampnacion perdurable: if it nere Baptisme
þat we receyuen: which be-nymmeþ vs þe culpe: Bot for
soþe þe peyne dwelleþ with vs as þe *tempta*cione: Wiltche
peine hiht concupiscence [336] And *þis* concupiscence
whan it is wrongfully disposed. or ordeinte in man: it
makeþ him coueyten þe coueitise of flesshly sinne
be siht of his eyzen: As to erþely þinges ¶ And
eke coueitise of hihenesse Be pride of hert:/

[337] Now as for to speke of þe firste coueitise
þat is concupiscence after þe lawe of owre membres
þat weren lawfulli maked and be rihtful Iuggement of god [338] .I. saie for alsomuche þat man is nouhte
obeissant to god *þat* is lorde ¶ þare for is flesshe to
him disobeisant þoruhe concupiscence: [. . . . . .

. . . . . .

[339] . . . . . .

. . . . *no gap in the MS.*] It is impossible bot he be
distempered sum time and noyde in his flesshe to sinne
[340] And þis þinge maie nouht faile: as longe as þat leueþ:
It maie wele wex feble & feile be vertu of Baptime
& be þe grace of god þoruhe penitence: [341] Bot
fully schal it *neuere* quenche: þat he ne schal som
time be meued in himself: Bot he were al refreyned be
sekenesse or be malafice of sorcerye or colde drinkes:
[342] ¶ For whatte seiþ seinte poule: The flesshe coueitiþe
ageine þe spirite: And þe spirite ageine þe flesche. þei
bien so *contrarie*: & so striuen þat a man mai nouȝt
done alwei as he wolde: [343] *The same seiþ seinte Poule:*
After his grete penance in water & in land: In water
be nyht & be daye in grete *perile* And in grete peine
in lande: & in famyne & in þurst: in colde & in clopes wantynge: And ones stormed almoste to þe deþe: [344] ȝitte seid
he Alas .I. keytif man who schal deliuer me fro þe prison:
of my caitif body: [345] ¶ And seint Ierom whan he
longe time had woned in deserte: Where as he hadde no
compaignie bot bestes: Where as he hadde

no mete but herbes / and water to his drynke / ne no bed / but the naked erthe / for which his flessh was blak as an Ethiopeen for hete / and ny destroyed for dold /. [346] yet seyde he / that the brennynge of lecherie boyled in al his body / [347] wherfore / I woot wel sykerly / that they been deceyued / that seyn / that they ne be nat tempted in hir body / [348] witnesse on Seint Iame the Apostel /. that seith / that euery wight is tempted in his owene concupiscence /. that is to seyn that euerich of vs / hath matere and occasion to be tempted of the norissynge of synne / that is in his body /. [349] And therfore seith Seint Iohn the Euangelist ‖. If that we seyn / that we beth with oute synne /. we deceyue vs selue / and trouthe is nat in vs

¶ Sanctus Iacobus Apostolus

¶ Sanctus Iohannes Euangelista

[350] ¶ Now shal ye vnderstonde / in what manere / that synne wexeth / or encreesseth in man ¶ The firste thyng /. is thilke norissynge of synne of which I spak biforn /. thilke fleshly concupiscence /. [351] and after that/ comth the subiecioun of the deuel / this is to seyn / the deueles bely / with which he bloweth in man / the fir of fleshly concupiscence /. [352] and after that/ a man bithynketh hym / wheither he wol doon or no thilke thing/ to which he is tempted /. [353] And thanne /. if that a man withstonde and weyue the firste entisynge of his flessh / and of the feend / thanne is it no synne / and if it so be / that he do nat so / thanne feeleth he anoon a flambe of delit. [354] and thanne is it good to be war / and kepen hym wel or elles / he wol falle anon in to consentynge of synne. / and thanne wol he do it. if he may haue tyme and place ‖. [355] And of this matere seith Moyses by the deuel in this manere ¶ The feend seith / I wole chace and pursue the man / by wikked suggestioun ./ and I wole hente hym by moeuynge / or stiryng of synne. / I wol departe my prise or my preye by deliberacioun / and my lust/ shal been accompliced in delit. I wol drawe my swerd in consentynge /. [356] ffor certes / right as a swerd departeth a thyng/ in two peces / right

¶ Sanctus Iohannes Euangelista

¶ how synne wexeth or / encreesseth in man

¶ Moyses per demagon

no mete / but herbes / & water to his drynke / ne no bed / but the naked erthe / for which his flessh was blak as an Ethiopen for hete & ney destroyed for cold /. [346] yet seyde he / þat the brennynge of lecherye / boylede in al his body [347] ¶ Wherfore I woot wel sikerly / þat they ben deceyued / þat seyn / they þat ne be nat tempted in hire body / [348] Witnesse on Seint Iame the Apostel / that seith / that euery wight is tempted in his owene concupiscence / that is to seyn / that euerich of vs / hath matere & occasioñ / to be tempted / of the norissynge of synne. þat is in his body ‖ [349] And therfore / seith Seint Iohn the Euangelist ‖ If þat we seyn / þat we be *with* oute synne / we deceyuen vs selue and trouthe is nat in vs /

[350] ¶ Now shul ye vnderstonde in what manere / þat synne wexeth & encresceth in man ¶ the firste thyng/ is thilke norissynge of synne / of which I spak biforn / thilke fleshly concupiscence / [351] and after that/ comth the subiecciou of the deuel / this is to seyn the deueles bely / *with* which he bloweth in man / the fyr of fleshely concupiscence / [352] and after that/ a man bithynketh hym / wheither he wol doon or no / thilke thyng to which he is tempted / [353] and thanne / if þat a man *with* stonde and weyue the firste entisynges of his flessh / & of the feend / thanne is it no synne / and if so be / þat he do nat so / thanne feeleth he anon a flawmbe of delit/ [354] and thanne is it good / to be war and kepe hym wel / or ellis he wol falle anon in to consentynge of synne / & thanne wol he do it/ if he may haue tyme & place ‖ [355] And of this matere seith Moyses / by the denel / in this manere ¶ The feend seith ‖ I wol chace & pursue the man / by wikked suggestioñ / and I wol hente hym / by moeuyng/ or stiryng of synne / & I. wol departe my prise / or my preye by deliberacioñ / & my lust shal ben acompliced in delit ‖ I wol drawe my sword in consentynge / [356] for *certes* / right as a sword departeth a thyng in two peces / right

no mete but erbis / and watir to his drink ne no bed but the nakede erthe / ffor whiche his flesch was blak / as an Ethiopen / for hete & nygh distroyed / for cold / [346] 3it seyde he / that the brennynge of lecherye / boylede in al his body / [347] wherfore I wot wel sekyrly that they ben disseyuede / that seyn that they ben not temptid in here body [348] witnesse of seynt Iame / the apostelle that seyth / that euery wi3t is temptid in his owene Concupiscence / that is to seine that euery of vs hath mater & occasioun to be temptid / of the norysshynge of synne / that is in his body / [349] And therefore seyth seynt Iohn the ewangelist/ 3if that we seyn that we been *with* oute synne we disseyuyn oure selvyn / & treuthe is not in vs

[350] ¶ Now schal thow vndyrstonde / [. . . . . .] how synne wexeþ And encresceth in man ¶ The fereste thyng is thilke noryschynge of synne / of whiche I spak by-fore / thilke fleschely concupiscence / [351] and aftyr that comyth subiecciun / of the deuyl / this is to seyne the deuylis bely *with* whiche he blowyth / in man the fer of fleschely conciupscence / [352] And aftyr that a man bethynkyth hym whethir he wele do or noo the ilke thyng to whiche he is temptid / [353] And thanne if that a man *with*stonde / & weyue the ferste entisyngis of hise flesch / & of the feend / thanne is it no synne And 3if so be that he do not so / thanne fleit he a noon / a flawme / of delit / [354] and thanne is it good to be war / & kepe hym weel or ellys he wele / fallyn a noon in to consentynge / of synne / And thanne wele he do it 3if he may / haue tyme & place / [355] and of this mater seyth Moyses, be the deuyl / in this manere 1The fend seyth I wele chase & pursewe the man be wekede suiecciou / & I wele hente hym be meuyng or steri[n]g of synne / & I wele departe myn preyse or myn prey by deliberacioun / & myn lust schal be accomplischid / in delit / I wele drawe myn swerd / in concentynge / [356] for certis rygh as a swerd / departyth a thyng in to pecis / righ

no mete but erbes / & water to his drinke / ne no bedde
but the naked erthe / ffor whiche his flesshe was blak as an
Ethiopen for hete & nygh distruyed for colde / [346]
yit seide he that the brennynge of lecherie boiled in al
his body / [347] wherfore I woote wel sekerly that thei
ben disceived / that seine / that thei ne ben nought tempted in
¶ Iacobus. here body / [348] wittenesse of seint Iame thappostel /
that seith that euery wight is tempted in his owne con-
cupiscence / that is to seie / that euerychе of vs hath matire
& occasion to be tempted / of the norisshinge of synne
¶ Iohn Euang. that is in his body ‖ [349] And therfore seith seint Iohn
the Euangelist if that we seyne that we ben withouten
synne we disceiven oure silff / & trouthe is nought in vs /

[350] Now shol ye vnderstonde in what manere
synne wexeth & encreseth in man ‖ The first
thing is the norisshinge of synne / of which I spak
of biforne thilke flesshely concupiscence / [351] And after
that cometh the suggestion of the Deuel / this is to seie
the deuel-is bely / with which he blowith in man / the fire
of flesshely concupiscence / [352] And after that a man bi-
thinketh him / whether he wol do or noon thilke thinge /
to which he is tempted ‖ [353] And than if a
man with-stande / & weive the firste entisinge of his
flessh / & of the feende / than is hit no synne / And if
so be that he do nat so / than felith he anoon / a flamme
of delite / [354] & than is hit goode to be-ware & kepe
him wel / or elles he wol falle anoon / in-to consentynge of
synne / & than wol he do hit / if he may haue tyme
¶ Moyses. and place ‖ [355] And of this matire seith Moyses bi
the deuel in this manere / The feende seith I wol
chace & pursue man bi wikked suggestiones /
& I wol hente him / bi movynge or sterynge of
synne / And I wol departe my prise or my preye bi de-
liberacion / & my lust shal be accomplesshed in delite /
I wol drawe my swerde in consentynge / [356] ffor certes
right as a swerde departeth a thinge in two peces ‖ Right

no mete but herbes. and watere to his drink'. ne no bed /
but þe naked erþe. for whiche his flessh was blak' as an /
Ethiopen for hete and neighe destroied for colde [346]
3it seide he. þe brennynge of lecherie' boiled in al
his body. [347] Wherfore I woote wel sikerly þat þei
bene deceyued þat saien þat þei ne bene not' tempted in
her body. [348] Witnesse of seynt' Iame þe apostel.
þat seiþ þat euery wigt' is tempted in his owne con-
cupiscence. þat is to say þat euerich of vs haþ matere
and occasion to be tempted of þe norsshinge of synne
þat' is in his body. [349] And þerfor seiþ seinte' Iohñ
þe Euangeliste' ¶ 3if þat' we seyne þat' we be wiþ-outen'
synne we disceyuen our self'. *and* troupe is not' in vs.

[350] Now 'shullen 3ee vnderstonde in what' maners
þat' synne wexeþ and encreseþ in man. The furst'
þing' is þilke norshyngʒ of synne of which I spak'
þyforn þilke concupiscens [351] and after
þat' *comm*eþ þe subiection of the deuel. þis is to saye
the deueles bely þi which he bloweþ in man þe fire
of concupiscence. [352] ¶ And aftere þat a man by-
penkeþ hym whedere he wil doo or noon þilk þinge
to which he is tempted [353] and þan if þat' a
man wiþstonde and waye Off þe furst' entisinge of his
flessh and of þe feende þan is it' no synne And if it'
so be þat' he do not' soo þan feleþ he anon a flaumbe
of delite [354] and þan it' is good to be ware and to kepe
hym wel. Or ellis he wil falle anon into consentyng' of
synne and þan wil he do it' if he mowe haue tyme
and space. [355] And / of þis matere seiþ Moyses by'
þe deuel in þis manere. The feende seiþ I wil
chace and pursue þe man by wicked suggestions
and I wil hent' hym by mouyng' or stirinʒe of
synne And I wil departe my prise or my prey by de-
liberacioun. and my lust' shal be accomplised by delite
¶ I wil drawe my swerde in consentynge. [356] ffor certes
riʒt as a swoerde departeþ a þinge in twoo peces Riʒt

no mete bot erbes'. & watir to his drink': ne no bedde
bot þe naked erþe': For whiche his flesshe was blac as an
Ethiopen for hete & nyhe destruyed for colde' [346]
3ete seyde he þe birnenyge of lycheri boyled in al
his body [347] ¶ Where-for .I. wote wele sekurly þat þei
be deseceyuede þat seine þat þei ne bien nouʒt tempted in
her body' [348] wittenesse of seint Iame þe Appostle
þat seiþe þat euery whihte is tempted in his owen con-
cupiscence': þat is to seye þat euerycheе of vs haþe matier
& occasion to be tempted of þe norisshеinge of sinne
þat is in his bodiye [349] ¶ And þerfore seiþ seinte Iohñ
in þe euaungeliste': If þat we seine þat we be wiþ outen
sinne we deceyuen ourself & treuþe is nouʒt in vs':

[350] ¶ Nowe scholn ye vnderstonde in what manere
sinne waxeþ & encreseþ in man': The first'
þinge is þilke norischeinge of sinne of whiche .I. spak
be forne þilke concupiscence': [351]' And after
þat comm*eþ* þ' suggestione of þe deuel': þis is to seie
þe deueles belye þe whiche he bloweþ in man þe fire
of concupiscence [352] ¶ And after þat a man be-
þinkeþ him whedere he wil do or none þilk þinge
to whiche he is tempted': [353] And þan if þat a
man wiþ-stande and weiþe þe firste 'entisеinge of his
flesshe and of oþe fende': þan is it no sinne': And if
so be þat he do not so þan feleþ he anone a flamme
of delite': [354] and þan it is goode to be ware & to kepe
him wele': or elles he wil fall anone in to consentynge of
sinne': And 'þan wil he do it if he maye haue time
& space': [355] And of þis matier seiþ Moyses be
þe deuel in þis manere': The fende fende seiþe .I. wil
chace & pur*s*ewe þe man be wikked suggestiones':
and .I. wil hente him be moveinge' or stereinge of
sinne ¶ And .I. will departe my prise or my preye be de-
liberacion & my lust schal bue complised in delice':
I. wil drawe my swerde in consentinge': [356] ¶ For certes
riht as as a swerde departeþ a þinge in twy peces': Riht

so consentynge / departeth god fro man / and thanne wol I sleen hym / with myn hand in dede of synne / thus seith the feend /. [357] for certes / thanne is a man al deed in soule /. And thus is synne Accompliced by temptacioũ by delit and by consentynge /, and thanne is the synne / cleped Actueel

¶ Of synne in two maneres venial and deedly

[358] ¶ ffor sothe / synne is in two maneres /. outher / it is venial / or deedly synne ¶ Soothly / whan man loueth any creature moore than Ihesu crist oure creatour/ thanne is it deedly synne ‖. And venial synne is it. if man loue Ihesu crist lasse than hym /. [359] ffor sothe / the dede of this venial synne / is ful *perilous* for it amenuseth the loue / that men sholde han to god moore and moore [360] And therfore / if a man charge hym self with manye swiche venial synnes /. certes / but if so be that he som tyme descharge hym of hem by shrifte /. they mowe ful lightly amenuse in hym al the loue that he hath to Ihesu crist. [361] and in this wise / skippeth venial in-to deedly synne ¹ffor certes the moore that a man / chargeth his soule with venial synne the moore is he enclyned / to fallen in-to deedly synne /. [362] and therfore / lat vs nat be neligent to descharge vs of venial synnes ¶ ffor the *prouerbe* seith

¶ proverbium

that manye smale*/ maken a greet [363] ¶ And herkne

¶ exemplum

this ensample ‖. A greet wawe of the see comth som tyme with so greet a violence / that it drencheth the shipe ¶ And the same harm dooth som tyme / the smale dropes of water/ that entren / thurgh a litel creuace in to the thurrok. and in the botme of the shipe / if men be so neligent that they / ne descharge hem nat by tyme /. [364] And therfore / al though ther be a difference bitwixe thise two causes of drenchynge /. algates / the shipe is dreynt. [365] ¶ ¶Right so fareth it somtyme of deedly synne / and of anoyouse veniale synnes / whan they multiplie in a man so greetly / that thilke worldly thynges that he loueþ thurgh whiche he synneth venyally /. is as greet in his herte as the loue of god / or moore / [366]

so consentynge / departeth god fro man / and thanne wol I sle hym *with* myn hand in dede of synne ‖ thus seyth the feend / [357] for certes / thanne is a man al deed in soule / and thus is synne acompliced / by temptacioũ / by delit & by consentynge / & thanne is the synne clepid actuel

[358] ¶ ffor sothe / synne is in two maneres / outher it venyal / or dedly synne ‖ Soothly / whan man loueth any creature / moore than Ihu crist oure creatour / thanne is it dedly synne / and venial synne is it if man loue Ihu crist lasse than hym oghte / [359] for sothe / the dede of this venial synne is ful *perilous* / for it amenuseth the loue þat men sholde han to god moore & moore / [360] and therfore / if a man charge hym self *with* manye swiche venial synnes / certes / but if so be / þat he som tyme descharge hym of hem by shrifte / they mowe ful lightly amenuse in hym / al the loue / þat he hath to Ihu crist [361] and in this wise skippeth Venial / in to Dedly synne / for *certes* / the moore þat a man chargeth his soule / *with* venial synnes / the moore is he enclyned to falle in dedly synne / [362] And therfore / lat vs nat be neligent to descharge vs of venial synnes / for the *prouerbe* seith / that manye smale maketh a greet ‖ [363] And herkne this ensample ‖ A greet wawe of the See / comth som tyme / *with* so greet a violence / that it drencheth the Shipe / and the same harm / doon som tyme / the smale dropes of water / þat entreth thurgh a litel creuesse in to the Thurrok/ & in the botme of the *shipe* / if men be so neligent þat men ne descharge hem nat by tyme / [364] and therfore / al thogh ther be a difference / bitwixe thise two causes of drenchynge / algates the Shipe is dreynt [365] ¶ right so fareth it som tyme of dedly synne / & of anoyouse venials synnes / whan they multiplie in a man so gretly / þat thilke worldly thynges þat he loueth / thurgh which he synneth venially / is as gret in his herte / as the loue of ¹god / or moore / [366]

so consentynge departith god fro man / And thanne wole I sleen hym with myn hand / in dede of synne / thus seyth þ fend [357] For certis thanne is a man al deed / in soule / & thus *is synne accompleschid with* temptacioun / bi delyt & be consentynge / & thanne is the synne clepid actuel

[358] ¶ ffforsothe synne is in two manerys / othir it is venyal or dedly / synne / Sothly whan man louyth ony thyng more than Ihesu Crist oure creature: thanne is it / dedly synne / And venyal synne / is it / ȝif man loue Ihesu Crist lesse than hym ouȝte / [359] forsothe the dede of this venyal *synne* is wol *parlyous* / for it amenuseth the lone that a man schulde haue / to ȝood moore & more [360] And therfore ȝif a man scharge hym self / with manye sweche venyal synnys / certis but ȝif so be that he *sum*tyme dyscarge / hym of hem be schrifte the mowe ful lightely / amenuyn in hem al the loue that he hath / to Ihesu *crist* / [361] & in this wyse skippith venyal in to dedly synne / For certis the more that a man schargyth hys soule *with* venyal synnys: the moore is he enclynyd to dedly synne [362] And therefore lete vs not be to necligent to discharge vs / of venyal synnys / for the *prouerbe* seith That manye smale makyn a greet [363] ¶ And herkene this ensaumple / A greet wawe of the se comyth *sum*tyme with so greet a violence / that it drenchith the schip / And the same doth *sum*tyme the smale dropis of watir that enteryn thorw a lytil crauas in the thurrok & in the botome of the schip If men ben so neligent that men ne scharge hem not be tyme / [364] And therefore al thow theere be a differens be twethe these two causys / of dren¹chynge: algate the schip is drenkt [365] ¶ Ryght so faryth it *sum*tyme / of dedly synne / And of noyouse venyal synne / whan they multiplie in man / so greetly that theyilke wordely *thyngis* that he louyth thorw whiche he synneth venyally / is as greet in his herte / as the loue of god / or moore / [366]

so consentynge departeth god fro man / And than wol I ale him with myn honde / in dethe of synne / thus seith the fende / [357] ffor certes than is a man al dede in soule / and thus is synne complesshed, bi temptacion / bi delite / & bi consentinge / and than is synne cleped actuel /

[358] ffor sothe synne is in two maneres / outher it is venial synne / or dedly synne / Sothely whan man loueth any creature / more than ihesu criste oure creature / than is it dedly synne / And venial synne is if man loue ihesu criste lesse than him oughte ‖ [359] ffor sothe the dede of this venial synne / is ful perilous / ffor hit amennseth the loue that men sholde haue to god more & more / [360] And therfore if a man charge more him silff / with many suche venial sinnes / certes but if it so be / that he somtyme discharge him of hem bi shriffte / thei may ful lightly amennse in him al the loue / that he hath to ihesu criste / [361] & in this wise skippith venial synne / in-to dedly synne ‖ ffor certes the more that a man chargeth his soule with venial synnes / the more is he enclyned to falle in dedly synne / [362] And therfore lat vs not be negligent to discharge vs of venial synnes / ffor the prouerbe seith That many smale makith a grete / [363] And herken this ensample / A grete wawe of the see / cometh somtyme with so grete a violence / that hit drenchith the shippe / And the same harme doth somtyme / the smale dropes of water / that entren thorugh a litil crevise / in-to the thurroke / & in-to the botme of the shippe / if men be so necligent / that men ne discharge hem nought be tyme ‖ [364] And therfore al-though ther be a difference bitwene these two causes of drenchynge / algates the shippe is dreynte ‖ [365] Right so farith hit somtyme of dedly synne / & of anoyous venial synnes / whan thei multiplie in a man so gretly / that thilke worldly thinges that he loueth / thorugh whiche he synneth venially / is as grete in his herte / as the loue of god or more / [366]

¶ prouerbium.

prouerbium. [In a late hand.]

so consentingꝫ departeþ god fro man and than wil I sclee hym wiþ myn honde in dethe / of synne. þus seiþ þe feende [357] ffor certes þan is a man al dede in saule and þus is synne complised by temptacion by dclite and by consentinge and þan is synne cleped ¹aüuiel // [¹ ü, for el or cl]

[358] ffor sope synne is in two maners / eiþer it is venial synne or dedly synne. ¶ Soþly whan man loueþ eny creature more þan Ihesu crist our creature þan is it dedly synne And venial synne it is if man loue Ihesu crist lasse þan hym ouȝte. [359] for soþ þe dede of þis venial synne is ful perilous. ffor it amenuseþ þe loue þat man shuld haue to god more and more [360] And þerfor if a man charge more hym self wiþ many such venyal synnes. certes but if it so be þat he somtyme discharge hym of hem by shrift þei may ful liȝthly amenuse in hym al þe loue þat he haþ to Ihesu crist [361] and þis scipped venial into dedly synne. ffor certes þe more þat a man chargeþ his soule wiþ venial synnes. þe more is he enclyned to falle in dedly synne [362] And þerfor lat vs nat be negligent to discharge vs of venyal synnes. ffor þe prouerbe seiþ þat mony smale makeþ a grete. [363] And harken þis ensample A grete wawe of the See commeþ sumtyme wiþ so grote a violence þat it drencheþ þe shippe and þe same harme doon somtyme þe smale dropes of water þat entreþ þorȝh a litel creues into þe thorrok and into þe botme of þe shipp. if men be so negligent þat men ne ²discharge hem not by tyme [364] And þerfore al þouȝe þere be difference bytwixe þise twoo causes of drenching. algates þe ship is dreint [365] ¶ Riȝt so fareþ it somtyme of dedly synne and of annoyous / venyal synnes whan þei multiplie in a man so gretly þat þilk worldly þinges þat he loueþ þorȝh which he synneþ venyally is as grete in his hert as þe loue of god or more [366]

so consentinge departeþ god fro man. = And þan wil .I. ale him with myne honde in deþe of sinne: þus seiþe þe fende. [357] For certes þan is a man al dede in soule: And þus is sinne complised by temptacion be delite & be consentynge: And þan is sinne cleped: a ¹uüiel: [¹ ual, for aual]

[358] ¶ For soþe sinne is in two maners: eyþere it is veniale sinne or dedely sinne Soþe whan men loveþ any creature more þan ihesu criste ours creatour þan is it dedely. sinne: And venial sinne is if man loue ihesu crist lesse þan him ouht: [359] The dede for soþe of þis venial sinne is ful perilous. For it amenuseþ þe loue þat men schold haue to god more & more: [360] ¶ And þerfor if a man charge more him self wiþ suche mony venial sinnes certes bot if it so be þat he sum tym discharge him be schrift: þei maie ful lihtly amenuse in him al þe loue þat he haþ to ihesu criste: [361] And in þis scippeþe venial in to dedely sinne ¶ For certes þe more þat a man chargeþ his soule wiþ venial sinnes: þe more is he enclined to fal in dedely sinne: [362] And þerfore lat vs not be negligent to discharge vs of veniale sinnes: ffor þe prouerbe seiþe: þat mony a smale makeþ a grete: [363] An herken þis ensample: A grete wawe of þe see commeþ sum time wiþ so grete a violence: þat it drencheþ þe schippe ¶ And þe same harme done som tim þe smale dropes of water: þat entreþ þoruhe a luytel creuyse in to þe þurroke & in to þe bothom of þe schippe if men bu so necligent: þat men ne discharge hem nouht be time: [364] And þerfore al þouhe þere bue difference betuex þes tuo causes of drencheinge: Algate þe schipe is dreinte: [365] Riht so fareþ it somtyme of dedely sinne: & of anoyous venials sinnes whan þei multiplie in a man so gretely: þat þilke werldly þinges þat þoruhe whiche He sinneþ venyaly: ys as grete in his herte as þe loue of god or more [366]

¶ Exemplum

and therfore the loue of euery thyng. that is nat biset in god ne doon principally for goddes sake /. al though that a man loue it lasse than god / yet is it venial synne /. [367] and deedly synne / whan the loue of any thyng. wexeth in the herte of man / as muchel as the loue of god / or moore / [368] ¶ Deedly synne / as seith seint Augustyn / is. whan a man / turneth his herte fro god / which that is verray sovereyn bountee / that may nat chaunge / and yeueth his herte / to thyng that may chaunge and flitte /. [369] And certes / that is euery thyng. saue god of heuene /. for sooth is / that if a man yeue his loue / the which pat he oweth al to god with al his herte /. vn-to a creature /. certes / as muche as he yeueth of his loue to thilke creature / so muche he bireueth fro god / [370] and ther fore dooth he synne /. for he that is dettour to god /. ne yeldeth nat to god al his dette / that is to seyn al the loue of his herte

¶ Seneca Augustinus

[371] ¶ NOw sith man vnderstondeth generally / which is venial synne /. thanne is it couenable / to tellen specially of synnes / whiche that many a man per auenture / ne demeth hem nat synnes / and ne shryueth hem nat of the same thynges / and yet natheles / they been synnes [372] ¶ Soothly / as thise clerkes writen / this is to seyn /. that at euery tyme that a man eteth or drynketh / moore than sufficeth to the sustenance of his body / in certein he dooth synne [373] ¶ And eek whan he speketh moore than nedeth / it is synne ¶ Eke / whan he herkneth nat benignely the compleint of the poure [374] ¶ Eke / whan he is in heele of body and wol nat faste whan hym oghte faste / with-outen cause resonable ¶ Eke whan he slepeth moore than nedeth /. or whan he comth by thilke encheson to late to chirche / or to othere werkes of charite [375] ¶ Eke / whan he yseth his wyf. with-outen soothly desir of engendrure to the honour of god / or for the entente / to yelde to his wyf the dette of his body [376] ¶ Eke / whan he wol nat visite the syke and the prisoner if he may

¶ Of manye diuerse synnes

and therfore / the loue of euery thyng. pat is nat byset in god / ne doon principally for goddes sake / al pat a man loue it lasse than god / yit is it venial synne / [367] & dedly synne / whan the loue of any thyng. weyeth in the herte of man / as meche as the loue of god / or moore [368] ¶ Dedly synne / as seith Seynt. Augustyn is / whan man turneth his herte fro god / which that is verray soueryn bownee / pat may nat chaunge / & yeueth his herte / to a thyng/ pat may chaunge & flitte / [369] and certes / that is euery thyng. saue god of heuene / for soth is / pat if a man yeue his loue / the which pat he oweth al to god with al his herte / vn to a creature / certes as muche of his loue as he yeueth to thilke creature / so muche he bireueth fro god / [370] and therfore / dooth he synne / for he pat is dettour to god / ne yeldeth nat to god al his dette / that is to seyn / al the loue of his herte /

[371] ¶ Now sith man vnderstondeth generally / which is venial synne / thanne is it couenable / to tellen specially of synnes / whiche pat many a man per auenture ne demeth hem nat synnes / & ne shryueth hym nat of the same thynges / & yet natheles they been synnes [372] and soothly / as thise clerkes writen / this is to seyn / pat euery tyme pat man eteth or drynketh / moore than sufficeth to the sustenance of his body / in certeyn he dooth synne ‖ [373] and eek / whan he speketh moore than it nedeth / it is synne ‖ eek. whan he herkneth nat benygnely pe complaynte of the pouere ‖ [374] eek. whan he is in heele of body / and wol nat faste / whan oother folk. fasten / with outen cause resonable ‖ eek/ whan he slepeth moore than nedeth / or whan he comth by thilke encheson / to late to chirche / or to othere werkes of charitee ‖ [375] eek/ whan he yseth his wyf / with oute soureeyn desir of engendrure / to honour of god / or for the entente / to yelde to his wyf the dette of his body ‖ [376] eek. whan he wol nat visite the syke / & the prisoner / if he may ‖

And therfore the loue of euerithyng / that is not be set in god / ne doon principally for godis sake / al thow a man loue it lasse than god / yit is it venyal synne / [367] And dedly synne / whan the loue of ony thyng/ wegheth in the herte of man / as meche as the loue of god or moore / [368] ¶ Dedly synne as [scyth] seynt austyn / is whan a man turnyth his herte from god / whiche that is verray soueryn bounte / that may not schaunge / & gewith his herte to thyng that may schaunge & flitte [369] & certis / that is euery thyng saue god of heuene for soth is gif a man geue his loue / whiche that he owith al to god / with al his herte / vn-to a creature / certis as meche of his loue as he geuyth to that ilche creature / so meche he be-reuyth from god / [370] And therfore doth he synne / for he that is dettour to god / gildyth not al his dette to god / that is to seyne / al the loue of his herte

[371] ¶ Now sithe man vndyrstonde / generally whiche is venyal synne thanne is it couenable / to telle specially of synnys whiche that manye a man / paruenture ne demyth hem no synnys & schryuyth hym not of the same synnys / And yit natheles they been synnys [372] Sothly as these clerkis wryte / this is to seyne that at euery tyme / that man etith or drenkyth moore than sufficeth to the sustenaunce / of his body in certeyn he doth synne / [373] And ek whan he spekyth more than hym nedith / it is synne ek / whan he herkenyth not[1] benygnely to the compleynt of the poore / [374] ek whan he is in hele of body / And wele not faste whan othere folk faste / with-oute cause resonable / eek whan he slepith more than nedith / or whan he comyth be thilke enchesoun to late to cherche / or to [2]othere werkis of charitee /. [375] eek whan he yseth his wif with-outyn soueryn desyr of engenderure to the honour of god / or for the entent to yilde his wif the dette of his body / [376] Ek whan he wele not visite the sike or the prisoumer / yif he may /

[1 not later] CAMBRIDGE 608 (6-T. 617)* [2 leaf 41, back]

And therfore the loue of *euery* thinge / that is not biactte in
god / ne doo principally for godis sake / al-though a man
loue it lasse than god / yit is it venial synne / [367] And
dedly synne is / whan the loue of any thinge ³weyeth
¶ Austyne in the herte of a man / as meche as the loue of god or
more / [368] Dedly synne as seith seint Austyne
is whan a man turneth his herte from god / whic[h]e that is
verry souereyne bounte / that may nat chaunge / &
yevith his herte to a thinge that may chaunge / & flitte ‖
[369] And *certes* that is *euery* thinge sane only god of heuen ‖
ffor sothe is / if that a man yeve his loue / the whiche that
he owith al to god / with al his herte / vn-to a creature /
certes as meche of his loue as he yevith [. . . .] to that
creature / so meche he birevith from god / [370] & ther-
fore doth he synne / ffor he that is dettour to god / ne
yeldeth nought al his dette to god / that is to seine al the
loue of his herte /

[371] Now sithen that a man vnderstondeth generally
whiche is venial synne‖Than is it conenable to tellen of special
sinnes whiche that many a man *peraunture*
demeth hem no synnes / ne shriven hem nat of the
same thinges / & yit natheles thei ben synnes /
[372] sothely as these clerkes writen / this [is][2] to seine /
[2 a word (illegible) erased here.] ¶ *texte bene* that *euery* tyme that a man eteth or drinketh more than
sufficeth to the sustenaunce of his body / in certeine he doth
synne / [373] And eke whan he speketh more than
hit nedith / it is sinne ‖ Eke whan he herkeneth nought
mekely the compleynte of the pore ‖ [374] Eke whan
he is in hele of body & wol nought faste / whan other men
faste withouten cause resonable ‖ Eke whan he slepeth
more than him nedith ‖ or whan he cometh bi thilke encheson
late to chirche / or to other good werkes of charite / [375]
Eke whan he vseth his wiff / withouten sou*er*eyne desire
of engendrure to the honour of god / or for thentent
to yelde to his wyff the the (*sic*) dette of his body / [376] Eke
whan he wol nought visite the sike / or prisoners whan he may ‖

And perfor þe loue of euery þinge þat is not bysette in god
ne doon principaly for goddes sake al þof a man
loue it lasse þan god. yit is it venyal synne. [367] And
dedly synne whan þe loue of ony þinge. weiþ
in þe hert of a man as meeþ as þe loue of god. or
more [368] more dedly synne as seiþ seint Austyn.
is whan man turneþ his hert fro god whiche þat is
verrey souereyne bounte þat may nau chaunge. and
ȝeueþ his hert to a þinge þat may change and flitte.
[369] and certes þat is every þinge sanf god only of heuene.
ffor soþ is yif þat a man ȝif his loue þe whiþ þat
he oweþ al to god wiþ al his hert vnto a creature.
certes as moche of loue as he ȝeueth to whiche
creature so moche [he] hyreueþ fro god [370] and þer-
fore doop he synne. ffor he þat is dettour to god ne
ȝeldeþ nou al his dette to god þat is to seyn al þe
loue of his hert

[371] ¶ Nowe siþens a man vnderstandeþ generally whicli
is venyal synne. þan is it conable to tellen of special
synnes which þat mony a man *peraventure* ne
demeþ hem nouht synnes ne schryuen hem nat of þe
same þinggcs and ȝit natheles þei bene synnes
[372] and soþly as clerkes writen þis is to seye
þat euery time þat a man eteþ or drinkeþ more þan
suffiseth to þe sustinaunce of his body in certeyn he doþ
synne [373] ¶ And eke whan he spekeþ more þan
it nedeþ. it is synne. eke whan he harkeneþ not
mekely þe complaynt of þe poore. [374] eke whan
he is in hele of body and wil not fast whan oþere men
fast withouten cause resonable. Eke whan he sclepeþ
more þan nedeþ or whan he commeþ by þilke encheson
late to church or to oþere workys of charite. [375]
Eke whan he vseþ his wiff wiþ outen sourcyne desire
of engendrure to honure of god. Or for þe entent
to ȝeelde to his wiff þe dette of his body. [376] Eke
whan he wil not visite þe sike or þe prisoners when he maye.

[1] And þere-for þe loue of *euery* þinge þat is not be-sette in
godis[1] ne done principale[2] for goddes sake[1] Al þouhe a man
loue it lasse þan god[1] ȝit is it venial sinne[1] [367] And
dedely sinne whan þe loue[1] of any þinge weyeþe
in þe hert of a man as muche as þe loue of god ore[2]
more [368] ¶ more dedely sinne As seiþ seinte Austine[1]
is whan man turneþ his herte fro god whiche þat is
verrey souereyne bounte þat mai nouht chaunge[1] &
ȝiueþ [2] his herte to a þinge þat mai chaunge & flitte[1]
[369] And certes þat is *euery* þinge sauf god only of heuene[1]
For soþe is if þat a man ȝiueþ his loue whiche þat
he oweþe al to god. with al his herte vnto a creature[1]
Certes as muche of loue as he ȝeueth to whiche
creature so muche bereueþ fro god[1] [370] And þer
for doþe he sinne[1] For he þat is dettour to god ne
ȝeldeþ nouȝ al his dette to god þat his to seye al þe
loue of his herte

[371] ¶ Nowe seþ þat a man vnderstandeþ generaly.
Whyche is venyale sinne Than is it conenable to tellen of
special sinnes whiche þat a man peraduenture ne
demeþ hem nouht sinnes ne schriueþ hem nauht of þe
same þinges And ȝit nopeles þei bene sinnes[1]
[372] ¶ As clerkes writen soþly þis is to seye
þat euery time þat a man eteþ or drinkeþ more þan
sufficeþ to þe sustinance of his body[1] in certeine he doþe
sinn [373] And eke whano he speketh more þan
it nede[1] it is sinne[1] Eke whan he herkeneþ nouht
mekely þe compleinte of þe pore[1] [374] eke whan
he is in hele of body & wol nouht fast whan oþere men
fast wiþouten cause resonable[1] Eke whenne he sleþeþ
more þan him nedeþ[1] or whan he cumneþ be þilk encheson
late to cherche or to oþere werkes of charite[1] [375]
Eke whan he vseþ his wif wiþ oute soureine desire
of engendrure to þe honour of god[1] or for þentent
to ȝelde to his wif þe dette of his body[1] [376] Eke
whan he wil not vesete þe seke[1] or prisoners whan he maie;

[1—1 repeated in MS. at ¶] LANSDOWNE 631 (6-T. 617) [2 leaf 327, back]

¶ Eke / if he loue / wyf or child / . or oother worldly thyng moore than reson requireth ¶ Eke / if he flatere or blandise / moore than hym oghte / for any necessitee [377] ¶ Eke / if he amenuse or withdrawe the Almesse of the poure ¶ Eke / if he apparailleth his mete moore deliciously / than nede is / or ete to hastily by likerousnesse [378] ¶ Eke / if he tale vanytees at chirche / or at goddes seruice / or that he be a talkere of ydel wordes / of folye / or of vilevnye /. for he shal yelde [1]acountes of it at the day of doome ‖ [379] Eke / whan he biheteth / or assureth to do thynges / that he may nat perfourne ¶ Eke / whan that he / by lightnesse or folie / mysseyeth / or scorneth his neighebore [380] ¶ Eke / whan he hath any wikked suspecion of thyng ther he no woot of it no soothfastnesse ‖ [381] Thise thynges and mo with-oute nombre / been synnes / as seith seint Augustyn.

[382] ¶ NOw shal men vnderstonde / that al be it so / that noon erthely man / may eschue alle venial synnes /. yet may he restreyne hym / by the brennynge loue / that he hath to oure lord Ihesu crist. and by preyeres and confession and othere goode werkes /. so that it shal but litel greue ‖ [383] for as seith seint Augustyn ¶ If a man loue god in swich manere / that al that euere he dooth / is in the loue of god / and for the loue of god verraily / for he brenneth in the loue of god / [384] Looke how muche that a drope of water/ that falleth in a fourneys ful of fyr anoyeth or greueth / so muche anoyeth a venial synne vn-to a man / that is perfit in the loue of Ihesu crist / [385] ¶ Men may also / refreyne venial synne / by receyuynge worthily / of the precious body of Ihesu crist ‖ [386] by receyuynge eek of holy water/. by Almesdede /. by general confessiõ of Confiteor at masse and at Complyn / and by blessynge of Bisshopes and of preestes and oothere goode werkes

Explicit secunda pars Penitentie ☙

* Seneca Augustinus

eek / if he loue wyf or child / or oother worldly thyng moore than reson requereth ‖ eek' if he flatre / or blandise moore than hym oghte / for any necessitee ‖ [377] eek' if he amenuse / or withdrawe the almesse of the poure ‖ eek' if he apparailoth his mete / moore deliciously / than nede is / or ete it to hastily / by likerousnesse ‖ [378] eek/ if he tale vanytes / at chirche / or at goddes seruyce / or that he be a talkere of ydel wordes / of folye / or of vilevnye / for he shal yelde acounte of it at the day of doome ‖ [379] eek / whan he biheteth / or assureth to do thynges / þat he ne may nat perfourne ‖ eek/ whan þat he / by lightnesse / or folye / mysseyth / or scorneth his neighebore [380] [1]eek' whan he hath any wikked suspecioũ of thyng ther he no woot of it no soothfastnesse ‖ [381] thise thynges / & mo with oute nombre ben synnes / as seith Scint Augustyn /,

[382] ¶ Now shalmen vnderstonde / þat al be it so / þat noon erthely man may eschewe alle veniales synnes / yet may he refreyne hem by the brennynge loue þat he hath to oure lord Ihu crist and by preyeres & confession / & othere goode werkes / so / þat it shal but litel greue ‖ [383] for as seiþ Scint Augustyn ‖ If a man loue god in swich manere / þat al that euere he dooth / is in the loue of god / or for the loue of god verraily for he brenneth in the loue of god / [384] looke / how muche þat a drope of water þat falleth in a furneys ful of fyr/ anoyeth / or greueth / so muche / anoyeth a venial synne vn to a man / þat is perfit in the loue of Ihu crist ‖ [385] Men may also / refreyne venial synne / by receyuynge worthily / of the precious body of Ihu crist' [386] by receyuynge eek/ of holy water / by almes dede / by general confession / of Confiteor / at masse & at Complyn / & by blessynge of Bisshops / & of preestes / & by othere goode werkes

Ek ȝif he loue wyf or child or othir wordely thyng more than reson requyrith / Ek ȝif he flatere or blaundise more than *hym* oughte for ony necessite. [377] Ek ȝif he withdrawe or menuse the almose of the poore. Ek ȝif he apparayle his mete more delicesiously than nedyth or ete to hastily by licourseusesse /. [378] Ek ȝif he tale uenyteis at cherche / or at godis seruyse / or that he be a talkere of idele wordis / of folye / or of vilenye / for he schal ȝilde accuntis of it at the day of doome / [379] Ek whan he hotith or assuryth a thing that he may not *perforne* / Ek whan he by lightnesse or foly / mysseith or skornyth his neghebour. [380] Ek whan he hat ony wekke suspecioun of thyng that he wot of no sothfastnesse [381] ¶ These thyngis And mo with-outyn nowmbre ben synnys / as seith seynt Augustyn

[382] ¶ Now schal men vndirstonde that al be it so that non erthely man / may eschewyn alle venyal synnys: ȝit may he refreyne hym by the brennynge loue that he hath to oure lord / Ihesu *crist*/ And by preyeris & confessioun & othure goode werkys / so that it schal but litil greue / [383] For as seith seynt Augustyn / ȝif a man loue god in swich manere / that al that euere he doth is in the loue of god [. . . *no gap in the MS.*] werrayly / for he brennyth *in* the loue of god / [384] loke how meche that a drope of watyr / that fallyth *in* a furneys ful of feer avaylyth / or grouyth / so meche anoyeth a venyal synne to a man / that is *parfit in* the loue of Ihesu Crist [. . . . . .

. . . . . .

. . *no gap in the MS.*] be reseeyunge ek of holy watyr / by almesse dede by general confessioun of Confiteor at the masse / and at Compelyn / And be blysaynge of Besschopis & of Prestis & by othere goode werkys.[1]

[1 leaf 412 is cut out of the Cambr. MS.]

600 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

Eke if he loue wiff or childe or any worldly thinge / more than reson requirith / Eke if he flatre or blandisshe / more than him oughte / for any necessite ‖ [377] Eke if he amenuseth or withdrawith the almes of the pore ‖ Eke if he apparaileth his mete more deliciously than nede is / or ete hit to hastily bi likerousnesse ‖ [378] Eke if he telle vanitees at the chirche or in godes seruise / or that he be a talker of ydel wordes of folie / or of vilonye / for he shal yelde accou[u]ptes of it at the daie of dome / [379] Eke whan he biheteth or assureth to do thinges / that he may not [1]performe ‖ Eke whan that bi lightnesse of folie misseieth or scorneth his neighbour / [380] Eke whan he hath any suspecion of thinge / there as he woote of it no sothfastnesse ‖ [381] These thinges & mo withouten nombre ben synnes as seith seint Austin

¶ ydel wordes.

¶ Austyne

[382] Now shul men vnderstonde that al be it so / that noon erthely man may eschewe al venial synnes / yit may he refreyne him bi the brennynge loue that he hath to oure lorde Ihesu criste / & bi praiere / & bi confession / & other goode workes / so that it shal but litel greve / [383] ffor as seith seint Austyne ‖ If a man loue god / in suche manere / that al that euere he dothe is in the loue of god / or for the loue of god verrily ‖ ffor he brenneth in the loue of god ‖ [384] loke how meche moche that a drope of water that fallith in a furneys ful of fire anoyeth or grevith / so meche a venial synne is vn-to a man / that is perfite in the love of oure lord ihesu criste ‖ [385] Men may also refreyne venial synne / bi the reseivinge of the precious body of ihesu criste / [386] bi reseivinge eke of holy water / bi almes-dede / bi the general confession of the Confiteor at the masse / & at the Complyne / and bi blissinge of Bussbopes / and of prestes & bi other goode workes /

634 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

Eke if he loue wiff or child or eny worldly þinge more þan reson requireþ. Eke if he flatere or blaundish more þan hym ought for eny necessite./ [377] ¶ Eke if he amenuse or wiþdrawe þe almesse of þe poor./ [1]¶ Eke if he. apparaileþ his mete more deliciously þan nede is. or ete it to hastely by licourousnesse [378] ¶ Eke if he tale vanytees at þe churche or at goddes seruise. or þat he be a talker of ydel wordys of foly or of vilanyȝ. for he shal ȝeelde accountes of it at þe day of dome [379] ¶ Eke whan he biheteþ or assureþ to done þinggꝭ þat he may not *per*fourme ¶ Eke whan þat by liytnesse of foly [he] myssei*th* or scorneþ his neigh*bour* [380] ¶ Eke whan he haþ eny wikked suspecion of þinge þer he no wote of it no soþfastnesse [381] ¶ Thise / þinges and moo wiþ-outē nombre bene synnes as seiþ seynt Austyne

[382] ¶ Now shul men vnderstonde þat al be it soo þat noon / erþely man may eschewe all venial synnes. yit may he refreyn hym by þe brennyng loue þat he haþ to our lord Ihesu crist *and* by preiers and confessioun and oþer good werkes so þat it shal but litel greue. [383] ffor as seiþ seynt Austyne. If a man loue god in such manere þat al þat euere he doo þ is in þe loue of god / or for þe loue of god verreyly. for he brenneþ in þe loue of god. [384] ¶ loke howe moche þat a drope of watere þat falleþ in ‘a fournays ful of fuyre annoyeþ or greueþ so moche annoyeþ a venyal synne vnto a man *þat* is *perfit* in þe loue of Ihesu crist [385] ¶ Men may also refreyne venyal synne by þe reeyuynge of þe precious body of Ihesu crist [386] By reeyuynge eke of holy watere. by almes dede. by general confession of confiteor at þe mas. at complyne. and by blessinge of bissh*uppys* and of priestes and by other good werkes.

632 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

eke if he loue wif or childe or any worldly þinge more þan reson requireþ: Eke if he flater or blandisshe more þan him ouht for any necessite: [377] Eke if he amenuseþ or wiþdraweþ þe almus of þe pore: Eke if he apparelep his mete mor deliciously þan nede is or ete it to hastely be likurousnesse: [378] eke if he tel vaniteus at þe cherche or in goddes seruise: or þat he be a talker of ydel wordes of Folye or of velanye: ffor he schal ȝelde acomptes of it att þe daie of dome: [379] Eke whan he beheteþ or assureþ to done þinges þat he may not performe: Eke whan þat be lyhtenesse of foly myssey*th* or scorneþ his neyhboure [380] Eke whan he haþe any suspecione of þinge þere he no wote of it no sope-fastnesse: [381] Thes þinge & mo wiþ owten nombre buen sinnes as seiþ seinte Austine

[382] ¶ Now scholȝe vnderstonde þat albeit so þat none erþely man maye eschewe al veniale sinnes: yit maie he refreyne him be þe birninge loue þat he haþe to oure lorde Ihesu criste: And be preyers & be confession & opere good werkes: so þat it schal bot litel greue: [383] ffor as seiþe seint austyne: If a man lof god in suche manere þat al þat eu*er*e he dope is in þe loue of god or for þe loue of god verreyly: for he birneþ in þe loue of god: [384] Loke howe muche þat a deope of water fallep in a fornayes & ful of fire annoyep or greuep: so muche a venial sinne is vnto a man þat is perfite in þe loue of Ihesu crist: [385] ¶ Men maye also refreine venial sinne: be þe reeyueinge of þe precious body of Ihesu crist: [386] be reeyueinge eke of holy water: be almusdede/ be general confession of þe confiteor att þe masse: Att complyne: & be blissinge of bysscheþes & be prestes & by oþer good werkes:

¶ Sequitur de septem peccatis mortalibus / et eorum dependencijs circumstancijs & speciebus

¶ De Superbia ☙

[387] Now is it bihouely thyng to telle / whiche been the deedly synnes / that is to seyn / Chieftaynes of synnes /. alle they renne in o lees / but in diuerse maneres ¶ Now been they cleped Chieftaynes / for as muche as they been chief. and spryngen of alle othere synnes / [388] ¶ Of the roote / of thise .vij. synnes / thanne is pride the general roote of alle harmes /. flor of this roote / spryngen certein braunches /. As Ire. Envye. Accidie / or Slewthe. Avarice / or Coueitise to commune vnderstondynge /. Glotonye. and Lecherye. [389] And euerich of thise chief synnes hath hise braunches *and* hise twigges as shal be declared / in hire Chapitres folwynge /

[no break in the MS.]

[*The Twigs of Pride.*]

[390] And though so be that no man kan outrely telle / the nombre of twigges and of the harmes that cometh of pride /. yet wol I shewe a *partie* of hem / as ye shul vnderstonde [391] ¶ Ther is / Inobedience. Avauntynge. Yporisie. Despit. Arrogance. Impudence. swellynge of herte. Insolence. Elacion. Impacience. strif. Contumacie. Presumpcion. Irreuerence. Pertinacie. Veyne glorie / and

¶ Of Inobedience many another twig that I kan nat declare [392] ¶ Inobedient is he / that disobeyeth for despit to the comandementz of god /. and to hise soureyns /. And to his goostly

¶ Of Avauntynge fader / [393] ¶ Auauntour is he / that bosteth of the harm /

¶ Of Yporisie or of the bountee / that he hath doon [394] ¶ Yporite is he / that hideth to shewe hym swich as he is /. and

¶ Of despit/ sheweth hym / swich as he myght is [395] ¶ Despitous is he / that hath disdeyn of his neighebore / that is to seyn of euene cristene / or hath despit to doon that

¶ Of Arrogance hym oghte to do [396] ¶ Arrogant is he / that thynketh / pat he hath thilke bountee in hym that he hath myght or

¶ De Septem peccatis mortalibus ☙

[387] Now is it bihouely thyng to telle / whiche ben dedly synnes / that is to seyn / chieftaynes of synnes / alle they renne in o lees / but in dyuerse manere / now ben they clepid chieftaynes / for as muche as they ben chief / and sprynge of alle othere synnes [388] ¶ Of the roote of thise .vij. synnes / thanne is pryde / the general roote of alle harmes / for of this roote / sprygen certeyn braūches / as Ire / Envye /. Accidie / or Sleuthe /. Avarice / or Coueitise /. to commune vnderstondynge /. Glotonye /. and lecherye ‖ [389] and euerich of thise chief synnes / hath hise braūches and hise twigges / as shal be declarid in hire chapitres folwynge /

[De] Superbia [from margin; no break in MS.]

[390] and though so be / pat no man kan outrely tellen the nombre of twigges & of the harmes pat comen of Pryde / yet wol I shewe a partie of hem / as ye shul vnderstande [391] ¶ Ther is / Inobedience / Avauntynge / Yporisye / Despit Arrogaunce / Impudence / Swellynge of herte / Insolence / Elacion / Impacience / Stryf / Contumacie / Presumpcion / Irreuerence / Pertinacie / Veyne glorie / and many another twig pat I kan nat declare [392] ¶ Inobedient is he / pat desobeieth for despit / to the commandements of god / & to hise soureyns / & to his goostly fader [393] ¶ Auauntour is he pat bosteth of the harm / or of the bountee pat he hath doon [394] ¶ Yporite is he / that hideth / to shewe hym / swich as he is / and sheweth hym / swich as he nawght is / [395] ¶ Despitous is he / that hath disdeyn of his neighebore / that is to seyn / of his eueneristen / or hath despit / to doon / that hym oghte to do [396] ¶ Arrogant is he pat thynketh / pat he hath thilke bountees in hym / pat he hath nat / or

[*Harl. MS. 1758, leaf 212, back.*]

De Superbia et eius dependencijs circumstancijs spectantibus

[387] Now is it bi-houeli thyng to tellen whiche ben dedly synnes, that is to seie. kaitifines of synnes alle they renne in colis. But in dyuers maner. Now ben *thei* clepid kaitifes, for as moche as thei ben chief & sprayngen of alle other synnes. [388] ¶ Of the rote of thees .4. synns. Then is pride the generalt rote of alle harmes ¶ flor of this rote sprayngen certeyn braūchis. as. Ire. Envye. Accidie. or slewthe. Avarice or coueitise to comyn vndirstondyng. Glotenye & lechevie. [389] And euerychc of these cheef synnes hath his braūchis & his twigges as schall be declarid in her chapitres folwyng.

[*Of Pride, and its Twigs.*]

[390] ¶ And though so be that no man can telle vtterli the nombre of the twigges & of the braūchis that cometh of pride. yet wol I, schewe a partie of hem as ye schullen vndirstondyn. [391] ¶ Ther is, inobedience. *Avauntyng*. Yporisie. Dispite. Arrogaunce. Impudence Swellyng of herte. Insolence. Elacion. Impacience. Strif. Contumacie. Presumpcion. Irreuerence. Pertynacie. Veyneglorie. And manye another twigge that I can nost declare. [392] Inobedience is he that disobeith for dispite to the comaundement of god & to his soureynes & to his gostly fadir. [393] ¶ Auauntour is he / that bosteth of the harme or of the bounte that he hath done. [394] Yporisie is he that hideth hym to schewe hym suche as he is & schewith hym suche as he is not. [395] ¶ Dispitous is he that hath disdeyn of his neighboris. that is to seyn of his euyn cristen or hath dispite to do that he ought to do. [396] ¶ Arrogaunt is he. that thenketh that he hath thilke bountees in hym that he hath not. Or

De septem peccatis mortalibus & eorum &c

[387] NOw is it bihouely thinge / to tellen whiche ben the .vij. dedly synnes / that is to seyne cheveteynes of synnes / but alle thei renne in Coles / but in dyuers maners / Now ben thei cleped cheyteynes / for-as-moche as thei ben chef / & of hem springen alle other synnes / [388] of the rote of these .vij. sinnes / than is pride the general rote of alle harmes / flor of this rote springen certeyne branches / as Ire / Envye / accidie / or slouthe / Auarice / or coueitise to comune vnderstanding / Glotenye / & Lecherie / [389] And euerych of these cheff synnes hath his branches & his twigges / as shal be declared in here chapitres folwynge /

[*Of Pride, and its Twigs.*]

[390] And though so be that no man can vtterly telle tha nombre of the twigges & of the harmes that comyn of pride / yit wol I shewe a parte of hem as ye shul vnderstonde [391] || There is Inobediense || Avauntynge / Ypocrisie || Despite || Arroguince || Impudence || Swellinge of herte || Insolence || Elacion || [. . . . . *no gap in the MS.*] Partinacie || Ypocrisie || & many a-nother twigge that I can nat declare || [392] Inobedient is he / that disobeyeth for dispite to the commaundement of god / & to his soueryne / & to his goostly fader || [393] Auauntour is he that bosteth of the harme or of the bounte / that he hath don / [394] ypocrisie is he that hideth him / to shewe him / suche as he is / and shewith him suche as he is not || [395] Di-pitous is he that hath disdeine of his neighbours / that is to seine / of his euen cristen / or hath dispite to do / that him oughte to do || [396] Arrogaunt is he / that thinketh that he hath thilke bounte in him / that he hath nought / or

¶ Inobedient
¶ Auauntour
¶ Dispitous
¶ Arrogaunt.

¶ Sequitur de septem peccatis mortalibus, scilicet de Superbia, et eorum dependencijs. circumstancijs & spectantibus. /:

[387] ¶ Now is it bihouely pinge to tellen which bene dedly synnes þat is to say Caytifnesse of synnes al þei renne in cooles. but in dyuers manere ¶ Now bene þei cleped Caytifes for as moche as þei bene chouf. and spryngen of alle opere synnes [388] Of þe roote of þise vij. synnes. pride is þe general rote of al harmes. flor of þis rote springen certeyn braunches. as Ire. Envie. Accidie. or sclowth. Auarice. or coueitise to comun vnderstondinge. Glotenye. and lechery. [389] And euerich of þise chief synnes hap his braunches and his twigges. as shal be declared in her chapitres folowynge.

[De superbia.]

[390] And þouge so be þat no man can / telle vtterly þe nombre of þe twigges and of þe harmes þat commep of pride. yit wil I shewe a party of hem as ze shul vnderstond. [391] Ther is **Inobedience Auauntinge. Ypocresie. Despite. arrogance. Imprudence. Swellinge of herr. Insolence. Elacion. Pertinacie. veynglorie! Inpacience ¶ strif. Contunacie. presumcion. irrenerence** ¶ and many anoper twigge þat I can not declare [392] ¶ Inobedient is he þat disobeiep for despite to þe comaundement of god and to his soueryns and to his goostly fadere [393] ¶ Auauntour is he þat boostep of þe harme or of þe bounte þat he hap doun [394] ¶ Ipocresie is hee þat hideþ hym to shewe hym such as he is. and schewep hym suche as he is not [395] ¶ Di-pitous is he þat hap disdeyne of his neighbours þat is to sayn of his euen / cristen or hap despite to doo þat hym ouzt to doo [396] ¶ Arrogance is he þat penkep þat he hap pilke bountes in hym that he hap not. or

De .7. peccatis mortalibus

De Superbia. [from the side]

[387] NOwe is it behouely pinges to tellen whiche buen. pe .vij. de[d]ly sinne! þat is to say chaytifnesse of sinnes Bot al þei renne in Coles! Bot in diuerse manere nowe bue þei cleped kaytifs! for alsomuche as þe bu chef & springen of al opere sinnes [388] of þe rote of þes finzynnes! [. . . . . *no gap in the MS.*] flor if þis rote springen certeyne braunches as ire envie acridie. or sleupe. auarice! or coueitise! to comune vnder-stondinge Glotony. & lychery! [389] And euerycho of þese chouf sinnes hap his braunches & his pinges as schal be declared in here chapeter folowenge!

[*Of the Twigs of Pride.*]

[390] And þouhe so be þat noman can tell vtterly þe nombre of þe pinges & of þe harmes þat comeþ of pride. zit wil I. schewe a *party* of hem as zo schol vnderstonde! [391] ¶ There is. Inobodience! Auauntoinge! Ipocrisye Despito. Arrogance. Impudence. Swelinge of hert! Insulence. Elacione! [. . . . . *no gap in the MS.*] Pertenacie! Veinglorie! And many a nope pinge. þat! I. kan nouht declare!=[392] Inobedience is he þat disobeyeþ for despito to þe commaundement of god and to his soueryznes & to his gostly fadere [393] ¶ Auantour is he þat boasteþ of þe harme or of þe bounte þat he hap done! [394] Ipocrisie is he þat hideþ him to schewe him suche as he is! & schewep him suche as he not is! [395] ¶ Dispitous is he þat hap disdeine of his neyhbours! þat is to seine of his euencristen! or hape despite to do þat him ouhte to do! [396] ¶ Arrogant. is he þat penkeþ þat he hape pilke bountes in him þat he hape nouht! or

¶ Of Impudence

¶ Of swellynge of herte

¶ Of Insolence

¶ Of Disdeyn

¶ Of Impacience

¶ Of Contumacie

¶ Of pre-sumpcioun

¶ Of Irreuerence

¶ Of Pertinacie

¶ Of veyne glorie

¶ Of Iangelynge

¶ Of othere maneres of pride

¶ Of two maneres of pride

weneth that he shulde haue hem / by hise desertes /. or elles / he demeth that he be that he nys nat/ [397] ¶ Impudent is he /. that for his pride / hath no shame of hise synnes / [398] ¶ Swellynge of herte is /. whan a man reioyseth hym / of harm that he hath doon / [399] ¶ Insolent is he /. that despiseth in his Iuggement alle othere folk/ as to regard of his value /. and of his konnyng. and of his spekynge. and of his beryng. [400] ¶ Elacioun is / whan he ne may neither suffre to haue maister ne felawe / [401] ¶ Inpacient is he /. that wol nat been ytaught ne vndernome of his vice / and by strif werreieth trouthe wityngly / & deffendeth his folye / [402] ¶ Contumax is he /. that thurgh his indignacioun is agayns euerich auctoritee or power/ of hem that been hise soueryns [403] ¶ Presumpcioun is / whan a man vndertaketh an emprise that hym oghte nat do / or elles that he may nat do / and this is called surquidie ¶ Irreuerence is / whan men do nat honour / ther as hem oghte to doon / and waiten to be reuerenced [404] ¶ Pertinacie is. whan man deffendeth hise folies. and trusteth to muchel in his owene wit. [405] ¶ Veyneglorie / is for to haue pompe and delit in his temporel hynesse / and glorifie hym in this worldly estaat [406] ¶ Ianglynge / is / whan men speken to muche biforn folk. and clappen as a Mille / and taken no kepe what they seye /

[407] ¶ And yet is ther a priuee spece of pride / that waiteth first to be salewed er he wole salewe / al be he lasse worth / than that oother is *per auenture*/. and eek he waiteth or desireth / to sitte / or elles to goon aboue hym in the wey / or kisse pax /. or been encensed / or goon to offrynge biforn his neighebore / [408] and swiche semblable thynges / agayns his duetee *per auenture* / but that he hath his herte and his entente in swich a proud desir to be magnified and honoured biforn the peple

[409] ¶ Now been ther two maneres of pride /. that oon of hem / is with Inne the herte of man / and that

weneth *þat* he sholde haue hem / by hise desertes / or ellis he demeth / *þat* he be that he nys *nat* / [397] ¶ Impudent is he *þat* for his pryde / hath no shame of his *synne* [398] ¶ Swellynge of herte is / whan man reioyseth hym of harm *þat* he hath doon / [399] ¶ Insolent is he / that despiseth in his Iugement alle oother folk/ as to regard of his value / & of his konnynge / & of his spekynge / & of his beryngе [400] ¶ Elacioun is / whan he ne may neither suffre to haue maister ne felawe [401] ¶ Inpacient is he / *þat* wol nat ben ytaught ne vndernome of his vice / & by stryf/ werreieth trouthe witynglу & deffendeth his folye / [402] ¶ Contumax is he / *þat* thurgh his Indignacioun / is agayns euerich auctoritee / or power / of hem *þat* ben hise soueryns / [403] ¶ Presumpcioun is / whan a man vndertaketh an Enprise / *þat* hym oghte nat do / or ellis *þat* he may nat do / and that is called Surquydie ¶ Ireuerence is / whan men do nat honour / ther as hem oghte to doon / and waiteth / to be reuerenced [404] ¶ Pertinacie / is whan a man deffendeth his folye / & trusteth to muche to his owene wit / [405] Veyne glorie is / for to haue pompe & delit in thise temporel heynesses & glorifie hem / in worldly estatz [406] ¶ Ianglynge is / whan a man speketh to muche biforn folk/ & clappeth as a Melle / & taketh no kepe / what he seith

[407] ¶ And yet is ther a pryuee spice of pryde / that waiteth / first to be salewed / er he wole salewe / al be he lasse worthy / than that oother is *per auenture* / and eek he wayteth / or desireth / to sitte / or ellis / to goon aboue hym in the weye / or kisse pax / or ben ensensed / or goon to offrynge biforn his neighebore / [408] and swiche semblable thynges / agayns his duetee *per auenture* / but *þat* he hath / his herte and his entente in swich a proud desir / to be magnyfied & honoured / biforn the peple

[409] ¶ Now ben ther / two maneres of pryde / that oon of hem / is with Inne the herte of man / and that

weneth that he schulde haue hem be his desertis. Or ellis that he demeth that he be *þat* he is not. [397] ¶ Impudent is he that for his pride hath no schame for his synne. [398] ¶ Swellyng of herte is he that when a man reioiseth hym of harme that he hath doon. [399] ¶ Insolent is he that dispiseth in his Iugement alle other folk as to regarde of his value & of his *connyng* & of his speking & of his beryng. [400] Elacion is when that he ne may neither suffre to haue maistrie ne felawe. [401] ¶ Inpacient is he that woll noght ben taught ne vndernome of his vices. ¶ And he strife werreieth trouthe wetynnly & defendeth his folye. [402] ¶ Contymax is he that thorogh his indignacion is a-yens *euerychе auctorite* or power of hem that ben his soncreyns. [403] ¶ Presumpcion is he that when a man taketh an emprise that hym ought noght to do. Or ellis he may it noght do. & that is called Surquedrie. ¶ Inreuerence is when men don noght honour ther as hem ought to doon & waiteth to be reuerenciid [404] ¶ Pertynacie is whan a man defendith his folye. & trusteth to mechil to his owne witte. [405] ¶ Veyneglorie is / for to haue] [2] pompe & delit in his temperel heynesse / & gloryfye *hym* in wordely estatis [406] ¶ Iangelyng is / *whan* man spekith to moche be-fore folk / & clappyn as a melle And take no kep what they seye / [1 Harl. 1758 *extract ends*]

[407] And yit is there a preue spice / of pryde that wayth fyrst for to be saluyd er than he wele salue / al be he lesse worthi than that othir is / *paraunture* / And ek he waitith or desyrith to sitte / or ellis goon a-boue hym in the weye / or kisse pax / or been ensensed / or goon to offeryngе by-fore his neighebore / [408] & swеche semblable thyngis / a-geyns his deute *paraunture* / but that he hath his herte / & his entent in swich a proud desir to be magnyfied & honoured / by-forn the peple. [2 Camb. MS. leaf 613]

[409] ¶ Now be there two manere of pride that on of *hem* is with inne the herte of a man And that

¶ Impudent
¶ Swellings of herte.
¶ Insolent.
¶ Elacion
¶ Impacient
¶ Contymax
¶ Presumpcion
¶ Irreuerent
¶ Pertynacy
¶ Veyngloria
¶ Iangelynge.

weneth that he sholde haue hem bi his desertes / or ellis that he weneth that he is that he nys nought / [397] Impudent is he that for his pride hath no shame for his synne ‖ [398] Swelling of herte is he / whan a man reioyseth him / of harme that he hath don ‖ [399] Insolent is he / that dispiseth in his iugement alle other folke / as to the regarde of his value / & of his conuynge / & of his spekynge / & of his berynge ‖ [400] Elacion is / whan he may neither suffre to haue maister ne felawe ‖ [401] Impacient is he / that wol nought be taughte ne vndernome of his vice / & bi striff werreth trouthe wetingly / & maynteneth his folie ‖ [402] Contymax is he that thorugh his indignacion / is ayeins euerych autorite or power of hem that ben his soucreynes ‖ [403] Presumpcion is he / whan a man taketh an emprise / that him ought not to do / or ellis he may it not do / & that is called surquidrie ‖ Irreuerent is whan a man doth not honour / there-as him oughte to do / & waiteth to be reuerensed ‖ [404] Pertynacy is whan a man defendith his folie / & trusteth to mocho his owne witte ‖ [405] Vayneglorie is for to haue pompe / & delite in temporel richesse / & glorifieth hem in worldly estates ‖ [406] Iangelynge is / whan a man speketh to meche / to fore folke & clappeth as a Mille / & taketh no kepe what he seith

[1][407] and yit is there a prive spice of pride / that waiteth first to be halowed / er he wol be saluwed / al be he lasse worth than that other is peraunturé / & eke waiteth or desireth to sitte or to go above / him in the weie / or kisse pax / or be ensensed / or go to offringe / to fore his neighboure ‖ [408] & suche [. . . . . *no gap in the MS.*] a proude desire to be magnified / & honoured bifore the peple ‖

[409] Now ben ther two maners of pride / that con of hem is withinne the herte of man / & that

wenep þat he shuld haue hem of his desertes. or ellis þat he demeþ þat he be. þat he nys nouȝt [397] ¶ Impudent is he þat for his pride haþ no shame for his synne [398] ¶ Swelling of herte is he. whan a man reioyseþ hym of harme þat he haþ doñ [399] ¶ Insolent is he. þat despiseþ in his Iuggement al oþer folk as to regarde of his valewe and of his conynge. and of his spekinge. and / of his berynge [400] ¶ Elacion is whan þat he ne may neiþer suffre to haue maistrie ne felawe [401] ¶ Impacient is he þat wil not bene ytauȝt ne vndernome of his vices and by strif werreiþ / troupe wittyngly and defendeþ his folye [402] ¶ Contymax is he þat þorghe his indignaciõn is aȝeinst euerich autrorite or power of hem þat bene his soucreyns [403] ¶ Presumpciõn is he. whan a man takeþ an emprise þat hym ouȝt not to doo or ellis he may it nouȝt doo and þat is called Surquidrie ¶ Irreuerence is whan men done nat honure þer as hem ouȝt to doon. and waiten to be reuerensed [404] ¶ Pertynacy is. whan a man defendeþ his foly. and trusteþ to moche to his owne witte. [405] ¶ Veynglorie is forto haue pompe and dulite in temporel heuyrnesse and glorifie hem in worldly estates [406] ¶ Iangelynge is whan a man speketh to moche toforn folke and clappeþ as a mylle. and takeþ no kepe what he saiþ.

[407] and ȝit is þer a privey spice of pride þat waiteþ first to be halowed or he wil be salwed al be he lasse worþi þan þat opere is peraunenture and eke he waiteþ or desireþ to sitte or to goo aboue hym in þe way or kyȝ paxe or bene ensensed or goon / to offringe byforn his neighbour [408] and such [. . . . . *no gap in the MS.*] a proude desire to be magnyfied / and honoured to forn þe puple.

[409] ¶ Nowe beñ þere twoo maners of pride. þat con of hem is wiþ-in þe herte [1]of man and þat

wenep þat he scholde haue hem be his desire: Or elles þat he demeþ þat he be þat he nys noto [397] ¶ Impudent is he þat for his pride haþe no schame for his sinne: [398] Swellinge of hert is he whan a man reioyseþ him of harme þat he haþ done: [399] Insolent is he þat despiseþ in his Iuggement al oþere folke as to regarde of his value: & of his comuneinge. & of his spekeinge: And of his bereinge. [400] ¶ Elacione is whan þat he maie neyþer suffur te haue Maister ne felawe: [401] ¶ Impacient is he: þat wil nouht bue ytauht ne vndernome of his vice: & be strif werreþ troupe witingly: & mayntenep his folye: [402] ¶ Contumace is he þat þoruhe his indignaciõn is aȝeines euryche autorite or pouer of hem þat bien his soucreignes [403] ¶ Presumpciõn is he whan a man takeþ an emprise þat him ouht not to do: or elles he maie it not do: & þat is called Surquidre: ¶ Irreuerence is whan men do nouht honoure: þere as hem ouhte to do: An wayteþ to be Reuerense: [404] ¶ Pertinacy whan a man defendeþ his folye And truste to muche to his owen witte:=[405] veyne *gloria* is for to haue pompe & delite in temporile richesse: & glorifieþ hem in worldly estates: [406] Iangelynge: is whan a man speke þe to muche to for folke An clappeþe as a mullen & takeþ no kepe what he seiþe:

[407] And ȝite is þere a priue spice of pride þat wayteþ furst to be halowed or he be salute al bue he lesse worþe þan þe toþere is peraduenture: And eke waiteþ or desireþe to site or to go aboue him in þe weie: or kisse pax or bue encensed or go to offringe to for his neyhboure [408] ¶ And suche [. . . . . *no gap in the MS.*] a proude desire to be magnified: & honoured þe for þe peple:

[409] ¶ Nowe bene þere two maners [1]of pride þat con of hem is wiþinne þe herte of man: And þat

oother is with oute /. [410] of whiche soothly thise forseyde thynges / and mo than I haue seyd / apertenen to pride that is in the herte of man / and that othere speces of pride / been with oute /. [411] but natheles that oon of thise speces of pride / is signe of that oother / right as the gaye leefsel atte Tauerne / is signe of the wyn that is in the Celer /. [412] and this is in manye thynges / As in speche and contenaunce / and in outrageous array of clothyng. [413] for certes / if ther ne hadde be no synne in clothyng Crist wolde nat haue noted and spoken of the clothyng of thilke riche man in the gospel ‖. [414] And as seith Seint Gregorie ¶ That precious clothyng is cowpable / for the derthe of it. and for his softenesse / and for his strangenesse and degisynesse / and for the superfluitee / and for the inordinat scantnesse of it. [415] ¶ Allas / may men nat seen as in oure dayes / the synful costlewe array of clothynge /. and namely / in to muche superfluite / or elles / in to desordinat scantnesse

¶ Seneca Gregorius

¶ Of superfluitee & outrey-ous array of clothinge

[416] AS to the firste synne / in superfluitee of clothynge / which that maketh it so deere to harm of the peple /. [417] nat oonly / the cost of embrowdynge / the degise / endentynge / barrynge / owndynge / palynge / wyndynge / or bendynge / and semblable wast of clooth / in vanitee / [418] but ther is also costlewe furrynge in hir gownes /. so muche powsonynge of chisel to maken holes /. so muche daggynge of shoes / [419] forth with the superfluitees in lengthe of the forseide gownes / trailynge / in the dong and in the Mire on horse and eek on foote / as wel / of men as of wommen /. that al thilke trailynge is verraily as in effect wasted / consumed / thredbare / *and* roten with donge / rather / than it is yeuen to the poure / to greet damage of the forseyde poure folk /. [420] and that in sondry wise /. this is to seyn / that the moore that clooth is wasted / the moore it costeth to the peple for the scantnesse [421] ¶ And ferther ouer / if so be / that they wolde yeuen swich powsoned and

oother is *with* oute / [410] of whiche soothly / thise forseyde thynges / & mo than I haue seyd apertenen to pryde / *þat* is in the herte of man / And that othere speces of pride ben with oute / [411] but natheles / that oon of thise speces of pride / is signe of that oother / right as the gaye leuesel atte Tauerne / is signe / of the wyn / *þat* is in the Celer ‖ [412] And this is in manye thynges / as in speche & contenance / & in outrageous array of clothyng / [413] for certes / if ther ne haldo be no synne in clothyng crist wolde nat so soone haue noted & spoke of the clothyng of thilke riche man in the gospel ‖ [414] And as seith Seint Gregorie / that precious clothyng is cowpable / for the derthe of it / & for his softnesse / & for his strangenesse & degisynesse / and for the superfluitee / or for the inordinat scantnesse of it ‖ [415] Allas / may man nat seen as in oure dayes / the synful costlewe array of clothynge / & namely in to muche superfluitee / or ellis in to desordinat scantnesse

[416] ¶ As to the firste synne / that is in superfluitee of clothynge / which *þat* maketh it so deere to harm of the peple / [417] nat oonly / the cost of embrawdynge / the degyse / endentynge / or barrynge / owndynge / palynge / or bendynge / & semblable wast of clooth in vanytee ‖ [418] but ther is also the costlewe furrynge in hire gownes / so muche pownasynge of chisel / to maken holes / so muche daggynge of sheris / [419] forth / *with* the superfluitee / in lengthe of the forseyde gownes trailynge in the dong & in the Myre on horse / & eek on foote / as wel / of man / as of wo*m*man / *þat* al thilke trailynge / is verraily as in effect wastid / consumed / threadbare / & roten *with* donge rather / than it is yeuen to the poure / to gret damage / of the forseide poures folk / [420] and that in sondry wise / this is to seyn / *þat* the moore *þat* cloth is wasted / the moore moot it coste to the peple for the scarsenesse / [421] and ferther ouer / if so be / *þat* they wolde yeue swiche pownsonyd &

othir is with oute / [410] of whiche sothly these forseyde thyngis & mo than I•haue seyd / apertenyn to pryde / that is in the herte of man / And that othere spicis of pryde / been *with*-oute / [411] but neuere the les that oon of these spicis / of pride / is sygne of that othir rigt as the gay ¶ Leuesel at the tauerne / is *signe* of the wyn / that is in the seler / [412] & this is in manye thyngis / as in speche & cuntenaunce / & in outrageous aray of clothynge / [413] For certis gif there hadde be no synne in clothynge / Crist wolde not so soone haue notid / & spokyn of the clothynge of the riche man in the gospel [414] & as seyth seynt Gregory / that precious clothynge is coupable / for the derthe of it / & for his softenesse / & for his strangenesse & degisynesse / & for the superfluyte or for the inordinat skarsenesse of it [415] ¶ Allas may man nat seen as in oure dayis the synful costelewe aray of clothynge / & nam ly in to muche superfluyte / or ellis in disordenat skarsenesse

[416] ¶ As to the forste *synne* in superfluyte of clothynge / whiche that makith it so deere to harm of the peple / [417] nat only the cost of the enbrowdynge / the degyse endentynge / or barrynge / owndynge. palynge / wyndynge or bendynge 1& semblable wast/ of clothynge in vanyte / [418] But there is also the costelewe furrynge in hire gow*n*ys / so meche pownsow*n*ynge / of chesellis to make holys / so meche dagg*yn*ge of scheris / [419] forth-*with* / the superfluite in lenthe / of the forseide gownys / traylynge in the dunge / & in the myre / on horse & ek on foote as weel of man as of woman / that al thilke traylyng is verrayly as in effect wastid consumyd threadbare & rotyn *with* donge / rathere than it is 3oue to the poore / to greet damage of the forseyde poore / folk [420] & that in sundery wise / this is to seyne / that the more the cloth is wastid / the more mote it coste / to the peple for the skarsenesse [421] And ferthere ouyr gif so be that they wolde 3eue swiche pownsonede / &

other is withoute / [410] off whiche sothely the forseide thinges & mo than I haue seide apertynent to pride / that is in the herte of man / And therto other spices of pride ther ben withoute / [411] but natheles oon of these spices of pride is signe of that other ‖ Right as the gay lovesel at the taurenes is signe of the wyne / that is in the selər ‖ [412] And this is in many thinges / as in speche / & in contenances / & in outrageous aray of clothinge / [413] ffor certes if it nadde be no synne / in clothinge / Criste wold nought so soone haue noted & spoke of the clothinge / of thilke riche man in the gospel ‖ [414] And as seint Gregorie seith That precious clothe is coupable / for the derth of hit / & for his softenesse / & for his strangenesse / & for his disgisinesse / & for the superfluyte / or for the inordynaunte scantnesse / [. . . [415]

¶ Gregorie.

. . . . . .
. . . . . .
. . . . . *no gap in the MS.*]

[416] As to the first synne / that is in superfluyte of clothing whiche that nakith hit so dere / to harme of the peple / [417] nat onely the coste of enbroudyng / the degise endentyng or barryng / owndyng / palyng / or bendynge / & semblable waste of clothynge / in vanite ‖ [418] But ther is also costlewe furrynge in here gownes / so meche pounseyng of cheseles to make hooles / so meche daggynge of sheres / [419] forth with the superfluyte in lengthe of the forseide gownes / trailing in the donge / & in the myre / on hors & eke on foote / as wel of man / as of womman / that al thilke trailynge is verrily as in effecte wasted & consumed / thredbare & roten / with donge / rather than it is yoven to the pore / to grete damage of the forseide pore folke / [420] & that in sondry wise ‖ this is to seie / the more that clothe is wasted / the more mot hit coste to the peple / for the scarsenesse ‖ [421] [1] And forther-ouer if it so be that thei wolde yeven suche pounsed &

oper is wip-oute [410] ¶ Of which soply pe for seide pinges and mo pan I haue seide appertenaunte to pride pat is in pe herte of man. And perto oper spices of pride bene wip-outen [411] But napeless oon of pise spices of pride is signe of pat oper/ Rist as / pe gay leeuesell att taurns is signe of pe wyne pat is in pe saleer. [412] As pis is in mony pinges as in specheand in countenaunces. And in outrageous araye of clopinge / [413] for certes of pis nad he no synne in clopinge. Crist wold not so sone haue noted and spoke of pe clopinge of pilk riche men in pe gospell [414] ¶ And as seip seynt Gregore. pat precious cloping is coupable for pe derpe of hit. and for his softnesse and for his straungenesse, and for his disgisiencsse and for pesuperfluite. or for pe inordinate scantnesse [. . . . [415]

. . . . . .
. . . . . .
. . . . . *no gap in the MS.*]

[416] as to pe furst synne pat is in superfluyte of clopinge which pat makep it so dere to harme of pe puple [417] pat only pe cost of enbrawdynge. pe degyse endentynge or barringe. owdyng palynge. or bendinge. and semblable waast of clopinge in vanyte [418] But per is also costlewe furringe in her gownes / so moch pownsenyge of Chisels to maken holes. so mochel daggyng of sheres [419] forpwith the Superfluyte in length of pe forseide gownes tralynge in pe dunge and in pe myre on hors and eke on foote as wel of man as of womman pat al pilk traillyng is verrely as in effecte waasted. consumed. thredbare and roten wip dunge raper pan it is geuen to pe poor to grete damage of pe forsaid poor folk [420] and pat in sondric wise This is to seyn. pe mors pat cloop is waasted pe more mote it cost to pe puple for pe scarcenesse [421] ¶ And forperouere if it so be pat pei wolde 3oue suche pounsoned and

oper is *with* owte: [410] Of whiche sopely pe forseide pinges & mo pan I haue seide *apertinent* to pride: pat is in pe hert of man: ¶ And *per* to *opere* spices of pride buen wip oute [411] Bot Napelesse one of p* spices of pryde is signe of pat *opere*: Riht as pe gay lewesal att tauerners is signe of pe wyne pat is in pe *seler*: [412] And pis is in mony pinges as in speche & in countenances: and in outrageous araye of clopeinge: [413] ffor Certes if it nadde be no sinne in clopeinge: Crist wold nouht so sone haue noted & spoke of pe clopeinge: of pilke riche man in pe gospell [414] ¶ And as seipe seint Gregorie: pat precious clope is coupable for pe derpe of it: And for his sopenesse & for his strangenesse: & for his disgisinesse: and for pe superfluite: Or for pe ino[r]dinance scantnesse: [. . . [415]

. . . . . .
. . . . . .
. . . . . *no gap in the MS.*]

[416] ¶ As to pe firste sinne pat is in superfluyte of clopeinge whiche pat makep it so dere to harme of pe pele [417] pat onely pe cost of enbrowdeinge: pe degise endentinge or barringe owndeynge paleinge or bendeinge: And sembla wast of clopeinge in vanite [418] ¶ Bot per is also costlewe furringe in hire gounes: so muche pounseinge of cheseles to make holes: so muchel dagynge off scheres [419] forpe wipe pe superfluyte in lenkep of pe forsaid gownes: traylein in pe donge & in p* myre on hors & eke on fote as wele of man as of *wommans*: pat al pilke trayleinge is verraly as in effecte wasted & consumed: prodebare & roten wip donge: raper pan it is 3ouen, to pe power: to grete damage of pe forseide power folke: [420] & pat in sondre wyse ¶ pis is to seie pe more pat clope is wasted: pe more mot it cost to pe peple for pe scarcenesse [421] And: forpere ouer. if it so be pat pei wolde 3eue suche pounsed &

dagged clothynge to the poure folk /. it is nat conuenient to were for hire estaat ne suffisant to beete hire necessitee / to kepe hem / fro the distemperance of the firmament [422] Up-on þat oother side / to speken of the horrible disordinat scantnesse of clothyng. as been thise kutted sloppes / or hayneselyns / that thurgh hire shortnesse / ne couere nat the shameful membres of man to wikked entente [423] ¶ Allas / somme of hem shewen the boce of hir shape and the horrible swollen membres / that semeth / lik the maladie of Hirnia in the wrappynge of hir hoses / [424] and eek the buttokes of hem faren / as it were the hyndre part of a she Ape in the fulle of the Moone [425] ¶ And moore ouer / the wrecched swollen membres that they shewe / thurgh the desisynge in departynge of hire hoses in whit and reed / semeth that half hir shameful prince membres weren flayne [426] ¶ And if so be that they departen hire hoses in othere colours /. as is whit and blak. or whit and blew / or blak / and reed and so forth /. [427] thanne semeth it as by variance of colour that half the partie of hire prince membres were corrupt by the fir of seint Antony / or by Cancre / or by oother swich meschaunce [428] ¶ Of the hyndre part of hir buttokes. it is ful horrible for to see /. for certes / in that partie of hir body / ther as they purgen hir stynkynge ordure / [429] that foule partie shewe they to the peple prowdly in despit of honestitee / the which honestitee that Ihesu crist and hise freendes obseruede / to shewen in hir lyue [430] Now / of the outrageous array of wommen / god woot that though the visages of somme of hem / seme ful chaast and debonaire / yet notifie they in hire array of Atyr likerousnesse and pride [431] ¶ I sey nat that honestitee in clothynge of man or womman / is vncouenable / but certes the superfluitee / or disordinat scantitee of clothynge / is repreuable [432] ¶ Also / the synne of aornement or of apparaille / is in thynges that apertenen to ridynge /. as / in to manye delicat horses that been hoold-

¶ Of discrelnat/ scantnesse of clothynge

¶ Of outrageous array of Wommen

¶ Of outrageous apparaille / of thynges that

dagged clothynge to the pouere folk/ it is nat conuenient to were / for hire estaat ne suffisant to beete hire necessitee / to kepe hem / fro the destemperance of the firmament [422] ¶ Vp on that oother ayde / to speke of the horrible desordynat scantnesse of clothyng/ as ben thise kutted sloppes / or hanseleyns / þat thurgh hire shortnesse / ne keuere nat the shameful membres of man to wikke entente / [423] Allas / somme of hem shewen the shape & the boce of hire horrible swollen membres / þat semeth lik the maladie of hirnia / in the wrappynge of hire hoses [424] and eek the buttokes of hem / þat faren as it were the hyndre part of a she Ape / in the fulle of the Moone ‖ [425] And moore ouer / the wrecched swollen membres / þat they shewe thurgh degisynge / in departynge of hire hoses in whit and reed / semeth / þat half hire shameful pryuce membres weren flayn / [426] ¶ [1] And if so be / þat they departen hire hoses in othere colours / as is whit & blew / or whit & blak / or blak & reed / & so forth / [427] thanne semeth it as by variance of colour / þat half the partie of hire pryuce membres / ben corrupt by the fyr of Seint Antony / or by cancre / or othere swiche meschances ‖ Yet [428] of the hyndre part of hire buttokes / it is ful horrible for to se / for certes in that partie of hire body / ther as they purgen hire stynkynge ordure / [429] that foule partie / shewe they to the peple proudly in despit of honestetee / which honestetee þat Ihu crist & hise frendes obseruede to shewen in his lyue [430] ¶ Now / as of the outrageous array of wommen / god woot þat thogh the visages of somme of hem / seme ful chaste & debonayre / yet notifie they in hire array of atyr / likerousnesse & pride [431] ¶ I seye nat þat honestetee in clothynge / of man or womman / is vncouenable / but certes the superfluitee / or the desordinat skantitee of clothynge is reprouable / [432] ¶ Also / the synne of Aornementy or of apparaille / as in thynges þat apertenen to ridynge / as in to manye delicat horses þat been holden

daggede clothynge to þ^e^ pore peple / it is not conuenyent to were for here estat ne sufficient to be to here necessite / to kepe hem from the distemperaunce of the firmament. [422] ‖ Vp-on that othir syde / to speke of the disordynat skarsenesse / of clothynge as been these cuttede sloppis or haunseleynys / that thorw here schortnesse keuere not the schameful membris / of man to wekede entent / [423] Allas some of hem schewyn the boce of here schap / & the horyble swollyne membris / that semyth lyk the maladie of hirnya in the wrappynge of here hosyn / [424] And ek the buttokis of hem / farn as thow it were the h[y]ndere part of a sche Ape in the fulle of the moone [425] And moore ouyr the wrechede swollene membris / that they schewe thorw disgisyng in departynge of here hosyn / in whit & red / semyth that half here schameful preue membris were flayn / [426] & 3if so be that they departyn here hosyn in othere colouris / as is whit & blew / or with whit & blak / or blak & reed and so forth / [427] thanne semyth it as be variaums of colourys that half here preue membris ben corupt by the fier of seynt Antonye / or by cankre [1] or othir swich myschaunce [428] ¶ Of the hyndere part of here buttokys it is ful horryble for to se / for certis in that partye of here body / there as they porgyn here stynkynge ordure / [429] that foule partie schewe they to the peple / proudely in dispit / of honeste / which honeste that Ihesu crist & hise frendis obserued to schewyn in here lyue [430] ¶ Now as of the outrageous aray of wemen / god wot that thogh the visage of some of hem seme ful chast & debonayre / yit notyfie they in here aray or atyr / likerousnesse & pride / [431] I sey not that honeste in clothynge of man or woman is onconable / But certis the superfluite / or disordenat skantite of clothynge / is repreuable / [432] Also the synne of ornsment or of apparayle / is in thyngis that apperteignyn to rydynge / As in to manye delicate horsis that been holdyn

634 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

dagged clothinge / to the pore folke / it is nought conuenient
to ware for here estate / ne sufficeaunt to bete here necessite /
to kepe hem from the distemperaunce of the colde firmament‖
[422] On that other side to speke of the
disordinat scantnesse of clothing / as ben these cutted
sloppes or hanse lynes that thorugh here shortnes ne
coueren not there shameful membres of man / to wikked
entent / [423] Alas some of hem shewen the shappe & the boce /
of the orrible swollen membres / that semeth
I-like to the maladie of hirnya in the wrapping of here hoses /
[424] and eke the buttokes of hem that faren / as it were
the hinder parte of a she Ape / in the ful of the moone /
[425] And more-ouer the wreched swolle membres /
that thei shewe thorugh disgisyng / in departynge of
here hoses white & rede / semeth that halff here
privy membres were flayne / [426] And if so be that
thei departen here hoses in other colours / as is white
& black / or white & blewe / or blak & rede / & so
forthe ⸗ [427] than semeth hit as bi variaunce of coloure /
that halff the partie of his priue membres ben corrupte /
bi the fire of seint Antonye or bi Cancre / or bi suche other
meschaunces / [428] Yit of the hinder parte of here
buttokes / it is ful orrible to se / ffor certes in that
partie of here bodie / there as thei purgen here stinkynge
ordure / [429] that foule parte shewe thei vnto the peple /
proudely / in dispite of honeste / whiche honeste
Ihesu crist & his frendes obserued to shewe in his
liff / [430] Now as to outrageous aray of wommen /
god woot though the visages of hem semen
ful chaste / & debonnayre / yit notefien thei in there araye / in
atire of likerousnesse & pride / [431] I seie nat that
honeste in clothinge of man / & woman is vncouen-
able / But certes the superfluyte / or the disordinat scantnesse
of clothinge / is reprovable / [432] Also the synne of
an ornement / or apparaile / as in thinges that apperteynen
to ridynge / as in to many delicate horses that ben hold-

638 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

dagged cloþinge to þe poor folk'. it' is not' conuenient'
to were for her estate ne suffisaunt' to bete her necessite
to kepe hem from þe desperaunce of þe firmament'
[422] ¶ On þat oþer side to speke of þat'
disordynat' scantnesse of cloþinge as bene thise Cutted
sloppes or hanselynes þat' þorgh her schortnesse ne
keuere not' þe shameful membres of man to wikked
entent' [423] Alas sommε of hem shewen þe Shappe and þe bote
of þe horrible swollen menbres þat' semeþ
like to þe malady of hirnia in the wrapping' of her hosen.
[424] and eke þe buttokkes of hem þat faren as it' were
þe hynder part' of asshe ape in þe ful of þe mone.
[425] And more ouer the wrecched swollen membres
þat þei / shewe þorgh disgisinge in departinge of
her hosen white *and* rede semeþ þat' half hyre shame-
ful prive membres weren flayne [426] and so be þat'
þei departen her hosen in oþere colours as is white
and blak' or white and blowe or blak' and rede and so /
forþ. [427] þan ne semeþ it' as hy variaunce of coloure
þat' half þe party of her privey m eres bene corrupte
by þe fuyr of seynt' Antonye or by nere or by oþer
such meschaunces [428] ¶ 3it' of þe hyndere parte of her
buttokkes it' is ful horrible forto see. for certes in þat'
party of her body þer as þei purgen her stynkinge
ordure [429] þat' foule party shewe þei proudely to þe puple
in despite of honeste. which honeste þat'
Ihesu crist' and his frendes obserued to shewe in his
lif [430] ¶ Now as to outragious aray of wommen
god woote þouþe þe visage of hem semen
ful chaaste and debonaire. 3it' notefyen þei in her aray of
a-tyre likerousnesse and pride [431] ¶ I say not' þat'
honeste in cloþinge of man and womman is vncon-
able. but' certes þe superfluite or þe disordynate scantite
of cloþinge is reprouable [432] ¶ Also þe synne of
anornament' or apparaile in þinges þat' appertenen
to ridynge. as into mony delicate horses þat' bene holden

636 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

dagged cloþeinge to þe pore *folke it* is nouht conuenient
to were for her astate ne sufficeaunt to bete her necessite
to kepe hem fro þe desperacione of þ' colde firmament
[422] ¶ On þat *oþere* side to speke of þe
disordinate scantnesse of cloþinge as bien þis cutted
sloppes or hanslynes þat þoruh her schortnesse ne
couern not þe schamful membres of a man to wykked
entente [423] Alas sum of hem *somme* of hem shewen þe
schappe & þe boce of þe orrible swollen membres þat semeþ
ylyke to þe maladye of hyrnya in þe wrappeinge of her hoses
[424] And eke þe buttokkes of hem þat faruþ as it war
þe hinder *parte* of a sche ape in þe ful of þe mone
[425] And more *ouer* þe wreched swolne membres
þat þei schewe þoruhe disgiseinge in *departinge* of
her hoses white & rede semeþ þat halue him scham-
ful prive membres weren fleyne [426] And so be þat
þei *departen* her hoses in *oþere* colours as is white
& bluh or white & blewe or blakke & rede & so
forþe [427] ¶ þan ne semeþ it as be variance of colour
þa halfe þe partie of his priue membres been corrupte
be þe fire of seint Antonye or be Cancre or be suche *oþere*
meschaunces [428] ¶ 3it of þe hinder parte of her
buttokes it is ful orrible for to see ffor certes in þat
partie of hir bodye þer as þei purgen her stinkinge
ordure [429] þat foule *partie* schewe þei proudely to þe puple
in despite of honeste Whiche honeste þat
ihu crista & his frendes *obserued* to schew in his
lyf. [430] ¶ Now as to owtrageous araye of *wemmen*
God woote þouhe þe visages of *hem* semen
ful chaaste & debonayre. 3it notifien þei in here araye of
atyre likerouancese & pruyde [431] ¶ I say not þat
honeste in cloþeinge of man & womman is vncouen-
able But certes þe superfluyte or þe disordinance scantid
of cloþeinge is reproueable [432] Also þe sinne of
a-ornement or appareile as in þinges þat *appertenen*
to Rideinge As in to mony delicate horses þat be holden

apertenen to ridynge

en for delit. that been so faire / fatte and costlewe /. [433] and also / to many a vicious knaue / that is sustened by cause of hem / In to curious harneys /. as in sadeles / in Crouperes / peytrels and bridles couered with precious clothyng & riche / barres and plates of gold and of siluer /. [434] for which god seith / by Zakarie the prophete / I wol confounde the rideres of swiche horses [435] ¶ This folk taken litel reward of the ridynge of goddes sone of heuene / *and* of his harneys whan he rood vp on the Asse / and ne hadde noon oother harneys / but the poure clothes of hise disciples / ne / we ¹ne rede nat. that eure he rood on oother beest. [436] I speke this / for the synne of superfluitee / and nat for resonable honestitee / whan reson it requireth [437] And forther/ certes pride is gretly notified in holdynge of greet meynee / whan they be of litel *profit* or of right no *profit*. [438] and namely / whan that meynee / is felonous and damageous to the peple by hardynesse of heigh lordshipe / or by wey of Offices /. [439] for *certes* swiche lordes / sellen thanne hir lordshipe to the deuel of helle / whanne they sustenen / the wikkednesse of hir meynee [440] ¶ Or elles / whan this folk of lowe degree / as thilke that holden hostelries / sustenynge the theefte of hire hostilers / and that is / in many manere of deceites / [441] ¶ Thilke manere of folk / been the flyes that folwen the hony / or elles / the houndes / that folwen the careyne /. Swich forseyde folk stranglen spiritually hir lordshipes /. [442] for which / thus seith Dauid the prophete / ¶ Wikked deeth mooten comme vp thilke lordshipes /. and god yeue / that they mooten descenden in-to helle al doun / al doun /. for in hire houses / been iniquitees and shrewednesses / and nat god of heuene /. [443] and certes / but if they doon amendement. right/ as god yaf his benyson to Pharao / by the seruice of Iacob / and to Laban / by the seruice of Ioseph. / right so / god wol yeue his malison to swiche lordshipes / as sustenen the wikkednesse of hir seruauntz / but if they

¶ dowaues per zakarias prophetam

¶ Of pride / in holdynge of greet meynee

¶ Dauid prophet

for delit þat they ben so faire / fatte / & costlewe / [433] and also many a vicious knaue mayntened by cause of hem / and in to curious harneys / as in Sadeles / in croupers / peytrels / and brydles *couered with* precious clothyng & riche barres & plates of gold & of siluer / [434] for which / god seith / by Zakarie the prophete / ¶ I wol confounde / the ryderes of swiche horses ‖ [435] thise folk taken litel reward / of the ridynge of goddes sone of heuene / & of his harneys / whan he rood vp on an Asse / & ne hadde nþon oother harneys / but the powere clothes of hise disciples / ne we ne rede nat þat eure he rood on oother beest [436] I speke this for the synne of superfluitee / & nat for resonable honestetee / whan reson it requereth [437] ¶ And forther ouer / *certes* pride is gretly notified in holdynge of gret Meynee / whan they ben of litel profit / or of right no profit [438] and namely / whan that Meynee / is felonous & damageous to the peple / by hardynesse of hey lordshipe / or by wey of offices / [439] for *certes* swiche lordes / sellen thanne hir lordship / to the deuel of helle / whan they sustenen / the wikkednesse of hire meynee / [440] or ellis / whan thise folk of lowe degree / as thilke þat holden hostelries / sustenen the theefte of hire hostelers / & that is / in many manere of deceites / [441] thilke manere of folk ben the flyes / þat folwen the hony / or ellis the houndes / þat folwen the careyne / Swich forseide folk / stranglen spiritually hire lordshipes / [442] for which thus seith dauid the prophete ¶ Wikked deth / mote come vp on thilke lordshipes / and god yeue / þat they mote descende in to helle adown / adown / for in hire houses / been Iniquitees & shrewednesses / and nat god of heuene / [443] and certes / but if they doon amendement/ right so as god yaf his benysoñ to Pharao by the seruyce of Iacob / & to Laban by the seruyce of Ioseph / right so / god wol yeue his malisoñ to swiche lordshipes / as sustenen the wikkednesse of hire seruantz / but they

for dolit that been so fayre fatte & costlowe / [433] & also in manye a vicious knaue / that is susteynyd by cause of hem. In to coryous harneys / as in sadelis croperis / peitrelis / & brydelys kowered *with* precious clothyng & riche barris & platis of gold / and of syluyr [434] ¶ For whiche god seith be zacharie the prophete. I wel confounde / the rideris of swecche hors / [435] These folk take liytil reward of the rydynge of goddis sone / of heuene / & of his harneis whan he rod / vp-on the asse / And ne hadde non othir harneys but the poore clothis of hise disciplis / ne we ne reede not that euere he rod / on othir beste [436] I speke this for the synne of *superfluyte* / & not for resonable honeste whan reson it requyreth [437] ¶ And ferthere ouyr / certis pryde is gretly notified / in holdynge of greet meyne / whan they been of lytil profit or of ryȝt no profit / [438] & namely whan that meyne is felonous / & damageous to the peple / by hardynesse of greet lordschepe / or by weye of offys [439] ¶ For certis swecche lordis / selle thanne here lordschepe / to the deuyl of helle / whan they susteyne the wikkednesse of here meyne [440] ¶ Or ellis whanne these folk of lowede degre / as thilke that holdyn ostelryis / susteine the theffte of here hostelloris / & that is in manye manere / of disseytis / [441] thilke manere of folk been the flyis / that folwyn the hony or ellis the houndis that folwyn the caryn / swecche manere of folk folwyn strangolyn spiritually here lordschepis / [442] for whiche thus seyth dauyd the prophete ¶ Wikkede deth mote come to swecche lordschepis / And god ȝeue that they mote discendyn in to helle al doun / for in herere houdis been inyquitetis / & schrewedenessis / & nyght goul of heuene / [443] & certys til dey doon a-mendement / ryght as god ȝaf his benysoun to Pharao / bi the seruyse of Iacob / & to laban bithe the seruyse of Ioseph / so god wole ȝeue his malysoun to swecche lordschepis that sustene the wikkedenesse of here seruauntis / but they

en for delite / *that* ben so faire fatte / and costelewe / [433]
And also many a *vicious* knave I-mayntened [1] because of hem // And in to curious harneyse / as in sadels cropers / poitrelles / bridles *couered* with *precious* clothinge & riche barres / & plates / of golde & of siluer / [434] ffor whiche god seith bt Zakarie the prophete / I wol confounde the riders of suche horses / [435] This folke taken litel rewarde of the ridynge of god-is sone of heuen / & of his harneys whan he rode vppon the Asse / & had noon othir harneys but the clothes of his pore disciples / Ne we rede nat that euer he rode on other beste / [436] I speke thus of *the* sinne of *superfluite* / & nat for the *resonable* honeste / whan reson it requirith // [437] And forther *ouere* / certes *pride* is gretely notefied in holdynge of grete meyne / whan thei ben of litel *profite* / or right of no *profite* / [438] & namely whan meyne is vileynous & damageous to the peple / bi hardynesse of high lordshi*ppe* or bi wey of office // [439] ffor *certes* suche lordes sellen than here lordshippes to the deuel of helle / whan thei sustene the wikkednesse of here meyne // [440] Or elles whan these folke of lowe degre / as tho that holden hosteleries / & that is many *manere* of folke that susteynen theffte / for here Ostelers / & that is in *manere* of disseites / [441] thilke manere of folke ben the flyes of felonye that folewen the hony / or elles the houndes that folowen the careyne / suche forseide folke strangelen *spiritualy* here lordshippes // [442] ffor whiche thus seith Dauid the prophete wikked dethe mote come to thilke lordshippes / & god yeue that thei mowe descende a-doun in-to helle / ffor in here houses ben iniquitees & shrewdenesse & not god of heuen / [443] And *certes* but if thei do amendement / right so as god yaff his beneson to kyng Pharao bi the *service* of Iacob / and to Laban bi the seruise of Ioseph right so god wol yeue his malison to suche lordshippes / as susteyne the wikkednesse / of here *seruauntes* / but *thei*

¶ Zakarias.

¶ Dauid

for delite. þat þei bene so faire. fatte and costlewe. [433] and also mony a vicious knaue Meyntened by cause [of hem] and in to curious harnays and in sadels. In cropours in peytrellis and bridell keuered wiþ precious clope & riche barres and plates of golde and of siluere. [434] ffor which god seiþ by Sakarye þe prophete ¶ I wil confounde þe riders of suche horses [435] ¶ This folk taken litel rewardinge of þe rydinge of goddes sone of heuene and of his harnays whan he rode vpon an asse and had noon oþer harnayes but clopes of his poor disciples. ne w[e] ne rede not þat euere he rode on oþer beest // [436] I speke þus of þe synne of *superfluyte* and not for þe resonable honeste whan reson it requireþ. [437] And ferþer / ouer certes pride is gretly notefied in holdinge of grete mayne whan þei bene of litel profit or of riȝt of no profite. [438] And namely whan þat Mayne is felenous and damageous to þe puple by hardynesse of his lordship or by wey of office. [439] ffor certus such lordes foylen þan her lordshipes to þe deuel of helle whan þei sustene þe wikkednesse of her mayne [440] ¶ Or ellis whan þise folk' of lowe degree. as þilk þat' halden ostelers. sustene þe þefte for her ostilers and þat' is in mony [1] *manere*s of disceytes. [441] Thilk' manere of folk' bene þe flies þat' folowen þe honys Or ellis þe houndes þat' folowen þe Careyn which forseide folk stranglen spirituelly her lordshipes. [442] ffor which þus seiþ *Dauid* þe prophet ¶ Wikked deþ mote come on þilk lordeshipes and [god] ȝeue þat' þei mote descende a doune into helle. ffor in her houses bene *iniquitees* and shrewdenesse and not' god of heuene. [443] And certes but' if þei done amendement' Riȝt' so as god ȝaf his blessinge to Pharao by þe seruise of Iacob. & to Laban by the seruise of Ioseph. Riȝt so god wil ȝeue his malison to suche lordshippes as to sustene þe wikkednesse of her *seruauntes* [. . . .

for delite: þat þei bien so faire fatte & costlewe: [433] And also mony a viciouse knave ymayntende be cause of *hem*: And in to corious harneyse: as in sadels in cropreres. peytrelles: & bridelles couerd wiþ *precious* clope & riche Barres: & plates of gold. & of siluere: [434] For whiche god seiþe by Sacarie þe prophet: I. wil confounde þe riders of suche horses: [435] This folke taken litel rewardeinge of þe rideinge of goddes sonne of heuen and of his harneys [. . . . . *no gap in the MS.*] but clopes of his pouere disciples Ne we rede nouȝt þat euer he rode on *opere* beste: [436] I speke *þus* of þe sinne of *superfluyte*: And nouht for þe resonable honeste: whan reson it requireþ: [437] ¶ And forþer *ouere* Certes *pride* is gretly notefied in holdeinge of grete meigne: when þei bien of luytel profite or riht of no profite: [438] And namely whan þat meneȝe is felenous & damageous to þe people by hardynesse of hihe lordeschippe: or bi way of office [439] ¶ For certes suche lordes: fullen þan her lorschipe to þe deuel of hell: when þe susteigne þe wykkednesse of here meneȝe; [440] Or elles whan þis folke of lowe degre: as þilke þat holden hosteleries: And þat is in mony maner of folke þat susteyne þeft for hire ostelers: And þat is in mony manere of disceytes: [441] þilke maner of folke bien þe *flyes* þat *folowen* þe hony. Or elle þe hundes þat þat folowen þe Careyne: Whiche forseide folke stranglen *spirituelye* her lordschippes: [442] ffor whiche þus seiþ *dauid* þe *prophette*: Wikked deþ mot comme on þilke lordeschipes: And god ȝeue þat þei mote descende adoune *in* to holle: for in hire houses bien iniquitees: And schrewnesis & not god of heuen: [443] And certes bot if þei done amendement: Riht so as god ȝaf his blissinge to pharao be þe *ser*vice of Iacob: And to laban be þe seruice of Ioseph: Riht so god ȝeue his malison to suche lordeschips And to susteine þe wikkednesse of her seruantes: but þei

¶ Of pride of the table

¶ Of excesse of diuerse metes and dryukes

¶ Of the great preciousnesse of vessel /, and curiositee of Mynstralcie

¶ Of the synnes thi mynistris of pride

¶ Wher-of / pride engendrith and spryngeth

¶ Of goodes of nature

¶ Of goodes of body

¶ Of goodes / of nature / of the soule

¶ Of goodes of fortune

¶ Of goodes of grace

roune to amendement [442] ¶ Pride of the table / appeereth eek ful ofte ./ for certes riche men been cleped to festes / and poure folk han put awey and rebuked [445] Also in excesse of diuerse metes and dryukes /, and namely / swiche manere bake metes and disshmetes brennynge of wilde fir / and peynted and castelled with papir / and semblable wast/ so that it is abusion for to thynke [446] And eek in to greet preciousnesse of vessel / and curiositee of Mynstralcie / by whiche / a man is stired the moore to delices of luxurie / [447] if so be that he sette his herte / the lasse vp-on oure lord Ihesu crist /. certeyn it is a synne / *and* certeinly / the delices / myghte been so grete in this cas / that man myghte lightly / falle by hem in-to deedly synne [448] The especes that sourden of pride / soothly / whan they sourden of malice ymagined / auised and forncast/ or elles of vsage / been deedly synnes / it is no doute /. [449] And whan they sourden by fraletee vnauysed / and sodeynly withdrawen aweyn / al been they grenouse synnes /. I gesse / that they ne been nat deedly [450] Now myghte men axe / wher-of that pride sourdeth / and spryngeth and I seye / somtyme it spryngeth / of the goodes of nature / and som tyme / of the goodes of fortune /. and som tyme / of the goodes of grace [451] ¶ Certes / the goodes of nature / stonden / outher in goodes of body / or in goodes of soule [452] ¶ Certes / goodes of body / been heele of body. as strengthe / delinernesse / beautee / gentrice / franchise / [453] ¶ Goodes of nature of the soule / been good wit/ sharpe vnderstondynge, subtil engyn. vertu naturel. good memorie [454] ¶ Goodes of fortune / been richesse / hyghe degrees of lordshipes. preisynges of the peple [455] ¶ Goodes of grace / been science. power/ to suffre spirituel trauaille. benignitee. vertuous contemplacion. withstondynge of temptacion / and semblable thynges /. [456] of whiche forseyde goodes. certes it is a ful greet folye / a man to preiden hym / in any of hem alle [457]

come to amendement [444] pride of the table apeere eek ful ofte ./ for certes riche men ben cleped to festes / and powere folk ben put awey & rebuked / [445] ¶ Also in exces / of diuerse metes & drynkes / and namely swiche manere bake metes & dischmetes brennynge of wilde fyr & peynted & castelled with papir / & semblable wast / so þat it is abusion for to thynke ‖ [446] And eek in to gret preciousnesse of vessel & curiositee of Mynstralcie / by whiche / a man is stired the moore / to delices of luxure [447] ¶ If so be þat he sette his herte the lasse ./ vp on oure lord Ihu crist/ certeyn it is a synne / & certeynly the delices / myghte ben so grete in the cas / þat man myghte lightly fallen by hem in to dedly synne / [448] ¶ The especes that sourdeu of pride / sothly whan they sourdyn of maleis ymagyned & aryued / & forncast/ or ellis of vsage by dedly synnes / it is no doute / [449] and whan they sourde by fraletee / vnayued sodeynly / & sodeynly withdrawe agayn / al be they grenouse synnes / I gesse / that they ne be nat dedly [450] ¶ Now myghte men axe / wher of þat pryde sourdith & spryngith / And I seye som tyme it spryngith of the goodes of nature / and somtyme of the goodes of fortune / & som tyme / of the goodes of grace / [451] ¶ Certes the goodes of nature / stonden outher in goodes of body / or goodes of soule ‖ [452] Certes / goodes of body / ben heele of body / strengthe / delynernesse / beautee / genterie / franchise [453] ¶ goodes of nature of the soule ben good wit / sharpe vnderstondynge / subtil engyn / vertu naturel / good memorie [454] ¶ goodes of fortune / ben richesses / hey degrees of lordshipes / preisynges of the peple [455] ¶ goodes of grace / ben Science / power to suffre spiritual trauaille / benygnytee / vertuous contemplacion / withstondynge of temptacion ¶ and semblable thynges / [456] of whiche forseyde goodes / certes it is a ful gret folie a man to pryden hym in any of hem alle / [457]

come to a-mendement [444] ¶ Pryde of the table apperyth ek ful ofte / For certis riche men been clepid to festis / & poore folk been put a-wey & rebukid [445] And also in exces of diuerse metis & drynkis & namely sweche manere bake metis / & dischemetis brynynge *with* wildefeer / peynted & castellid with paper / & semblalle wast / so that it is abisioun for to thynke / [446] & ek in to gret preciousnesse of vessel & coryouste of manstralcie by whiche a man is sterid the moore to delynis / of lecherye / [447] if it so be that he sette the lesse his herte vp-on oure lord Ihesu crist / certeynly it is a synne. & certeynly the deuyllis myght is so grect in this cas / that a man myghte lighteli by hem falle in to a dedly synne. [448] The especes that souredyn of pryde / sothly whan they sourdyn of maleis ymagyned aryued & forcast/ or ellis of vsage by dedly synne / it is no doute / [449] & whanne they souredya bi frelte onayued / sodeynly / & sodeynly withdrawen a-geyn alle been they grenous / synnys / I gesse that they been nat dedly [450] ¶ Now myghte men aske wherof Pride sourcdith & spryngit / And I seye that it spryngith sumtyme of the goodis of nature / And sumtyme of the goodis of fortune / And sumtyme of the goodis of grace / [451] Certis the goodis of nature ¹stondyn outirly in goodis of body or goodis of soule [452] Certis goodis of body¹ been hele of body / strenthe delynyrnesse / Beute genterye / Frauschise / [453] Goodis of nature of the soule¹ been good wit / scharp vndirstondynge / subtyl engyn / uertu naturel / good memorye / [454] Goodis of fortune been rychessis hei degreis of lordscheipes / preysynge of the peple / [455] Goodis of grace been science / power to suffere spiritnel trauayle / benygnetee vertuouse contemplacioun / withstondynge of temptacious / & semblable thyngis / [456] of whiche forseide goodis / certis it is a ful greet folye / a man to prydya hym in onye of hem / alle [457]

 [1 leaf 615]

636 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

come to amendement // [444] Pride of the table appereth eke ful offte / for certes riche men ben cleped to festes & poore folke ben put aweye / & rebuked [445] also in excesse of diuers metes & drinkes / & namely suche manere of bake [1]metes & disch metes / brennynge in wilde fire / & peynted & castelled with papire / & in semblable waste / so that hit is abusion for to thenke / [446] & eke in the grete preciousnesse of vessel & curiousite of mynstralcie / bi the whiche a man is stered the more to delites of luxurie / [447] if so be that he sette his herte the lasse on oure lord Ihesu criste / certeyne it is sinne / And certeynely the delites myghten be so grete in this case that men myghte lightly falle bi hem in-to dedly synne // [448] The espices that sourden of pride / sothely whan thei sourden of malice ymagened / avised or a fore caste / or elles of vsage ben dedly synnes it is no doute / [449] And whan thei sourden bi frelte vn-avised sodenly / & sodenly withdrawe ageyne / al be thei greuous synnes / I gesse that thei ben nought dedly / [450] Now myghte men axe / wherof that pride sourdeth & springeth / & I seie somtyme hit springeth of the goodis of nature / & somtyme of the goodis of fortune / and somtyme of the goodis of grace / [451] Certes the goodis of nature / standen in the goodis of bodye / or goodis of soule / [452] Certes the goodis of bodye / ben hele of bodie / strengthe / delyuernesse / beaute / genteris / ffranchises / [453] Goodis of nature of the soule / ben goodis with sharpe vnderstondynge / subtile engyne / vertu naturel / good memorie / [454] Goodis of fortune ben richesse / high degrees of lordshippes / preisinges of the peple // [455] Goodis of grace ben sciensea / power to suffre / *spiritual* travaile / benygnitees / vertuous contemplacion / with-stonding of temptacion / & semblable thinges / [456] of whiche forseide goodis / certes hit is a ful grete folie a man to pride him in any of hem alle // [457]

¶ Goodis of nature.

¶ Goodis of fortune.

¶ Goodis of grace.

640 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

. . *no gap in the MS.*] [444] ¶ Pride of þe table appereþ eke ful offe. for certes / riche men bene cleped to festes and poor folk ben putte away and rebuked [445] in excesse of dyuers metes and drynkes and namely suche manere of bake metes [. . . . . *no gap in the MS.*] and of semblabled waast so þat it is / abusion forto þenk' [446] and eke in grete preciousnesse of vessell *and* curiosite of Mynstralcie by þe which a man is stired þe more to delices of luxurie [447] If so be þat he sette his hert lesse vpon *our* lord Ihesu crist' certeyn it' is a synne And certeynly þe delites / myght bene so grete in þe cass þat men myght lightly falle by hem into dedly synne [448] ¶ The Espices þat sourden of pride, soply whan þei sourden of malice ymagyned and avised and forn cast.. or ellis of vsage bene dedly synnes, it' is no doute. [449] And whan þei sourden by frelte vn-avised sodeynly and sodeynly wiþdrawe agein. all bene þei greuous synnes I. gesse þat þei be not dedly [450] ¶ Nowe myght' men aske wherof þat pride sourdeþ and springeth. And I say somtyme it' springeþ of þe goodes of nature and somtyme of þe goodes of fortune. and somtyme of þe goodes of grace. [451] Certes þe goodes of nature standen in þe goodes of body or goodes of soule [452] Certes þe goodes of body bene hele of body strength delyuernesse. beute. gentrie. ffraunchisss [453] ¶ Goodes of nature of þe saule bene good wit sharpe vnderstondinge sotile engin ¶ vertu material. good memorie [454] ¶ Goodes of fortune ben richesse hye degrees of lordshipes. preisynges of þe puple [455] ¶ Goodes of grace bene sciences. power to suffre spirituell trauaile benygnitees vertuous contemplacion. wiþstondyng' of temptacion and semblable þingges [456] of which forseide goodes certes it' is a ful grete foly a man to priden hym in eny of hem alle. [457]

638 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

comme [444] proudly to þe table and appereþ eke ful oft' ffor certes riche men bu cleped to festes and powere folke bien putte aweie' And rebuked [445] in excesse of diuerse metes & drinkes' And namely suche maner of Baken metes [. . . . . *no gap in the MS.*] & of semblable waste so þat it is abusion for to þinke' [446] And eke of grete preciousenesse of vessell' & curiosite of mynstralcie' By þe whiche a man is stered þe more to delices of luxurie' [447] If so be þat he sette his herte þe lasse on oure lorde Ihesu criste' certeyne it is a sinne' And certeynly þe delices myht be so grete in þe case þat men myht lyhtly fa by hem in-to dedely sinne' [448] ¶ The espices þat sourden of pruyde' soþly whan ²þei sourden of malice ymagenyd and avised and aforne cast' Or ellis of vsage bien dedely sinnes it is no doute [449] & whan þei sourden be frelte vn-avised sodanly & sodanly wiþ-drawe ageine al be þei greuous sinnes .I. gesse þat þei bu nouht dedelye' [450] ¶ Nowe might men axe where-of þat pride sourdeþ and springeþ' And .I. sum time it *springeþ* of goodes of Nature' And sowme time of þe goodes of fortune And sum tim of þe goodes of grace' [451] Certes þe godes of nature standen in þe goodes of bodye or goodes of soule' [452] Certes goodes of body bene hele of bodye' strenkeþ' dilluernesse' besute' genteryes' ffraunchises' [453] Godes of Nature of þe saule bien goode wit scharp vndestandinge subtile engyne' vertue naturell. goode memorie' [454] ¶ Goode of fortune bien richesse' hihe degrees of lordeschippes ¶ Preyscinges of þe peple [455] Goodes of grace bione sciences powere to suffur spyrituele' travevle benygnites' vertuous contemplacione wiþstondinge of temptacione' And semblable þinges' [456] of whiche forseide goodes certes it is a ful grete folye a man to pride him in any of hem all [457]

NOw as for to speken of goodes of nature /. god woot þat som tyme we han hem / in nature / as muche to oure [1]damage / as to oure profit [458] ¶ As for to speken of heele of body /. certes / it passeth ful lightly / and eek it is / ful ofte encheson of the sikenesse of oure soule /. for God woot the flesh / is a ful greet enemy to the soule /. and therfore / the moore that the body is hool / the moore be we in peril to falle [459] ¶ Eke / for to pryde / hym in his strengthe of body / it is an heigh folye /. ffor certes / the flesh coueiteth agayn the spirit /. and ay / the moore strong þat the flesh is / the sorier may the soule be /. [460] and ouer al this / strengthe of body and worldly hardynesse / causeth ful ofte many a man / to peril and meschaunce [461] ¶ Eek for to pride hym of his gentrie / is ful greet folie/ for ofte tyme / the gentric of the body / binymeth. the gentrie of the soule /. and eek we ben alle / of o fader / and of o moder /. and alle we been of o nature roten. and corrupt. bothe riche and poure ‖. [462] ffor sothe / o manere gentrie / is for to preise / that apparailleth mannes corage with vertues and moralitees / and maketh hym cristes child. [463] for truste wel / that ouer what man þat synne hath maistrie / he is / a verray cherl to synne

¶ Of pride / of strengthe of body

¶ Of pride of gentrye

[464] ¶ NOw been ther generale signes of gentillesse /. as eschewynge of vice and ribaudye / and scruage of synne /. in word / in werk /. and contenaunce /. [465] and vsynge vertu / curteisye. and cleennesse /. and to be liberal /. that is to seyn / large by mesure /. for thilke that passeth mesure / is folie and synne [466] ¶ Another is / to remembre hym of bountee / that he of oother folk hath receyued [467] ¶ Another is / to be benigne to hise goode subgetis ‖. wherfore seith seneк ¶ ther is no thing moore couenable to a man of heigh estaat /. than debonairetee and pitee [468] And therfore / thise flyes / that men clepeth bees /. whan they maken hir kyng. they chesen oon that hath no prikke / wherwith he may stynge [469]

¶ Of generale signes / of gentillesse

¶ Seneca

¶ Note

¶ Now as for to speke of goodes of nature / god woot þat som tyme we han hem in nature / as muche to oure damage / as to oure profit [458] ¶ As for to speke of heele of [1]body / certes it passeth ful lightly / & eek it is ful ofte encheson / of the sikenesse of the soule / for god woot the flesh is a ful greet enemy to the soule / and therfore / the moore þat the body is hool / the moore be we in peril to falle ‖ [459] Eke for to pryde hym in hys strengthe of body / it is an heigh folye / for certes / the flessh coueiteth agayn the spirit / & ay the moore strong þat the flessh is / the sorier may the soule be / [460] and ouer al this / Strengthe of body & worldly hardynesse / causeth ful ofte many man / to peril & meschance ‖ [461] Eke / for to prydu hym of his genterye / is ful gret folie / for ofte tyme / the genterie of the body / bynymeth the genterie of the soule / & eek / we ben alle / of .o. fader & of .o moder / & alle we ben of o nature roten / and corrupt/ bothe riche & poore / [462] For sothe / o manere gentilrye / is for to preise / that apparayleth mannes corage *with* vertues / & moralitees / & maketh hym cristes child / [463] for truste wel / þat ouer what man þat synne hath maistrye / he is verray cherl to synne

[464] ¶ Now / ben ther general signes of gentillesse / as eschewynge of vice / or rybaudye & scruage of synne / in word / in werk / and contenaūce / [465] & vsynge vertu / curteisye / & cleнnesse / & to be liberal / that is to seyn / large by mesure / for thilke that passeth mesure / is folye & synne ‖ [466] Another is / to remembre hym of bounte / þat he of oother folk hath receyued ‖ [467] Another is / to ben benygne / to hise goode subgetz / wher fore as seith Seneк ther is no thyng moore couenable to a man of heigh estat/ than debonairetee & pitee / [468] and therfore thise flyes / þat men clepe bees / whan they maken hire kyng they chesen oon þat hath no prikke / wher with he may stynge ‖ [469]

¶ Now as for to spekyn of goodis of nature god wot that suetyme we han hem in nature / as meche to oure damage as to oure prophit / [458] As for to spekyn of hele of body: certis it passith ful lyghtely / & ek it is ful oftyn encheyn of the seknesse of oure soule / ffor god wot that the flesch is a wel greet enemy to the soule / And therfore the more that the body is hol the moore be we in peril to falle [459] ¶ Ek for to pride hym in his strenthe / of body: it is an high folye ffor certis the flesch / coueythith a-geyns the spirit And ay the moore strong that the flesch is / the soryere may the soule be [460] And ouyal this strenthe of body / & wordily hardynesse / causeth ful ofte manye a man to peril & myschaunce [461] ¶ Ek for to pryde hym of his genteryе / is wel greet folye for ofte tyme the gentrye of the body / benymyth the gentrie of the soule / And ek we been alle of oon / fadyr / & of on modir / & alle we been of on mater rotyn & corupt/ bothe riche & poore / [462] Forsothe on manere genteryе is for to preyse / that aparaylyth manya corage / *with* vertuys & moralitels / & makith hym cristis child / [463] ffor truste weel that ovir what man that syane hath maystrye he is a verray cherl to syane

[464] ¶ Now been there general signys of gentilessis / as eschuynge of vicis / and ribaudye & scruage of synne in word [1]in werk & contenaunce [465] & vsinge vertu curtaysie & cleнnesse & to be liberel / that is to seyne large be mesur for thilke that passith mesur: is folye & synne / [466] A nothir is to remembre hym of bounte / that he of othere folk hath resseyued / [467] A nothir is to be buxsome to hese sogettis / wherof seith Sence/ there is no thyng moore conabele to a man of hey estat / than debonayrete & pete / [468] And therfore these flyes that men clepe beis / Whan they make here kyng: they chese on that hath no prikke wherwith he may stynge // [469]

Now as for to speke of godis of nature / god wot that somtyme we haue hem in nature / als muche to oure damage / as to oure profite [458] And for to speke of helo of bodie / certes it passeth ful lightly / & eke hit is ful ofte encheson of sikenesse of the soule / ffor god woot the flesah is a ful grete enemy to the soule / and therfore the more the bodie is hoole / the more ben we in peril to falle / [459] Eke for to pride him / in his strengthe of bodie / hit is an highe folye / ffor certes the flesshe coueiteth ageine the spirit / and ay the more stronge the flesah is / the sorier may the soule be / [460] And ouer al this / strengthe of bodie / & worldly hardinesse / causith ful ofte many a man to perel & meschaunce / [461] Eke for to pride him in his gentrie / is a ful grete folie / ffor often tyme the gentrie of the bodie / bigynneth the gentrie of the soule / and eke we alle ben of on fader & of on moder / & alle we ben of oo nature roten & corrupte / riche & pore / [462] ffor sothe a manere of gentrie it is to preise that apparellith mannes corage / with vertues & moralitees / & makith him cristes childe / [463] ffor trusteth wel that ouer what man / that synne hath maistrie / he is verry chorle to synne /

[464] Now ben ther general thinges of gentillesse / as eschewynge of vices / or rebaudrie / & scruage of synne / In worde / in werke / & contenaunce / [465] & vsyng vertu / curtesie / and cleennesse / & to be liberal / that is to seie large bi mesure / ffor that that passith mesure / is folie & synne / [466] Another is to remembre hym / of bounte / that he of other folke hath resseyued / [467] Another is to be benigne / to his goode subiectes / wherfore as seith Seneca / ther nys nothing more couenable to a man of high estate / than debonarte & pite / [468] And there [. . . . . *no gap in the MS.*] bees whan thei chese hem a kyng / thei chesen him that hath no prikke to stynge with // [469]

Now as forto speke of goodes of nature. god wote þat somtyme we han hem in nature as moche to oure damage as to our profit [458] As forto speke of helpe of body: certys it passeþ ful lytly. and eke it is ful oft encheson of þe sikenesse of þe saule for god wote þe flesah is a ful grete enymye to þe soule And þerfore þe more þat a body is hool þe more be we in perile to falle [459] ¶ Eke forto pride hym in his strenghþ of body it is an hie foly for certes þe flesah coueiteþ ageinst þe spirit And ay þe more stronge þat þe flesah is: þe sorier may þe saule be [460] ¶ And ouer al þis strength of body and worldly hardnesse causeþ ful often many men to perile and meschaunce [461] ¶ Eke forto pride hym in his gentrie is ful grete foly. ffor often tyme þe gentry of þe body. bygynneþ þe gentry of the saule And eke we bene al of oon fadere and al of oo modere. and al we be of oo nature roten and corrupte boþ riche and poor [462] ¶ ffonsoþ a manere gentrie is to preise þat apparelleþ mannys corage wiþ vertues of moralitees and makeþ hym cristes child [463] ¶ ffor treste wel þat ouer what man þat synne haþ maistrie he is verrey cherle to synne.

[464] ¶ Nowe bene þere general þinges of gentilnesses: as schewyng of vices or ribawdry and scruage of synne. in worde. in werk. in contenaunce [465] & veyng vertu. Curtesie. and cleennesse and to be liberal þat is to sayn / large by mesure. ffor þilk þat passen mesure is foly and synne [466] ¶ A noþer is to remembre hym of bounte þat he of oþere folk haþ resceyued. [467] Anoþere is to be benigne of his sugettes. wher-fore as seiþ Senek. Ther is no þinge more conuable to a man of hie estate þan debonairte [468] ¶ And þerfore þise flies þat men / clepen bees whan þei maken her kynge þei chesen oon þat haþ no prikke wherwiþ he may stynge [469]

¶ Nowe as for to speke of goodes of nature: god wote þat some tyme we haue bees in nature: Als muche to oure damage as to oure profite: [458] As for to speke of hele of body: Certes it passet ful lyhtlye: And eke it is ful ofte encheson of þe sekenesse of þe soule: ffor god woote þe flesche is a ful grete enmy to þe soule: And þerfore þe more þat A body is hole: þe more be we in peril to falle: [459] Eke for to pride him in þe strenkeþ of his bodie: it is an hyhe foly: For certes þe flesche coueyteþ ageine þe spirit: And ay þe more stronge þe flesche is: þe sorier maie þe soule be: [460] and ouere al þis strenkeþ of body: ad worldly hardinesse causeþ oft mony men to perile & meschaunce: [461] Eke for to pride him of his gentire: ys ful grete foly: ffor oftentime þe genteryo of þe soule: and [. . . . . *no gap in the MS.*] eke we bene al of o fader and al of o moder: And al we be of o nature roten & corrupte riche & pore: [462] ffor sope a manere a maner of gentirie is for to puyse þat apparelep mannes corage wiþ vertuse of moralitee & makeþ him cristes childe: [463] For truste wele þat euere what man þat sinne haþe maystre he is verrey cherle to synne

[464] ¶ Nowe bien þere general þinges of gentillesse. as eschewynge of vices: or rebaudry & scruage of sinne. In worde in werke & contenance. [465] and vsinge vertue Curtasye & cleennesse & to be liberal þat is to seie large be mesure: for þilke þat passe mesure is foly & synne [466] ¶ Anoþere is to remembre him of bounte þat he of oþe folke haþe resceyuede: [467] Anoþere is to be benygne of his sugettet Where fore: as seiþ senec þer is no þinge more conenable to a man of hihe estate þan debonairte & seite: [468] ¶ And þer for [. . . . . *no gap in the MS.*] bees whan þey chese hem a kinge: þei chesen him þet haþ no þinge wiþþe to stinge: [469]

¶ Another is / man to haue a noble herte / and a diligent to attayne to heighe vertuouse thynges [470] NOw certes / a man to pride hym in the goodes of grace / is eek / an outrageous folie / for thilke yifte of *grace* / that sholde haue turned hym to goodnesse and to medicine / turneth hym to venym and to confusion / as seith seint Gregorie [471] Certes also / who so prideth hym / in the goodes of flortune /. he is a ful greet fool /. for som tyme is a man a greet lord by the morwe /. that is a caytyf and a wrecche er it be nyght [472] and somtyme / the richesse of a man / is cause of his deth somtyme / the delices of a man / is cause of the grenous maladye / thurgh which he dyeth [473] Certes / the comendacioun of the peple / is somtyme / ful fals and ful brotel for to triste /. this day they preyse / tomorwe they blame / [474] god woot desir/ to haue commendacion of the peple / hath caused deeth / to many a wiy man [475] Now sith that so is / that ye han vnderstonde what is pride / and whiche been the speces of it. and whennes pride sourdeth / and sprongeth

¶ of pride in the yifte of grace

¶ of pride in the goodes of flortune

¶ of commendacioun of the peple.

[476] ¶ Remedium contra peccatum Superbie

NOw shul ye vnderstonde which is the remedie agayns / the synne of pride /. and that is humylitee / or mekenesse /. [477] that is a vertu / thurgh which. a man / hath verray knoweleche of hym self. and holdeth of hym-self/ no pris ne deyntee /. as in regard of hise desertes / consideryngе enere his frelotee [478] NOw been ther .iij. maneres of humylitee /. as humylitee in herte /. and another humylitee in his mouth ¶ The thridde in hise werkes [479] ¶ The humilitee in herte / is in iiij. maneres ¶ that oon is / whan a man / holdeth hym self as noght worth bifforn god of heuene ||. Another is /. whan he ne despiseth

¶ of humilite or mekenesse

¶ of .iij. maneres of humilitee

¶ of .iij. maneres of humilitee in herte

Another is / a man to haue a noble herte & a diligent to attayne to hye vertuouse thynges [470* *see after* 474 *& Pat.* . . . . . *no gap in the MS.*] [471] Certes also / who þat prydeth hym in the goodes of fortune / he is a ful greet fool / for som tyme / is a man a gret lord by the morwe / þat is a kaytif & a wrecche / er it be nyght [472] and som tyme / the richesse of a man is cause of his deeth / somtyme the delices of a man / ben cause of the greuous maladie / thurgh which he dyeth || [473] Certes / the commendacion of the peple / is som tyme ful fals / & ful brotil for to triste / this day they preise / to morwe they blame / [474] god woot desir to haue the commendacion eek of peple / hath caused deth / to many a biy man [*470] ¶ Now certes a man to pride hym in the goodes of grace / is eek an outrageous folye / for thilke yiftes of *grace* / that sholde haue turned hym to goodnesse and to medicine turneth hym to venym & to confusion / as seyth Seint Gregorie. [475] ¶ Now sith þat so is / þat ye han vnderstonde / what is pryde / & whiche ben the speces of it / & whennes pryde sourdeth & sprongeth ||

[476] Now shul ye vnderstonde / which is the remedie agayns pride / and that is humylitee / or mekenesse / [477] that is a vertu / thurgh which / a man hath verray knoweleche of hym self / & holdeth of hym self/ no pris ne deyntee / as in regard of hise desertes / consideryngе enere his frelotee [478] ¶ Now ben ther .iij. maneres of humylitee / As humylitee in herte ¶ Another humylitee / is in Mouth ¶ the thridde in hise werkes [479] ¶ The humylitee in herte / is in .iiij. maneres ¶ that oon is / whan a man holdeth hym self as naught worth / bifforn god of heuene || Another is / whan he ne despiseth

A nothir is a man to haue a noble herte / & a diligent to atteyne to here vertuouse thyngis [470] ¶ Now certis a man to pride hym in the goodis of grace / is ek an outragious folye for thilke ȝiftis of grace / that schulde a turnyd hym to goodnesse / And to medicyne turnyth hym to venym and to confusious as seith seynt gregory // [471] Certis also he so ꝑrydith hym in the goodis of flortune / he is a ful greet ful / for sumstime is a man a ryȝt greet lord be the morwȝs / that is a caytif & a wreche er it be cuyn [472] And sumtyme the richesse of a man / is cause of his deth Sumtyme the ꝺelicis of a man / is cause of the greuous sekneese thoue whiche he ꝺeyth / [473] Certis the comendacious of the peple / is sumtyme ful fals & ful brethil for to triste / this day they preise / to morwe they blame. [474] god wot desir to haue comendacious of the peple hath caused deth to manye a besi man [475] ¶ Now sithe that so is / that ȝe han vnderstonde what is pride / & whiche been the spicis of it / And whens pride sordith & sprȝngith /

Remedium contra peccatum Superbie (*in the margin*).

[476] Now schul ȝe vnderstonde whyche is the remeȝye agens pride ¶ Humylite or [. . . . *no gap in the MS.*] mekneese / [477] is the remeȝye Ageyns Pride / that is vertu thorw whiche a man hat verray knowelechyng of hym self. & heldith of hym self no prys ne ꝺeynte / as in regard of hise desertys/consideryngе enere his frelte [478] ¶ Now be there thre maneris of humilitee. as humylite is herte / And ꝺothir humylite in his mouth. the thredde in hise werkis / [479] The humilite in herte / is in foure maneris / that on is whan a man holdyth hym self as nygh worth bi-fore god of heuene / A nothir is whan he ꝺispiseth

Another is a man to haue a noble herte / & a diligent to atteyne to hiğte vertues þinges / [470* *see after* 471; *and note the transposing of the clauses in* 472 . . . .

. . . . . *no gap in the MS.*]

[471] Certes also who that prideth him / in the goodes of fortune / he is a ful grete foole / for somtyme is a man a ful grete lorde bi the morowe / that is a wrecche & a caitiff / or it be night / [*472] Now certes a man to pride him in the goodes of grace / is eke outragious folie / for the yiftes of grace / that shold haue turned him to goodnesse / & to medicyne / turneth him to venym & to confusion / as seith seint Gregorie / [472] And somtyme the delites of man ben the cause of his grete maladie of whiche he deyeth / And somtyme the riches of a man is cause of his dethe / [473] Certes the commendacion of the peple is somtyme ful fals / & ful brutel for to truste also / this daie thei preise to morne thei lakke / [474] God woote desire to [1]haue commendacion eke of the peple hath caused doth to many a besy man / [475] Now sithens that so is that ye haue vnderstonden what is pride / & whiche ben the spices of it / & whence pride sourdeth & springeth

¶ Gregorie.

Remedium *contra* peccatum superbie.

[476] Now shal ye vnderstonde / whic[h]e is the remedie ayeines the synne of pride and that is humilite or meknesse / [477] that is a vertu / thorugh whiche a man hath verry knowleche of him silff / & holdith of him silff / no pris ne deynte / as in regarde of his deserte considring euere his freelte // [478] Now ben ther thre maners of humilite / as humilite in herte / Another humilite is in mouthe / The thride is in werkes / [479] The humilite in herte / is in foure maners / that on *is* whan a man ne holdith him silff nought worth bifore god of heuen / Another is whan he dispisith

¶ Anoþer is a man to haue a noble herte and a diligent to atteyn to hiȝe vertuous þinges [470* *see after* 474 *and Hengert and Petworth MSS.* . . . . . .

. . . . . *no gap in the MS.*]

[471] ¶ Certes also who þat prideþ hym in þe goodes of fortune he is a ful grete fool. ffor somtyme is a man a ful grete lord[e] by þe morowe[:] þat is a wrecche and a caytif er it be nyght[.] [472] And somtyme þe [. . . . . .

. . . . . *no gap in the MS.*] delites of a man ben cause of þe greuous malady þorgh which he dyeth [473] Certes þe coommendacion of þe puple is somtyme ful fals and ful/ brutile forto trost. This day þei preise to morowe þei blame. [474] God woote desire to haue coommendacion eke of puple haþ caused doþe to mony a besy man [*470] Now certys a man [1]to pride hym in goodes of *grace* is eke an outrageous foly for þilk ȝiftes of grace þat shuld haue turned hym to goodnesse and to medeeyne. turneþ hym to venym and to confusion as seith seynt Gregor. [475] ¶ Now sythens þat so is þat ȝe han vnderstanden what is pride. and which bene þe spices of it and whennys pride sourdeþ and springeþ

[*The Remedy against Pride.*]

[476] Now shal ȝe vnderstonde which is þe remedy ageinst pride. and þat is humilite or mekenesse [477] þat is a vertue þorgh which a man haþ verrey ¶ knowleeh of hym self and holdeþ of hym self no pris ne deynte as in regarde of his deserte consideryng euer his freelte [478] ¶ Now bene þer thre maners of humilite. as humilite in herte annoþer in mouþ / and þe iij. is in werkes [479] ¶ The humilite of herte is in iiij. maners. þat con is whan a man holdeþ hymself as nouȝt worþ by-fore god in heuene. Anoþer is whan he despiseþ

Anoþere is a man to haue a noble herte & a diligent to atteigne to hiȝe vertuous þinges[:] [470* *see after* 474 *and Hengert and Petworth MSS.* . . . . . .

. . . . . *no gap in the MS.*]

[471] Certes also who þat prideþ him in þe goodes of fortune he is a ful grete foole[:] ffor sometyme is a man a ful grete lorde be þe morwe[:] þat is a wrecche & a keytif er it be nyht.[1] [472] [And somtyme þe [. . . . . .

. . . . . *no gap in Reg.* 18, *C.* 2] delytes of a man ben cause of þe greuous maladye þorw whiche he deyeth [473] Certes þe Comendacioun of þe puple is somtyme ful fals & ful brutel for to triste / þis day þey preise to morn [2]þey blame // [474] God woot desire to haue comendacion eke of peple hath caused deth to many a besy man // [*470] Now certes a man to pruyde hym in godes of grace / is eke an outragous folye // for þilke ȝyftes of grace þat schulde haue turned hym to goodnesse & to medeeyne turnyth hym to venym & to confusiom as saiþ seint *gregorie* / [475] Now sethins þat so is þat ȝe haue vnderstanden what is pruyde and whiche ben þe spices of hit & wennes pride sourdeth and *springeþ*

[*a leaf cut out of Lansd. MS.: here supplied from Reg.* 18, *C.* 2, *ca f*° 240, *bb.*]

[*The Remedy against Pride.*]

[476] Now schul ȝe vnderstonde whiche is þe remedye agayns pruyde & þat is humylite or meknesse [477] þat is verȝi þurgh whiche a man hath verray knowleache of hym self And haldeth of hym self no *pris* / ne deyntee as in regarde of his deserte consideryng euer his freelte / [478] Now ben þere iij maners of humylyte / As humylyte in herte anoþer [. . . *no gap in the MS.*] in mouth þe iij is in werkes / [479] þe humylyte in herte is in 4 maners þat on is when a man holdeth hym self as nouȝt worþ by forn god of heuene / Anoþer is whenne he dispiseth

noon oother man [480] ¶ The thridde is / whan he rekketh nat though men holde hym noght worth ¶ The ferthe is / whan he nys nat sory of his humiliacioun [481] ¶ Also the humilitee of mouth /. is in .iiij. thynges ¶ In attempree speche ¶ And in humblesse of speche ¶ and whan he biknoweth with his owene mouth /. that he is swich / as hym thynketh that he is in his herte ¶ Another is /. whan he preiseth the bountee of another man /. and no thyng ther of amenuseth / [482] ¶ Humilitee eek in werkes is in .iiij. maneres ¶ The firste is / whan he putteth othere men biforn hym ¶ The seconde is / to chese the loweste place ouer al ¶ The thridde is / gladly to assente to conseil [483] ¶ The ferthe / is to stonde gladly / to the award of hise soudeyns /. or of hym / that is in hyer degree /. certein this is a greet werk of humylitee ⛪

¶ Of iiij. thynges i of humilitee of mouthe

¶ Of iiij. maneres of humilitee in werkes

¶ Soquitur de Inuidia ⛪

¶ What Envye is ayenseten Prudence ek ayenseten Augustinus

[484] After Pride wol I speken / of the foule synne of Envye / which is / as by the word of the Philosophre / sorwe / of oother mannes prosperitee /, and after the word of seint Augustyn /. it is sorwe of oother mannes wele / and ioye of othere mennes harm / [485] ¶ This synne is platly agayns the hooly /. Al be it so / that euery synne is agayns the hooly goost/, yet natheless for as muche / as bountee / aperteneth proprely to the hooly. and Envye cometh propryly. of malice /. therfore it is proprely / agayn the bountee of the hooly goost/ [486] ¶ Now hath malice two speces /. that is to seyn hardnesse of herte in wikkednesse /. or elles / the flesch of man is so blynd / that he consideryþ nat/. that he is in synne /. or rekketh nat/ that he is in synne /. which is the hardnesse of the deuel / [487] ¶ That oother speche of malice / is whan a man werreyeth trouthe / whan he woot/ that it is trouthe /. And eek / whan he werreyeth the grace / that god hath yeue to his

¶ Of .ij. speces of malice / and the firste / is hardnesse / of herte

¶ Of noother speces of malice

noon other man [480] ¶ the thridde is / whan he ne rekketh nat/ thogh men holde hym noght worth ‖ the ferthe is / whan he nys nat sory of his humyliacioun [481] ¶ Also the humylitee of Mouth / is in .iiij. thynges ¶ In Atempree speche ¶ and in humblesse of speche ‖ And whan he biknoweth *with* his owene Mouth / þat he is swich / as hym thynketh þat he is in his herte ¶ Another is whan he preiseth the bountee of another man / and nothyng ther of amenuseth [482] ¶ Humylitee eek in werk' is in .iiij. maneres ‖ the firste / is whan he putteth othere men biforn hym ¶ the seconde is / to chese the loweste place ouer al ‖ The thridde is / gladly to assente to good conseil ‖ [483] the ferthe is / gladly to stonde to the award of his soiereyn / or of hym / þat is hyer in degree / certeyn / this is a gret werk of humylitee

⛪ ¶ Inuidia ⛪

[484] After pryde / wol I speke / of the foule synne of Envye / which þat is / as by the word of the philosophre Sorwe of oothcr mannes prosperitee / and after the word of Seint Augustyn / it is sorwe of oother mennes wele / and ioye of oother mennes harm [485] ¶ This foule synne / is platly agayns the holy goost/ al be it so þat euery synne / is agayn the holy goost/ yet natheless for as muche as bountee aperteneth proprely to holy goost/ & envye cometh proprely of malice / therfore it is proprely agayns the bountee of the holy goost/ [486] ¶ Now hath malice .ij. speces / that is to seyn / hardnesse of herte in wikkednesse / or ellis the flesch of a man is so blynd / þat he consideryth nat/ þat he is in synne / or rekketh nat/ þat he is in synne / which is / the hardnesse of the deuel [487] ¶ That other spece of Envye / is whan þat a man werreyeth trouthe / whan he woot/ þat it is trouthe / & eek whan he werreyeth / the grace þat god hath yeue to his

noun othir man / [480] The thredde is whan he ne rekke nat thow men holde hyre not worth / the ferthe is whan he ne is not sory of his humyliacious / [481] Also the humylite of mouth! is is iiij. thyngis / in a-tempre speche / And in humylite of speche / And whan he knowith with his owene mouth that he is swich as he thynkith that he is / in his herte / Anothir is whan he preyseth the bounte of a nother man / and no thyng therof amenuseth / [482] Humylite ek in werk / is in . iiij . maneys / The fyrste is whan he puttyth othere men bi-foryn hym / the secunde is to chese the loweste place oueral / The thredde is. gladly to assente to good conseyl / [483] The forte is to stonde gladly to the award / of hise soueresynys or of hyre that is in heyere degree /. Corteyn this is an great degree of humylite.

[Below are two pointed figures: one "Invidia", a man in a green dress, riding a gland fellow animal (? a wolf) biting a bone; the other, "Charitie", a woman with a flame-and mitre on her head, carrying a wand and floating (or blowing) heart in her left hand, a staff in her right. See the Society's Chaucer Autotypes, Part 2.]

[484] After pryde wele I speke of the foule synne of envye / whiche that is as by the word of the philysothers Sorwe of othere menys prosperite // And aftyr the word of seynt Augustyn / it is sorwe of other menys wele / And the Ioye of othere menys harm // [485] This foule synne is platly a-geyns the holy goost / [. . . . . *no gap in the MS.*] yit natheles for as meche / as bountee. perteuyth properly to the holy gost / & envye comyth propyrly of maleys / therfore it is propirly a-geyn the bounte of the holygest // [486] Now hath Maleys .ij. spicis that is to seyne hardynesse / of herte in wikednesse or ellis the flesch of man is so blynd that he considerith not that he is in synne / or rekkith not that he is in synne whiche is the hardynesse of the deuyl [487] That othir spice of envye / is whan that a man werreyeth trouthe whan that he wot that it is trouthe / & ek whan he werreyeth the grace that *god hath yone to his

zoon other man / [480] The thride is / that he rekketh nat though men holde him nought worthe / The ferthe is whan he is nat sory / of his humyliacion / [481] Also the humilite of mouthe is in foure thinges / In attempre speche / & in humble speche / and whan he biknowith with his owne mouth that he is suche / as him thinketh that he is in his herte / another is whan he preisith the bounte of another man / & no thing therof amennsith [482] humilite / Eke humilite in werkes is in foure maners / the firste is whan he putteth other men biforne him / the seconde is / to chese the lowesto place ouer al / the thrid is gladly to assente to good counsaile / [483] the fourthe is gladly to stonde to the worde of his souereignes / or of him that is in higliere degre than he / & this is a grete werke of humylite //

¶ Austyne.

De inuidia.

[484]

After pride wol I speke of the foule synne of envic / whiche that is / as bi the wordes of the Philosophre sorowe of other mannes *prosperite* / and after the worde of seint Austyne / hit is sorowe of other mennes wele / & ioye of othe[r] men-is harme / [485] This foule synne is platly aycine the holy goste / [. . . . . *no gap in the MS.*] yit natheles for-asmeche that bounte appertey̆neth properly to the holy gost / And envie cometh properly of malice / therfore it is properly ayeines the bounte of the holy goste // [486] Now hath malice two [1]spices / that is to seie hardnesse / & wikkednesse / or elles the flessho of a man / that is so blinde that he considreth nought that he is in synne / [. . . . . *no gap in the MS.*] whiche is the hardnesse of the deuel // [487] That other spice of malice is / whan that a man werreisith trouth / whan that he woote that hit is trouth / & eke whan he werreieth the grace that god hath yive / to his

noon oper man [480] ¶ The iij. is whan he rekketh nouȝt poze / men holde hym nouȝt worp ¶ The iiij. is whan he nys noȝt sory of his humiliacion [481] ¶ Also þe humilite of mouþ is in 4 þinges In attempraunce speche and in humblesse of speche. And whan he byknowep wiþ his owne mouþ þat he is such as hym þenkeþ þat he is in his herte. Anoþer is whan he preiseþ þe bounte of anoþer man and noþeng þerof amennsiþ [482] humilite ¶ Eke in werk is in 4. maners. The furst is whan he puttoþ oþer men to-forn hym. The secounde is to chese þe lowest place ouerall The iij. is gladly to assent to good counsaile [483] ¶ The 4. is gladly to stonde to þe awarde of his souereyn or of hym þat is hier in degre Certeyn þis is a grete werk of humilite.

¶ De Peccato. Inuidie.

[484]

Aftere pride wil I speke of þe foule synne of envie which þat is as by þe word of þe philisophre sorow of oþer mannys *prosperite* And aftere þe word of seynt Austyne. it is sorowe of oþer mannes wele and Ioie of oþer mennys harme [485] ¶ This foule synne is platly ayeinst þe holy goost. al be it so þat euery synne be ayeinst þe holy goost. yit for as moche as bounte *appertey̆p* properly to þe holy goost. and envie *commeþ* properly of malice therfore is properly ayeinst þe bounte of þe holy goost [486] ¶ Now haþ malice ij. spices. þat is to seyn hardnes of herte. And wikkednesse or ellis þe flessh of a man is so blynde þat he [1]considereþ not þat he is in synne [. . . . . *no gap in the MS.*] which is þe hardnesse of þe deueli [487] ¶ That oþere spice of envie is whan þat a man / werreþ trouþe whan þat he wote þat it is trouþe. And eke whan þat he werreiþ þe grace of þat god haþ ȝeue to his

non oper man // [480] þe þridde is whenne he rekkeþ not þerwȝ men holde hym nouȝt worth // þe iiij is whenne he nys not sory of hys *humilyacion* [481] Also þe humylyte of mouth is in 4 þinges // In atempraure speche & in humble of speche And wheane he by-knowyth wiþ his owen mouth þat he is suche as hym þenkiþ þat he is in his herte Anoþer is whenne he preisiþ þe bounte of anoþer man / And noþing þerof amennsiþ [482] humylyte // Eke in werk is in 4 *manere*s / þe firste is whenne he puttiþ oþer men biforn hym / The secunde is to chese þe loweste place ouer all / The iij is gladly to assente to good counsel / [483] The 4 is gladly to stande to reward of Soureryn or of hym *þat is* hiere in degre Certeyn *þis* is a gret werke of humylyte

Innidia.

[484]

After pruyde wol y speke of þe foule synne of Enuye whiche þat is as by þe worde of þe philozofre Sorwe of oþer mannes *prosperite* and aftir þe word of Seint Austyn Hit is sorwe of oþere menges wele. And ioye of oþer mannes harme // [485] þis foule synne is platly ayayn þe holy gost Al be hit so þat euery synne is ayayn þe holy goste // yet for asmoche as bounte appertyneth *properly* to þe holy gost [. . . . . *no gap in the MS.*] [486] ¶ Now haþ malice 2 spices þat is to seye hardnesse of herte And wickednesse or elles þe flesch of a man is so blynde þat he conciderep not þat he is in synne [. . . . . *no gap in the MS.*] whicha is þe hardnesse of þe deuel // [487] That other [1]spice of Enuye is whenne þat a man werreth trouthe when þat he woot þat hit is trowthe And eke when þat he werreieth þe grace of þat god hath ȝoue to his

neighebore / and al this / is by Enuye [488] ¶ Certes / thanne is Enuye the werste synne that is /. for soothly / alle othere synnes been som tyme oonly / agayns o special vertu /. [489] but certes / Enuye is agayns alle vertues / and agayns alle goodnesses /. for it is sory / of alle the bountees of his neighebore / and in this manere / it is diuers from alle othere synnes [490] ¶ For wel vnnethe / is ther any synne / that/ it ne hath / som delit/ in itself. sauc oonly Enuye / that euere hath in itself angwissh and sorwe [491] ¶ The speces of Enuye been thise / Ther is first/ sorwe of oother mannes goodnesse / and of his prosperitee. / and *prosperitee* / is kyndely matere of Ioye/. thanne is Enuye a synne agayns kynde [492] ¶ The seconde spece of Enuye / is ioye of oother mannes harm /. and that is proprely lyk to the deuel /. that euere reioyseth hym of mannes harm [493] ¶ Of thise two speces / comth bakbitynge, and this synne / of bakbityng or detraccion / hath certeine speces / as thus ¶ Som man preiseth his neighebore by a wikke entente /. [494] for he maketh alwey a wikked knotte latte laste ende /. alwey / he maketh a but/ atte laste ende / that is digne of moore blame /. than worth is al the preisynge [495] ¶ The seconde spece is / that if a man be good / and dooth / or seith a thing/ to good entente /. the bakbiter/ wol turne all thilke goodnesse / vp so doun / to his shrewed entente [496] ¶ The thridde is / to amenuse the bountee of his neighebore [497] ¶ The fourthe spece of bakbitynge is this /. that if men speke goodnesse of a man /. thanne wol the bakbiter/ seyn /. pardee /. swich a man / is yet bet than he / in dispreisynge / of hym that men preise / [498] ¶ The fifte spece is this /. for to consente gladly and herkne gladly to the harm that men speke of/ oother folk ‖ this synne is ful greet/ and ay encreseth / after the wikked entente of the bakbiter/ [499] After bakbitynge cometh gruchebynge or *Murmuracion* /. and somtyme it spryngeth of Inpacience agayns god /. and somtyme agayns man

¶ Of the first spece of Enuye

¶ Of the .ij.de spece of Enuye

¶ The first spece of bakbitynge

¶ The .ij.de spece of bakbitynge

¶ The .iij. spece

¶ The fourthe spece

¶ The .v. spece

¶ Of gruechynge / or Murmuracion

neighebore / & al this / is by enuye / [488] Certes / thanne is enuye / the worste synne *pat* is / for soothly / alle othere synnes / ben som tyme / agayns o special vertu / [489] but *certes* / enuye is agayns alle *vertues* / & agayns alle goodnesses / for it is sory of alle the bountees of his neighebore / & in this manere / it is dyuers from alle othere synnes / [490] for wel vnnethe / is ther any synne / *pat* it ne hath / som delit in hym self / saue oonly enuye / *pat euere* hath in hym self / angwissh & sorwe [491] ¶ The speces of Enuye ben thise ¶ Ther is first/ sorwe of oother mennes goodnesse and of hire prosperitee / and *prosperitee* / is kyndely matere of Ioye / thanne is Enuye / a synne agayns kynde [492] ¶ The seconde spece of Enuye / is Ioye of oother mannes harm / and that is proprely lyk to the deuel that euere reioyseth hym of mannes harm [493] ¶ Of thise .ij. speces comth bakbitynge / and this synne of bakbitynge / or detraccion / hath certeyn speces / as thus ‖ Som man preiseth his neighebore / by a wikked entente / [494] for he maketh alwey a wikked knotte atte laste ende / alwey he maketh a .but. at the laste ende / *pat* is digne of moore blame / than worth is al the preisynge [495] ¶ The Seconde spece is / *pat* if a man be good / & dooth / or seith a thyng/ to good entente / the bakbitere wol turne al thilke goodnesse vp so doun / to his shrewede entente [496] ¶ The thridde / is to amenuse / the bountee of his neighebore [497] ¶ The ferthe spece of bakbitynge / is this ‖ that if men speke goodnesse of a man / thanne wol the bakbitere seyn / *par fey* / swich a man / is yet bet than he in despreisynge / of hym *pat* men preise [498] ¶ The fifthe spece is / for to consente gladly / and herkne gladly / the harm *pat* men speke of other folk/ this synne is ful greet/ & ay encreseth / after the wikked entente of the bakbitere [499] ¶ After bakbitynge comth gruechynge or Murmuracion / and somtyme it spryngeth of Inpacience agayns god / & som tyme agayns man

And al this is by enuye // [488] Certis thane is enuye the werste synne that is / For sothly alle othere synnys / been sumtyme onli a-geyns on special vertu / [489] But certis enuye / is a-geyns alle othere wertuis a-geyns alle goodnesse / for it is sory of alle the bounteis / of his neghebour And in this manere / it is dyuerse from alle othere synnys [490] For wecl onethe is there ony synne / that it ne hath sum delit in it self / saue only enuye / that euere hat in it self / Angwissch & sorwe // [491] The spicis of enuye ben these / theere is ferst sorwe of othere menys goodnesse / & of his prosperite / & prosperite is kyndeli matcr of ioye / Thanne is enuye a synne a-geyns kynde / [492] The secunde spice of enuye / is Ioye of othere menys harm / & that is propreli lyk to the deuyl that euere reioyeth hym of othere manys harm [493] ¶ Of these two spicys / comyth bakbytynge And this synne of bakbitynge / or detractyoun bath sarteyn spicis / as thus *sum* man preyseth his neighebour by a wekede entent [494] For he makyth alwey a wekkede knotte / at the laste ende [. . . . . *no gap in the MS.*] that is digne of moore blame / than worth his al the preysynge / [495] The secunde spice is that jif a man be goode / & doth or seyth a thyng to good entent / the bakbitere wele turne al thilke goodnesse vp so doun / to hise schrewede entent / [496] The iij is to amenuse the bounte / of his neighebourc / [497] The ferthe spice of bakbytynge is this that jif men speke goodnesse of a man / thanne wele the bakbitere seyn / Parfey jit swich a man is bet than he / in dispreysynge of hym that men pryse / [498] The fifte spice is this / for to concente gladly & herkene gladly to the harm that men speke of others folk this synne is ful gret / And ay encreseth aftyr the wekkede entent, of the bakbytere [499] ¶ Aftyr bakbytynge comyth gruchynge / or murmuracioun & sumtyme it sp[r]yngith of inpacience / a-geyns god & sumtyme a-geyns man /

neighbour / and al this is bi envie / [488] Certes than is envie the worste synne that is / ffor sothely alle other synnes ben sumtyme ayvines .o. special vertu / [489] but certes envie is ayeines alle special vertues / & ayeines al goodnesse / for it is sory of al the bountees of his neighbour / And in this manere it is diuerse from al other synnes / [490] ffor wel vnnethe is therany otherasynne / that hit nc hath sum delite in him silff / saue only envie / that euer hath in him selff angvisshe & sorowe / [491] The spices of envie ben these / ther is first sorowe / of other mennes / goodnesse / & of here prosperite / whiche is kindely matire of ioye / than is envie a synne ayeins kynde / [492] The seccounde spice of envie / is ioye of other men-is harme / & that is properly like to the Deuel / that euer reioyseth him of man-is harme / [493] Of these two spices cometh bagbitynge / [. . . . *no gap in the MS.*] or detraccion hath twey spices / as thus / Soumne man preisith his neighbour / bi a wikked entente / [494] for he makith alwey a wikked knotte at the laste ende / alwey he makith a butte at the laste ende / that is digne of more blame than worth is al the preisinge / [495] The seccounde spice is / that if a man be good / & doth & seith al thing to good entente / The baghiter wol turne al the goodnesse vp so doun / to his shrewde entente / [496] The thride is to amennse the bounte of his neighbour / [497] The ferthe spice of bagbityng is this / That if men speke goodnesse of a man / than wol the bakbiter seie *perfay* / suche a man is better than he / in dispreisinge of him that men preise / [498] The .v. spice is this / for to consente gladly & herken the harme that men speke of other folke / this is ful grete / & ay encreseth after the wikked entente of the bakbiter ‖ [499] Affter bakbityng cometh grucchinge or murmuracion / & somtyme it springeth of inpacience ayeines god / & somtyme ayeines man /

neiboure. and al þis is by envie [488] Certes þan is envie þe worst synne þat is. ffor soply al oþer synnes beno somtyme ayein oo special vertue [489] But certes envie is ayeinst alle vertues and of alle goodnesses for it is sory of alle bountes of neighbour. and in þis manere it is dyuers from alle maner synnes. [490] ffor wel vnnethis is þer eny synne þat it ne hap *somme* delite in hym self sauf only envie þat euer hap in [hym]self anguyssh and sorowe [491] ¶ The spices of envie beno þise. þer is furst sorowe of oþer mennys goodnesse and of her prosperite [. . . *no gap in the MS.*] is kyndely matere of ioye þan is cnuye a synne ayeinst kinde. [492] ¶ The seconnde spice of envie is Ioie of oþer mennys harme. [. . . . . .
. . *no gap in the MS.*] [493] Of þis seconnde spice commeþ bakbityngе [. . *no gap in the MS.*] or detmecion and þat hap ij. spices as thus: ¶ *Somme* man preiseþ his neiboure by a wikked entent. [494] for he makeþ alway a wikked knotte at the last ende. alwey he makeþ a but at þe last ende. þat is digne and more blame than worþe is al the plesinge [495] ¶ The seccunde spice is þat if a man be good and doþ and saiþ a þing to good entent þe bakbitor wil turne al þe goodnesse vp so doun to his schrewde entent [496] ¶ The iij. is to amennse þe bounte of his neighboure [497] ¶ þe .4. spice of bakbityng is þis. þat if men speke goodnesse of a man wil þe bakbyter sayn *perfay* such a man yit is bette þan he in dispreisynge of hym that men preiso [498] ¶ The .v. spice is forto consent gladly barken þe harme þat men speken of oþer folk. þis synne is ful grete and ay encreseþ after þe wikked entent of þe bakbitor [499] ¶ aftero bakbityngе commeþ grucchynge or murmurauncе and somtyme it springeþ of inpacience azeinst god and somtyme azeinst man

neighbore & al þis is by Envye [488] Certes þenne is Envye þe worste synne þat is / ffor soothly alle oþer synnes ben somtyme agayn o special vertu [489] ¶ But *certes* Envye is agayns alle vertues & of alle goodnesses // ffor hit is sory of alle bountes of neighebore and in þis manere hit is dyuers from alle oþer synnes // [490] ffor wel vnnethis is *per* any synne þat hit ne hath som delyte in hym self safe only envye þat *euer* hath in hym self anguysch and sorwe [491] ¶ The spices of envye ben þese þer is first sorwe of oþer *mennes* goodnes and of her prosperite [. . . *no gap in the MS.*] is kyndly matere of ioye þenne is envye a synne agayns kynde // [492] The 2ª spice is ioye of *oþer* mennes harme [. . . . . .
. . *no gap in the MS.*] [493] Of þis 2ª spice cometh bakbityng [. . . . *no gap in the MS.*] or detraccion hath twoyn spices as þus / Som men preisiþ his neighboure by a wicked entent [494] for he makeþ alwey a wicked knotte at þe laste ende alwey he makeþ a butte at þe laste ende ¶ þat is digne & more blame þen worþ is alle þat plesynge // [495] The 2ª spice is þat if a man be good & doeth & saith a þing to good entent / þe bachyter wol turne alle þe goodnesse vp so doun to his schrewed entent / [496] ¶ þe .3ª. is to amennse þe bountee of his neyghore / [497] þe 4 spice of bakbytyngе is þis þat if men speke goodnesse of a man wol þe bachyter sayn *perfay* suche a man get is bettere þen he in dispreisynge of hym þat men preiso / [498] þe 5. spice is for to *consente* gladly herkne þe harme þat men speke of *oþer* folk þis synne is ful gret and ay encresit *after* þe wicked entent of þe bachyter [499] ¶ *After* bakbytynge comeþ grucchynge or murmuraunce / and somtyme hit springeth of inpacyence agayns god and somtyme agayns man //

[500] ¶ Agayns god it is / whan a man gruccheth agayn the peynes of helle /. or agayns pouerte /. or los of catel. agayn reyn / or tempest. or elles gruccheth / that shrewes han prosperitee /. or elles / for that goode men han Aduersitee / [501] and alle thise thynges sholde men suffre paciently /. for they comen by the rightful Iuggement and ordinance of god [502] ¶ Som tyme cometh gruchyng of Auarice / as Iudas grucched agayns the Magdaleyne /. whan she enoynte / the heued of oure lord Ihesu crist. with hir precious oynement [503] ¶ This maner murmure is swich. as whan man gruccheth / of goodnesse / pat hym self dooth /. or that oother folk doon of hir owene catel [504] ¶ Som tyme cometh murmure of pride /. as whan Simon the Pharisee / grucched agayn the Magdaleyne / whan she approched to Ihesu crist. and weepe at his feet for hire synnes [505] ¶ And somtyme gruchyng sourdeth of Enuye / whan men discouereth a mannes harm that was pryuee / or bereth hym on hond / thyng that is fals [506] ¶ Murmure eek / is ofte amonges seruauntz / that gruchen / whan hir soueryns bidden hem doon leueful thynges /. [507] and for as muche / as they dar nat openly withseye the comaundementz of hir soueryns / yet wol they seyn harm / and gruche and murmure priuely for verray despit / [508] whiche wordes / men clepen the deueles Pater noster / though so be that the deuel ne hadde neuere Pater noster /. but that lewed folk yeuen it swich a name [509] ¶ Som tyme / gruchyng comth of Ire / or priue hate / that norisseth rancour in herte /. as afterward I shal declare [510] Thanne cometh eek bitternesse of herte / thurgh which bitternesse / euery good dede of his neighebor / semeth to hym / bitter and vnsauory [511] ¶ Thanne cometh discord / that vnbyndeth alle manere of freendshipe ¶ Thanne comth / scornynge of [. . . . . *no gap in the MS.*] his neighebor / al do he neuer so weel [512] ¶ Thanne comth / Accusynge /. as whan man seketh occasion / to anoyen his

¶ Of gruchyng/ pat comth of Auarice

¶ Of murmure pat comth of pride

¶ Of murmure pat sourdeth of Enuye

¶ Of murmure amonges seruauntz

¶ Of gruchyng/ that/ cometh of Ire

¶ Of bitternesse of herte

¶ Of discord

¶ Of scornyng/

¶ Of Accusyng/

[500] ¶ Agayns god is it whan a man gruccheth agayn the pyne of helle / or agayns pouerte / or los of catel / or agayn reyn / or tempest or ellis gruccheth / pat shrewes han prosperitee / or ellis / for pat goode mon han aduersitee / [501] and alle thise thynges / sholde men suffre paciently / for they comen by the rightful Iugement & ordinance of god [502] ¶ Som tyme / cometh gruchynge of Auarice / as Iudas grucched agayns the Magdelcyne / whan she enoynte the heued of oure lord Ihu crist with hire precious oynement [503] this manere of murmure is swich as whan men grucchen of goodnesse pat hem selue doon or pat othere folk doon / of hire owene catel [504] ¶ Som tyme comth Murmure of pryde / as whan Symon the pharisee / grucched agayn the Magdeleyne / whan she approched to Ihu crist & wepte at his feet for hire synnes [505] And som tyme / it sourdeth of Enuye / whan men discouereu a mannes harm pat was pryuee / or bereth hym on hand thyng pat is fals / [506] ¶ Murmur eek is ofte amonges seruantz / pat gruechen / whan hire soueryns bidden hem to doon leueful thynges / [507] and for as muche as they dar nat openly with seye the comaundementis of here soueryns / yit wole they seyn harm & gruche & murmure pryuely for verray despit/ [508] whyche wordes / men clepe the deueles pater noster / though so be / pat the deuel ne hadde neuere pater noster/ but pat lewed folk / yeuen it swich a name [509] ¶ Som tyme it comth of Ire / or pryuee hate / pat norisseth rancour in herte / as afterward I shal declare [510] ¶ Thanne comth eek bitternesse of herte / thurgh which bitternesse / euery good dede of his neighebore semeth to hym bitter/ and vnsauoury [511] ¶ Thanne comth discord / pat vnbyndeth alle manere of frendshipe ¶ Thanne comth scornynge of [. . . . . *no gap in the MS.*] his neighebore al do he neuer so wel [512] ¶ Thanne comth accusynge / as whan man seketh occasion to anoyen his

[500] A-geyns god it is whan a man / grochith ageyns the peyne of helle / or ageyns pouerte / or los of catel or a-geyns reyn or tempest or ellis grochyn that schrewis han prosperite or ellis that goode men han aduersite / [501] And alle these thyngis schulde men suffere / paciently / for they come by the ryghful Iugement / & ordenaunce of god / [502] Sumtyme comyth grochynge of auerycc As Iudas grochede a-gens the Magdelyne / whanne sche a-noynted the heued of Cryst with here precious onyment / [503] this manere murmour is swich as whan man grochith of goodnesse that hym self doth / or that othere folk doon of here owene catel / [504] Sumtyme comyth murmour of pryde / as whan Symon the pharyse grochede a-geyns the Magdalyn whanne sche aprochede / to Ihesu Crist / & wepte at his feet / for hire synnys [505] And sumtyme it sordyth of enuye / whan men discouerys a manys herm / that was preue / or beryth hym on hande thyng that is fals [506] ¶ Murmure ek is ofte a-mongis seruauntis / that grochyn whan here soueryns biddyn hem don lefful thyng [507] & for as meche as they dar not opynly with seye the comaundementis of here soueryns / yit wole seyn harm & groche & murmure pryuyli for verray despit / [508] whiche wordis men clepe the deuyllis pater noster thow so be that the deuyl hadde neuere no pater noster but that lewede folk yeue it swich a name [509] ¶ Sumtyme it comyth of yre or priue hate / that norschith rancour in herte / as afyrward I schal declare [510] ¶ Thanne comyth ek bittirnesse / of herte / thorw whiche bittirnesse euery good dede of his neighebour semyth to hym bittyr & onsauoury [511] ¶ Thanne comyth discord that vnbyndith alle manere of frenchepe / Thanne comyth scornynge as whanne a man sekyth occasioun to anoyen his neighebour / al do he nouere so weel [512] ¶ Thanne comyth accusynge / As whan a man sekyth occasioun to anoyen his

[500] ayeines god it is / whan a man / groccheth ayeines the peyne of helle / or ayeines pouerte / of losse of catel / or ayeines reyne or tempest / or ellis grucchen for shrewen hane prosperite / or good men aduersite / [501] & al these thinges sholde men suffre paciently / for thei comen bi the rightful iugement and ordynaunce of god / [502] Somtyme cometh grocching of avarice as Iudas grucched ayeines the Magdaleyne / whan she anoynted the hede of oure lorde Ihesu criste / with hir precious oynement / [503] This manere murmur is suche / as whan men grotchen of goodnesse / that hem silff don / or that other folke don / of here owne catal / [504] Somtyme cometh murmur of pride / as whan Symon the Phareseie grucched ayeines the Magdaleyne / whan she approchede to Ihesu criste / & wepte at his feete for hir synnes / [505] And somtyme hit sourdeth of envie / whan men discouereen a mannys harme / that was prive / or bereth him on honde thinge that is fals // [506] Murmur is eke ofte amonge seruauntes / that grouchen whan here souereynes bidden hem to don leueful thinges / [507] and for als meche as thei dar nat openly ayeine seie the commaundement of here souereignes / yit wol thei seie harme / & grucche / & murmur priuely for verry dispite / [508] whiche wordes men clepen the Deuels Pater noster / though so be that the deuel had neuere Pater noster / but that folke yeve hit suche aname // [509] Somtyme hit cometh of Ire / or of pride & hate / that norisheth rankour in herte / as afterward I shal declare / [510] Than cometh eke bitternesse of herte / thorugh whiche bitternesse euery good dede of his neighbour / semeth to him bitter & vnsauerie / [511] than cometh discorde / that vnbindeth al manere of frendeshippe / Than cometh scornynge of [* . . . . . *no gap in the MS.*] his neighbour / al do he neuere so wel / [512] Than cometh accusynge as whan a man sekith occasion to anoyen his

¶ scornynge.

accusynge.

[500] Aȝeinst god it is whan a man grucheth aȝeinst þe peyn of helle or aȝeinst pouert or losse of catell or aȝeinst reyne or tempest or ellis grucheþ þat shrewes han prosperite. or ellis good men han aduersite. [501] and alle thise þinges shuld men suffre paciently. for þei comun by the riȝtful Iuggement and ordinaunce of god [502] ¶ Somtyme ¹comme þ grucchinge of auarice as Iudas grucched aȝeinst þe Mawdelene whan she enmoynted þe hede of oure lorde Ihesu crist wiþ her precious oynement [503] This maner of murmur is suche as whan men grucchen of goodnesse and þat men selue done er þat oþer folk doon of her owne Catell [504] ¶ Somtyme comme þ murmur of pride / as whan aymon þe phiryse grucched aȝeinst Maudeleyn. whan she aprocheden to Ihesu crist and wepte at his fete for her synnes. [505] And somtyme it sourdeþ to envie whan man diskouereþ a mannys harme þat was pryvey or bereþ hym / on honde þinge þat is fals [506] ¶ Murmur eke is ofte amonges seruauntes þat grucchen when her souereynes bidden / hem to doon leeful þinges. [507] and for as moche as þei dure not openly say nay. ne wiþsaye þe comaundements of her souereyn. ȝit wil þei saye harme and grucche and murmure priuely for verrey despite. [508] whiche wordes men cleþe þe deuels Pater noster. Though so be þat þe deuel had neuere Pater noster. but þat folk ȝeuen it such a name. [509] Somtyme it comeþ of Ire or of prive hate þat norsheth rancour in hert as afterward I shal declare. [510] þan comeþ eke bitternesse of hert þorgh which bitternesse euery good dede of his neiȝbour semeþ to hym bittar and vnsauery [511] Than comeþ discord þat vnbyndeþ al maner of frendship Than comeþ scornynge of [. . . . . *no gap in the MS.*] his neiȝbour al doo he neuer so wel [512] ¶ Than comeþ accusinge as whan a man sekeþ occasioñ to annoyen his

[500] Aȝayns [god] it is whenne a man grucheþ aȝayn þe payne of helle or aȝayns pouert or losse of Catell or aȝayn reyne or tempest or elles grucheþ þat schrewes han prosperite or elles þat good men han aduersyte [501] and alle þese þinges schulde men suffre paciently for þey comyn by þe riȝtful Iugement & ordinaunce of god // [502] Somtyme cometh grucchynge of auarice as Iudas grucchyd aȝayns þe magdelen when sche ennoynted þe heued of oure lord Ihesu Crist wiþ here precious oignoment [503] ¶ þis manere of murmure is suche as whan men grucchen of goodnesse & þat men selue doon Or þat oþer folk doon of her owen ¹ Catell [504] Somtyme comyth murmur of pruyde as when Symon þe Pharisee grucchid aȝayns Magdaleyn when sche approched to ihesu crist and wepte at his fete for her synnes / [505] And somtyme hit sourdeth of Enuye when men discouereñ a mannes harome þat was pryace or berith him an hand þing þat is fals [506] ¶ Murmur is eke ofte amange seruauntz þat grucched when her souereignes bidden hem to doon leefful þinges / [507] And for asmoche as þey dar noȝt openly wiþsaye þe commaundementes of her souereigne ȝet woln þey saye harm & grucche & murmur pryuyly for verrey dispyte // [508] wiche wordes men clepe þe deuels pater noster þouȝ so be þat þe deuell had neuer pater noster but þat folke ȝeuen hit suche a name // [509] Somtyme hit comeþ of yre or of pryue hate þat norischeth rancour in herte / as afterward I schal declare / [510] þenne comeþ eke bitternesse of herte þurgh wiche bitternesse euery good dede of his neighbore semeþ to hym bitter and vnsauory / [511] Then comeþ discorde ²] ⁴ þat vnbyndeþ almanner of frindeschepe þat commeþ scorenynge of [. . . . . *no gap in the MS.*] his neyhebore al do he neuer so wele / [512] þan commeþ accusinge / as whan a man sekeþ occasione to anoyen his

[¹ Reg. 18, C 2, extract, leaf 25], ends]
[² Lansdowne MS. 851, leaf 240]

neighebor / which that is lyk / to the craft⁹ of the deuel / that waiteth / bothe nyght and day to accusen vs alle
¶ or Malignitee [513] ¶ Thanne comth malignitee / thurgh which a man anoyeth his neighebor *priuely* / if he may. [514] and if he noght may / algate / his wikked wil / ne shal nat wante /. as for to brennen his hous pryuely /. or empoysone / or sleen hise beestes / and semblable thynges /.

[515] ¹¶ Remedium *contra peccatum* Inuidie

NOW wol I speke of the remedie / agayns the foule synne of Enuye / ¶ first⁹ is the louynge of god principal / and louyng / of his neighebor as hym self /. for soothly / that oon ne may nat been / with-oute that oother /. [516] And truste wel / that in the name of thy neighebore /. thou shalt vnderstonde the name of thy brother ffor certes / alle we haue o fader flesshly / and o mooder / that is to seyn / Adam and Eue /. and eek⁹ o fader espirituel / and that is god of heuene [517] ¶ Thy neighebore / artow holden for to loue and wilne hym alle goodnesse /. and therfore seith god / loue thy neighebore as thy selue / that is to seyn / to saluacion / of lyf and of soule [518] ¶ And moore ouer / thou shalt loue hym in word / and in benigne amonestynge / and chastisynge / and conforten hym / in hise anoyes / and preye for hym with al thyn herte / [519] ¶ And in dede / thou shalt loue hym in swich wise /. that thou shalt doon to hym in charitee / as thou woldest⁹ that it were doon to thyn owene persone /. [520] And therfore / thou ne shalt⁹ doon hym no damage in wikked word / ne harm in his body / ne in his catel / ne in his soule / by entissynge of wikked ensample [521] ¶ Thou shalt nat⁹ desiren his wyf⁹ ne none of hise thynges
¶ How a man / shal loue his neighebore

Vnderstoond eek / that in the name of neighebor / is comprehended his⁹ enemy [522] ¶ *certes* man shal louen his enemy / by the comandement⁹ of god /. and soothly / thy freend / shaltow loue in god [523] ¶ I seye / thyn enemy / shaltow loue for goddes sake / by his comande-
¶ How in the name of neighebor / is comprehended a mannes enemy

neighebore / which þat is lyk⁹ the craft of the deuel / þat wayteth bothe nyght & day to accusen vs alle / [513] ¶ Thanne comth Malignitee / thurgh which a man anoyeth his neighebore pryuely if he may / [514] and if he nat ne may / algate / his wikked wil ne shal nat wante / as for to brennen his hous prytely / or enpoysone / or sleen hise bestes & semblable thynges /

[*The Remedy against Envy.* (*No break in MS.*)]

[515] ¶ Now wol I speken of the remedye agayns this foule synne of Enuye ¶ first⁹ is the loue of god principal / and louynge of hym self / & of his neighebore / for soothly / that oon ne may nat ben *with* outhen that oother / [516] and truste wel / þat in the name of thy neighebore / thow shalt vnderstonde / the name of thy brother / for certes / alle we haue o fader flesshly & o moder / that is to seyn Adam and Eue / & eek o fader spirituel / that is god of heuene / [517] thy neighebore artow holden for to loue & wilne hym alle goodnesse / and ther fore seith god / loue thy neighebore as thy self / that is to seyn / to sauacion / bothe of lyf / and soule / [518] & moore ¹ouer / thow shalt loue hym in word⁹ / & benygne amonestynge / & chastiaynge / & conforte hym / in hise anoyes & preye for hym with al thyn herte ‖ [519] And in dede / thow shalt loue hym in swich wise / þat thow shalt doon to hym in charitee / as thow woldest⁹ þat were doon to thyn owene persone / [520] and therfore / thow ne shalt doon hym no damage in wikked word / ne harm in his body / ne in his catel / ne in his soule by entisynge of wikked ensample [521] ¶ Thow shalt nat eek / desiren his wyf⁹ ne none of hyse thynges ¶ Vnderstoond eek⁹ þat in the name of neighebore / is comprehended his enemy / [522] *certes* man shal loue his enemy for the comandement⁹ of god / and soothly / thy freend shaltow loue in god ‖ [523] I seye / thyn enemy shaltow loue for goddes sake / by his comande-

neihebour whiche that is lik the craft of the douyl that wayth *bothe* nyght & day to acuseyn vs alle [513] ¶ Thanne comyth malignete / thour whiche a man⁹ noyeth his neighebour / *priuely* yif he may / [514] & If he not ne may algate his wilke wil schal not fayle / as for to brenne his hous pryuyly . or enpoysoune or sle ²hese bestis or semblable thyngis [¹—¹ *Over an erasure (in the corrector's hand.)*]

[515] [*In the margin :*] Remedium *contra* Inuidiam./

NOw wele I speke of the¹ remedye a-geyns this foule synne of enuye ffyrst is the loue of god *principal* & louynge of his neghebour as hym self ¶ ffor *sothly* that on ne may not been *with*-outyn that othir / [516] And troste weelt that in the name of thy name / of thyn neghebour⁹ thow schalt vndyrstonde the name of thyn brothir / for certis we han on *fadyr fleschely* / & on modyr ¶ That is to seyne Adam . & Eue . & ek on fadir spirituel / that is god of heuene [517] ¶ Thi *neighebore* art *thow* holde for to loue & willyn hym alle goodnesse / And therfore seith god loue thin neghebore / as thyn self / that is to seynne to saluacioun bothe of lyf & soule [518] ¶ And more ouer thow schat loue hym in word / & in benygne amonestynge & schastyaynge / & conforte hym in hise anoyis ¶ And preye for hym *with* al thyn herte [519] ¶ And in dede thow schat loue hym in swich wyse / that thow schat doon to hym in charite! as thow woldist that it were doon to thyn owene persone / [520] & therfore thow² [³schalt not doon hym no damage in wicked worde ne hurme in his bodie ne in his catel⁹ ne in his soule bi entisyng of wicked ensample . [521] Thou schalt not desiren his wif non of his thynges . Vndirstonde eke that in the name of thi neighbore is comprehendid⁹ his enemye . [522] ¶ Certis a man schal⁹ loue his Enemye for the comaundementis of god . & soþli thi frende schalt thou loue in god . [523] I seie thyn Enemye schalt þou loue for goddis sake bi his comaunde-
[³ leaf 418 is cut out of the Camb. MS.]
[² Harl. 1758, on leaf 218, back, fills in.]

neighbour / whiche that is like the craffte of the deuel / that waiteth both day & night to accusen vs alle // [513] Than cometh malignite / thorugh whiche a man / [1]anoyeth his neighbour priuely if he may / [514] & if he may nat algate his wikked wil ne shal nat wante / as for to brenne his hous priuely / or openly / or slen his bestes / and semblable thinges

Remedium contra peccatum Invidie.

[515] NOw wol I speke of the remedie ayeines this foule synne of envie / ffirst is the loue of god principal / And louynge of his neighbour as him silff / ffor that on* may nat be withouten that other / [516] And trusteth wel / that in the name of thi neighbour thow shalt vnderstonde the name of thi brother / ffor certes alle we haue but O fader flessihly & O moder / that is to seine Adam & Eve / And eke O fader spirituel that is to seie god of heuen / [517] thi neighbour artow holden to loue & willen al goodnesse / And therfore seith god / loue thi neighbour as thi silff / that is to saluacion bothe of bodie & of soule / [518] And more-ouere thow shalt loue him in worde / & in benigne amonessching & chastising / & comfort him in his anoyes / & pray for him with al thin herte / [519] and in dede thow shalt loue him in suche wise / that thow shalt do to him in charite / as thow woldist hit were don to the in thin owne persone / [520] And therfore thow ne shalt do to him no damage in wikked worde / ne harme in his bodie / ne in his catel / ne in his soule / bi entisinge of wikked ensample / [521] thow shalt [not] desire his wiff / ne noon of his thinges / vnderstonde eke that in the name of thi neighbour is comprehended his enemy / [522] Certes a man shal loue his enemy for the commaundement of god / & sothly thi frende shalt thow loue in god / [523] I seie thin enemy shalt thow loue for godis sake / bi his commaunde-

neighbour' whiche þat is like þe craft of þe deuel þat waiteþ boþ *nyȝt* and day to accusen vs alle [513] ¶ Than commeth malignite þorȝ which a man annoyeþ his neighbour' prively if he may [514] And if he noȝt ne may algate his wikked wille ne shal not' wante, as forto brenne his hous prively, or enpoysen or sclean / his beestes and semblable pingges

¶ Remedium *contra* Invidiam [*from the margin*]

[515] ¶ Now wil I speke of þe remedie aȝeinst' þis foule synne of Envie ¶ ffirst' is þe loue of god principal and louyng' of *hym* self and of his neighbour'. ffor sobly þat oon ne may not' be wipouten þat oþer [516] And trust' wel þat' in þe name of þi neighbour' þou shalt' vnderstonde þe name of þi broþer ffor certes al we han oo fader flesshly, and oo Modere that' is to say Adam and Eve and eke oo fadere spirituel þat' is to say god of heuene [517] Thine neighboure art' þou holden forto louen And willen hym al goodnesse and perfore seiþ god loue þine neighbour' as þine self þat is to say to saluacion boþ of lif and of saule [518] And more ouer þou shalt' loue hym in word' and benigne amonesynge and chastisynge and conforte hym in his anoyes and prey for hym wiþ al þine hert [519] ¶ And in/ dede þou shalt' loue hym in such wise þat' þou shalt' done to hym in charite as þow woldest' men did to þine owne persone. [520] & perfore þow shalt' not' done hym no damage ne wikked worde ne harme in his body ne in his catel ne in his saule by entising' of wikked ensample. [521] þow shalt' not' desiren his wif ne noon / of his þinges ¶ Vnderstonde eke þat' in þe name of þi neighboure his comprehended his enemye. [522] Certes a man shal loue his enemye for þe comaundmentz of god And soþely þi frende shalt' þou loue in god. [523] I say þine Enemye shalt þou loue for goddis sake by his comaunde-

neyhboure! Whiche þat is like þe crafte of þe deuel! þat wayteþ boþ day & nyht to accusen vs all! [513] ¶ þan commeþ malignite þorwhe whiche a ma anoyeþ his neiȝbour priuely, if he maie! [514] And if he nouht ne may algates his wikked wil ne schal not wante! as for to birne his house priuely or openly! or slene his bestees! & semblable þinges!

[*The Remedy against Envy.*]

[515] ¶ Nowe wil I speke of þe remedye aȝeines þis foule sinne of Envie! ffirst is þe loue of god *principal* & lousinge of him selfe & of his neyhbour. ffor soþely þe tone maie not be *with*outen þe toþere. [516] And trusteþ wele þat in þe name of þi neyhboure þou schalt vnderstande þe name of þi broþere ffor certes al we haue o fader flesehely & o moder! þat is to seye Adam & Eue! & eke o fader spirituele þat is to seie god of heuen! [517] þine neyhbour ert þou holden for to loue & wilne him al godenesse! And þerefor seiþe god loue þine neyhbour as þi self! þat is to saluacion boþ to lyue & to soule! ¶[518] And more ouere þou schal loue him in worde & benygne ammonesscheynge! And chastiseinge! And comfort him in his anoyes! And praye for him wiþ al þine herte! [519] And in dede þou schalt loue him in suche wise þat þou schalte done to him in charite! As þou woldest were done to þine owen persone! [520] And þerfore þou schalte not' done him no damage in wykked worde ne harme in his body ne in his catel ne in his soule be entisenige of wykked ensample. [521] þou schalt nouht desire his wyf ne none of his þinges! vnderstande eke! þat in þe name of þi neyhbour is comprehended his enmye [522] ¶ Certes a man schal loue his enemye for þe *com*mandementz of god! And soþely þi frende schalt þou loue in god! [523] I. sei þin enmenye schalt þou loue for goddes saake by his commande-

631 SIX-TEXT
GROUP I. § 2. PARSON'S TALE. **Ellesmere MS. 627**

¶ How a man shal do .iij. thynges / agayns .iij. manere of thynges that his enemy doth to hym

mentꝰ ¶ ffor if it were reson þat a man sholde haten his enemy /. for sothe / god nolde natꝰ receyuen vs to his loue / that been hise enemys [524] ¶ Agayns .iij. manere of thynges that his enemy doth to hym /. he shal doon .iij. thynges / as thus [525] ¶ Agayns hate and rancour of herte / he shal loue hym in herte ¶ Agayns chidynge and wikkede wordes / he shal preye for his enemy ¶ And agayn wikked dede of his enemy /. he shal doon hym. bountee [526] ¶ ffor crist seith / loueth youre enemys / and preyeth for hem that speke yow harm /. and eek for hem / that yow chacen and pursewen and dooth bountee / to hem that yow haten ¶ Loo / thus comaundeth vs oure lord Ihesu cristꝰ to do / to oure enemys /. [527] ffor soothly nature dryueth vs / to louen oure freendes /. and parfey / oure enemys / han moore nede to loue than oure freendes /. and they that moore nede haue / certes / to hem shal men doon goodnesse / [528] and certes in thilke dede / haue we remembrance / of the loue of Ihesu cristꝰ that deyde for hise enemys /. [529] and in as muche as thilke loue / is the moore greuous to perfourne / in so muche / is the moore gretter the merite / and therfore the louynge of oure enemy / hath confounded / the venym of the deuel /. [530] ffor rightꝰ as the deuel / is disconfited by humylitee /. rightꝰ so / is he wounded to the deeth / by loue of oure enemy [531] ¶ Certes. / thanne is loue the medicine / that casteth outꝰ the venym of Enuye / fro mannes herte [532] ¶ The speces of this pase / shullen be moore largely in hir Chapitres folwynge declared ♔ ♔ ♔

¶ Sequitar de Ira ♔

[533]

After Enuye / wol I discryuen the synne of Ire /. ffor soothly / who so hath enuye vpon his neighebor / anon he wole comunly fynde hym a matere of wraththe / in word / or [1]in dede / agayns hym / to whom he hath enuye ‖. [534] And as wel comth Ire of pride /.

ELLESMERE 627 (6-T. 631) [1 leaf 222]

631 SIX-TEXT
598 GROUP I. § 2. PARSON'S TALE. **Hengwrt MS.**

mentꝰ / for if it were reson / þat man sholde hate his enemy / for sothe / god nolde natꝰ receyuen vs to his loue þat ben hiss enemys / [524] ¶ Agayns .iij. manere of wronges þat his enemy dooth to hym / he shal doon .iij. thynges / as thus / [525] ‖ Agayns hate & rancour of herte / he shal loue hym in herte / ‖ Agayns chidynge & wikked wordes / he shal preye for his enemy ‖ Agayns the wikked dede of his enemy / he shal doen hym bountee / [526] for crist seith / loueth youre enemys / & preieth for hem / þat speke yow harm / & eek for hem / þat yow chacen and pursuez / and doth bountee / to hem þat yow haten ¶ Lo thus comandeth vs oure lord Ihu cristꝰ to do to oure enemys / [527] for soothly / nature dryueth vs to louen oure frendes / & parfey oure enemys / han more nede to loue / than oure frendes / & they þat moore nede haue / certes to hem shal men doon goodnesse / [528] and certes in thilke dede haue we remembrance of the loue of Ihu cristꝰ þat deyde for hise enemys / [529] and in as muche as thilke loue is the more greuous to parfourne / so muche is the moore grot the merite / and therfore the louynge of of oure enemy / hath confounded the venym of the denel / [530] for right / as the deuel is desconfited by humylitee / right so is he wownded to the deth / by the loue of oure enemy ·/ [531] certes thanne is loue the medicyne þat chaceth outꝰ the venym of enuye fro mannes herte [532] the speces of this pas shullen benmoore largely declared / in hire chapitres folwynge

¶ Ira

[533]

After Enuye / wol I discrynen the synne of Ire / for soothly / who so þat hath enuye vp on his neighebore [2]anon he wole comm̃unely fynde hym matere of wraththe / in word or in dede / agayns hym / to whom he hath enuye / [534] and as wel / comth Ire of pride /

HENGWRT 598 (6-T. 631) [leaf 250, back]

631 SIX-TEXT
622 GROUP I. § 2. PARSON'S TALE. **Harl, for Cambr. MS.**

ment. ffor if it were reson þat man schulde hate his Enemye. forsothe god schulde not take vs to his loue / that ben his Enemyes [524] a-yens thre maner of wrongis that his Enemye doth to hym. he schaⁿ do thre thynges. as þus. [525] ¶ A-yens hate & rancour of herte. he schaⁿ loue hym in herte. Ayen chidyng & wicked wordis he schaⁿ praie for his Enemye ¶ Ayens the wicked dede of his Enemye he schaⁿ doon hym bounte. [526] ffor crist seith. Loueth your Enemyes & preieth for hem that speke you harme. And eke for hem that you chacen & persewyn & doth bounte to hem that you haten. Lo thus commaundeth vs our lord ihesu crist to do to our Enemyes. [527] ¶ ffor sothli nature dryueth vs to loue our frendis. And *parfaie* our Enemyes han more nede to love then our frendis. And thei that muste nede haue. certis to hem schaⁿ men do goodnes. [528] & certis in thilke dede haue remembrauce of the loue of ihesu crist that died for his Enemyes. [529] ¶ And in as meche as thilke loue is the more greuous to *parfourme*. so meche is more gret the merite. & therfore the louyng of our Enemye hath confoundid the venyme of the deuyⁿ [530] ffor as the deuyⁿ is discomfited be humylite. Right so is he woundid to the deth bi the loue of our Enemye. [531] Certis then is loue the medecyne that caccheth out the venyme of Enuye fro mannes hert. [532] The spices of this pas schaⁿ ben more largeli in her chapit*er*s folw*ing* /

¶ De Ira [*from margin*]

[533]

After Enuye woⁿ I declare the synne of Ire. ffor sothli who that hath Enuye vp on his neighbore. a-non comenli he woⁿ fynde hym mater of wraþthe in worde or in dede a-yens hym [1]to whom he hath Enuye. [534] ¶ And as weⁿ cometh Ire of

[1 *leaf* 216, Harl. MS. 1758]

HARL. 1758 (for Cambridge 622) (6-T. 631)

ment / ffor if hit were reson that man sholde hate his enemy / ffor sothe god wolde nat receive ve to his loue / that ben his enemyes / [524] ayeines thre manere of wronges that his enemy doth to him / he shal do thre thinges / as thus / [525] ayeines hate & rankour of herte / he shal loue him in herte / ayeine chiding & wikked wordes / he shal praie for his enemy / ayeine the wikked dede of his enemy / he shal don him bounte // [526] ffor criste seith / loue youre enemyes / & praye for hem that speke yow harme / & eke for hem that yow chasen / & pursewen / & doth bounte to hem that yow haten / Lo thus commaundeth vs oure lorde Ihesu criste / to do to oure enemyes / [527] ffor sothe nature driveth vs to loue oure frendes / And *perfay* oure enemyes han we more nede to loue / than oure frendes / And thei that more nede haue / certes to hem shulde men do more goodnesse / [528] And certes in thilke dede haue we remembraunce of the loue of Ihesu criste / that deyed for his enemyes / [529] And for-asmeche as that loue is the more grevous to *performe* / so meche is more the grete merite // And therfore the louynge of oure enemyes hath confounded the venym of the Deuel / [530] ffor right as the Deuel is discomfited bi humilite / Right so is he wounded to the dethe / bi the loue of oure enemyes / [531] Certes than is loue the medicyne that chaseth out the venym of envie / from man-is herte / [532] the spices of this pas shulne be more largely declared in here chapetles folowynge /

De Ira.

[533]

After envie wol I declare the synne of Ire / for sothely who that hath envie vppon his neighbour anoon comunely he wol fynde him a matire of wrathe / in worde or in dede / ayeines him to whom he hath envie // [534] And as wel cometh Ire / of pride

ment'. ffor if it were reson þat man shuld hate his enemye. forsoþ god wold not receyue ve to his loue þat bene his enemyes [524] ayeinst iij manere of wrongges þat his enemye doþ to hym he shal do þre pingges as þus. [525] Ayeinst hate and rancour of hert he shal loue hym in hert'. Ayeinst chidynge and wikked wordes. he shal prey for his enemye. Ayeinst þe wikked dede of his enemye he shal doon hym bounte [526] ffor crist seiþ. Loueþ youre enemyes and prieþ for hem þat' speke þow harme And eke for hem þat' þou chasen and purswen and doth bounte to hem þat' yow haten ¶ Loo þus comaundeþ va our lord Ihesu crist to doo to oure enemyes. [527] ffor soþly nature dryueþ vs to loue our frendes. And *parfay* oure enemyes han more nede to loue þan our frendes. and þei þat' more nede haue certes to hem shal men doo goodnes. [528] and certes in þilke dede haue [we] remembrance of þe loue of Ihesu crist' þat' deyed for his enemyes. [529] And in as moche as þilk' loue is þe more greuous to *perfourme* so moche is more grete þe merite And *perfore* the louyng' of our enemye haþ confounde þe venyme of þe deueH. [530] ffor right as þe deuel is discomfited by humilite right' so is he wounded to the deoþ by þe loue of oure enemye [531] Certes þan is loue þe medecyne þat chaseth out þe venym of Envie fro mannys herte [532] The spices of þis pas shullen be more largely declared in her chapiters folowinge

¶ De Ira! / [*from the margin*]

[533]

Aftere Envie wil I declare þe synne of Ire ffor soþly who þat haþ Envye vpon his neiȝbour anoon comonly he wil fynde hym matere of wreth in worde or in dede aȝeinst' hym to whoom he haþ envie [534] And as wel commeþ Ire of pride

ment: ffor if it were reson. þat man scholde hate his ennemye: for soþ god wol not receyue vs to his loue þat bien his enemyes [524] aȝeines þre manere of of wronges: þat his Ennemy doþe to him: He schal do þre þinges: As þus: [525] Aȝeines hate & rankour of hert: He schal loue him in Herte aȝeine chideinge & wikkede wordes. he schal praie for his Ennemy. ¶ Aȝeines þe wikked dede of his ennenye he schal donchim bounte: [526] ¶ For Crist seiþe: loueþ ȝoure enemys And preieþ for hem þat speke þ owe harme /./ And eke for hem þat ȝowe chasen: & pursewen: And doþe bounte to hem þat ȝowe haten: ¶ Lo þus commandeþ va oure lorde ihesu criste to dȝ to oure enemyes: [527] For soþely nature drines vs to loue oure frendes. And *parfay* oure enemys haue more nede to loue þan oure frendes: And þei þat mor nede had: to hem schal men do goodenesse [528] ¶ And certes in þilke dede haue þe remembrance of þe loue of ihesu criste þat deyed for his ennemys: [529] ¶ And in almuche þat þilke loue is þe more to *performe*: So muche is more þe gre merit: And þerefore þe loueinge of oure Enmi: Haþ confounde þe venime of þe deuyH: [530] ffor rih as þe deuel is discomfite be humilite Riht so is he woundede to to þe depe be þe loue of oure Enmye: [531] Certes þan is loue þe medecyne þat cacheþ oute þe venym of Envye Fro mannes herte [532] ¶ þe spices of þis pas scholne bue more largely in here chapetles folowynge:

de Ira [*from the margin*]

[533]

After Ennevie wil .I. declare þe sinne of Ire: For soþely who þat haþe envy vpon his neyhbour: anone comunly he wil finde him matier of wreþþe in worde or in dede aȝeines him to whome he haþ envie: [534] and as wele comeþ Ire of pride

as of enuye /. for soothly / he that is proude or enuyous / is lightly wroth

¶ socrtus Aristotiene ¶ Philosophus

[535] ¶ This synne of Ire / after the discryuyng of seint Augustyn / is wikked wil / to been auenged / by word / or by dede /. [536] Ire after the Philosophre /. is the feruent blood of man / yquyked in his herte / thurgh which he wole harm / to hym that he bateth [537] ¶ ffor certes the herte of man by eschawfynge and moeuynge of his blood / wexeth so trouble / that he is / out of alle Iuggement of reson [538] ¶ But ye shal vnderstonde / that Ire is in two maneres / that oon of hem is good / *and* that oother is wikked / [539] ¶ The goode Ire / is by Ialousie of goodnesse / thurgh which / a man is wrooth with wikkednesse / and agayns wikkednesse /. and therfore seith a wys man /. that Ire is bet than pley ‖ [540] This Ire / is with debonairetee /. and it is wrooth withouten bitternesse / nat wrooth agayns the man / but wrooth / with the mysdede of / the man /. as seith the prophete Dauid Irascimini & nolite peccare [541] ¶ Now vnderstondeth / that wikked Ire / is in two *maneres* / that is to seyn / sodeyn Ire / or hastif Ire withouten auisement and consentynge of reson /. [542] the menyng and the sens of this / is / that the reson of man ne consente nat to thilke sodeyn Ire / and thanne it is venial [543] ¶ Another Ire is ful wikked / that comth of felonie of herte auysed and cast biforn / with wikked wil / to do vengeance / and therto / his reson consenteth and soothly / this is deedly synne [544] ¶ This Ire / is so displeasant to god that it troubleth his hous / and chaceth the holy goost out of mannes soule / and wasteth and destroyeth the liknesse of god / that is to seyn / the vertu that is in mannes soule / [545] and put in hym / the liknesse of the deuel and bynymeth the man fro god / that is / his rightful lord /. [546] this Ire / is a ful greet plesaunce to the deuel / for it is the deueles fourneys / that is eschawfed / with the fir of helle ‖. [547] ffor *certes* /

¶ Of Ire in two maneres

¶ Of good Ire

¶ Sapiens

¶ Dauid prophem

¶ Of wikked Ire in ij. maneres / and the firste / is sodeyn Ire

¶ Of Ire þat comth of felonie of herte auised & vnsi biforn

as of enuye / for soothly / he *þat* is proud or enuyous / is lightly wroth

[535] ¶ This synne of Ire / after the discryuyng of Seint Augustyn / is wikked wil to ben auenged / by word / or by dede [536] ¶ Ire after the philosophre / is the feruent blood of man / yquyked in his herte / thurgh which / he wole harm / to hym *þat* he hateth / [537] for certes the herte of man / by eschawfynge & moeuynge of his blood / wexeth so trouble / *þat* he is out of alle Iugement of reson // [538] But ye shal vnderstonde / *þat* Ire is in two maneres ‖ that oon of hem is good & that oother is wikke ‖ [539] the goode Ire is / by Ialowsie of goodnesse / thurgh which / a man is wrooth *with* wikkednesse & agayn wikkednesse / and therfore seith a wys / that Ire is bet than pley ‖ [540] this Ire is *with* debonairetee / & it is wroth *with* oute bitternesse / nat wroth agayns the man / but wroth / *with* the mysdede of the man / as seith the prophete Dauid ¶ Irascimini & nolite peccare [541] ¶ Now vnderstondeth / *þat* wikked Ire / is in .ij. maneres ‖ that is to seyn / sodeyn Ire or hastif Ire with oute aupsement & consentynge of his reson / [542] the Menyng & the sens of this is / *þat* the reson of a man ne consente nat to thilke sodeyn Ire / and thanne is it venyal ‖ [543] Another Ire / is ful wikked / *þat* comth of felonye of. herte auysed / & cast bifore *with* wikked wil to do vengeance / & ther to his reson consenteth / and soothly / this is dedly synne [544] ¶ this Ire / is so displeasant to god / *þat* it troubleth his hous / & chaceth the holy goost out of mannes soule / and wasteth & destroyeth the liknesse of god / that is to seyn / the *vertu* / *þat* is in mannes soule / [545] & put in hym / the liknesse of the deuel / & bynymeth the man fro god / *þat* is his rightful lord ‖ [546] this Iro / is a ful gret plesance to the deuel / for it is the deueles forneys / *þat* is eschawfed *with* the fyr of helle / [547] for *certes* /

Pride as of Enuye. ffor sothli he that is proude or Enuyous is lightli wroth.

[535] This synne of Ire aftir the discryuyng of seynt Austyn. is wicked wille to ben a-vengid bi word or bi dede [536] ¶ Ire aftir this Philosophre. is the feruent blood of man quyked in his herte thorogh whiche he wol harme to hym that he hitteth. [537] ¶ ffor certis the herte of man bi onchaifyng & meuyng of his blood wexith so* trouble that he is oute of alt Iugement of reson. [538] But ye schullen vndirstonde that Ire is in tuneres. That oon of hem is good & that other is wicked. [539] ¶ The good Ire is bi ielousie of goodnes thorogh the whiche a-[2] [3]man is wroth *with* wikkedenesse & ageyn wekkedenesse And therfore seyth a wis man that Ire is bet than pley / [540] this ire is with debonoyrete & it is wroth *with*oute bittyrnesse / not wroth ageyns the man: but wroth *with* the mysdede of man As seyth the prophete dauyd. Irascimini et nolite peccare. [541] Now vndirstondith that wekede yre is in two maneys that is to seyne sodeyn yre / or hastif Ire *with*outyn a-visement & consentynye of reson / [542] The menynge & the sens of this / is that the reson of a man / ne consente not to thilke sodeyn yre / & thanne is it venyal [543] ¶ Anothir yre is / ful wekkede that comyth of felonye of herte auysed & cast be-forn wit wikkede wil to don vengeance / & therto his reson consentith and sothly this is dedly synne / [544] this yre is so displeasant to god that it distorbelyth his hous / & chaseth the holy gost out of manys soule / & wastyth & distroieth the liknesse of god. that is to seyne the vertu that is in manys soule / [545] & put in hym the lyknesse of the deuyl / & be-neimyth the man from god that is his ryghtful lord [546] this ire is a ful greet plesaunce to the deuyl for it is the deuyllis furneya that is eschafid / with the fyr of helle / [547] for certis

¶ Philosophus

[2 Harl. MS. 1758 omde.]

as of envie / ffor sothely he that is proude or envious / is lightly wrothe /

¶ Austyne

[535] this synne of Ire after the discrivyng of seint Austyne / Is wikked wil / to ben avengede / bi worde / or bi dede / [536] Ire after the Philosophre / is the ferucnt blood of a man / I-quiked in his herte / thorugh *whiche he wolde harme to him that he hateth* / [537] ffor certes the herte of a man / bi enchaufynge & mevynge of his bloode / wexeth so trouble / that he is out of al iugement of reson / [538] But ye shul vnderstonde that Ire is in two maners / that on of hem is goode / that other is wikked / [539] The goede Ire is / bi Ielousie of goodnesse thorugh the whiche a man is wrothe / with wikkednesse / & aycins *wikkednesse* / And therfore seith th[e] wise man / that Ire is bett than ploye / [540] this Ire is with debonairte and hit is wrothe / without bitternesse / nought wroth [1] ayeines the man / but wrooth with the misdede of the man / as seith the prophete Dauid / Irascimini & nolite pecare / [541] Now vnderstondith that wikked Ire is in two maners / that is to seine / sodeyne Ire / & hastiff Ire withouten avisement / & consentyng of reson / [542] the menyng and the sens / of this is that the reson of a man ne consente nat to that sodeyne Ire / & than is hit venial / [543] Another Ire is ful wikked / that cometh of vilony of herte avised & cast biforne / with wikked wille to do vengeaunce / & therto his reson consentith / & sothely that is dedly synne / [544] This Ire is so displeasunt to god / that hit troublyth his hous / & chasith the holy goste out of mannys soule / & wasteth & distroieth the likenes of god / that is to seie / the vertu that is in man-is soule / [545] & putteth in him the likenes of the Deuel / & bynemeth the man from god that is his rightful lord / [546] This Ire is a ful grete plesaunce to the Deuel / for hit is the deuels furneys / that is enchafed with the fire of helle / [547] ffor certes

¶ Dauid. Irascimini & nolite peccare, &c

as of enuye. ffor soply he *þat is* proude or envious is lizthy wrooþ

[535] This synne of Ire aftere þe descriuynge of seint Austyne is wikked wiht to bene auenged. by worde or by dede ‖ [536] Ire aftere þis Philisophre is þe *verucnt* blood of man yquykked in his herte þorgh which he wil / harme to *hym þat* he hateþ. [537] ffor certes þe hert of man. by eschawfynge and moovinge of his blood waxeþ so trouble *þat* he *is* out of alt Iugement of reson [538] ¶ But ȝe shullen / vnderstonde *þat* Ire is in two maners *þat* oon of hem is good and *þat* oþer is wikked [539] The good is by Idousie of goodnesse þorgh þe which a man is wroþe wiþ wikkednesse [. . . . *no gap in the MS.*] And *þer*fore seiþ þe wise man *þat* Ire is bette þan play [540] This Ire is *with* debonairete and it is wroþ wiþouten bitternesse not wroþ ageinst þe man but wroþ wiþ þe mysdede of þe man. As seiþ þe prophete *dauid* **Irascimini & nolite peccare** [541] ¶ Nowe vnderstonde *þat* wikked Ire is in two maners *þat* is to seyn sodeyn Ire or hastif Ire wiþ-outen avisement and consentynge of his reson [542] þe menyng and þe sens of þis is *þat* þe reson of a man ne consent not to pilke sodeyn Ire and þan is it venial [543] Anoþer Ire is ful wikked *þat* comeþ of vilany of herte avised and cast bifore wiþ wikked wille to do vengeaunce *and* þerto his reson consenteþ. and so soþly þis is dedly synne [544] ¶ This Ire is so displeasunt to god *þat* it troubleþ his hous and chaseþ þe holy goest *out of manne soule* [. . . . . *no gap in the MS.*] [545] and putte in *hym* þe likenes of þe deueł and bynymmeþ þe man fro god *þat* is his riȝtfuł lorde [546] This Ire is a ful grete plesaunce to þe deueł. for it is þe deuels fornays *þat* is eschauffed wiþ þe fuyre of helle. [547] ffor certes

as of envie: for sopely he þat is proude or envious: is ilyhtly wroþe

[535] ¶ þis sinne of ire after þe discrieinge of seinte Austine: Is wikked wiłł to bue avengede be worde or by dede: [536] ¶ Ire after þe Philosofre. Is þe ferueñt blode of man. ywhiked in his hert þorwhe whiche he wil harme to him þat he hateþ: [537] ¶ For certes þe hert of man be enchaufeinge & moueinge of his blode waxeþ so trouble þat he is out of al Iuggement of Reson: [538] Bot ȝe schal vnderstonde *þat* Ire is in two maners: þat on of hem is goode & þat opere is wikked. [539] ¶ The good Ire is be Ielowey of goodnesse þoruhe þe whiche a man is wroþe *with* wikkednesse & aȝeines wyk̄kednesse: And þere fore seiþe þe wise man: þat ire is bett þan pleye: [540] þis ire is wiþ debonarte: Ant it is wroþe wiþ outen bitternesse *nouht* wroþe aȝeines þe man but wroþe wiþ þe mysdede of þe man as *seiþe* þe prophet *dauid*: Irascimini & nolite peccare [541] ¶ Nowe vnderstonde þat wykked yre is in two maners: þat is to seine sodeine Ire wiþe outen avisement & consentinge of his reson: [542] þe meneynge & þe sense of þis: is þat þ reson of a man consenteþ nouht to þilke sodeine Ire: & þan is venial: [543] ¶ Anoþ*er* Ire is ful wikked *þat* comeþ of velany of hert avised & cast before wiþ wikked wiłł to do vengeance: And þerto his Reson consenteþ: And so sopely þis is dedely synne: [544] This Ire is so displesant to god þat it troubleþ his hous & chaseþe þe holy gost oute of mannes soule: [. . . . . *no gap in the MS.*] [545] & put in him þe likenes of þe deueł: & be-nymmeþ þe man fro god þat is rihtful lorde [546] ¶ This ire is a ful grete plesance to þe deuł; for it is þ deuel fornеys þat is ychaufed *with* þe fire of heł [547] ffor certes

right so / as fir is moore mighty / to destroyen erthely thynges /than any oother Element. right so Ire is mygh̄ty to destroyen alle spirituel thynges [548] ¶ Looke /. how that fir of smale gledes that been almoost dede vnder asshen wollen quike agayn / whan they been touched with brymstoon s / right so Ire wol eneremo quyken agayn / whan it is touched / by the pride that is couered in mannes herte / [549] fiyr cerics / fir ne may nat comen out of no thyng. but if it were first in the same thyng naturecly / as fir / is drawen out of flyntes with steel / [550] And right so / as pride is ofte tyme matere of Ire /. right so is rancour/ norice and keper of Ire [551] Ther is a maner tree as seith sein Ysidre / that whan men maken fire of thilke tree / and couere the coles of it with Asshen soothly / the fir of it wol lasten al a yeer or moore ||. [552] And right so / fareth it of rancour/. what it is ones conceyued in the hertes of some men certein / it wol lasten peraventure / from oon Estre day vnto another Estre day / and moore /. [553] but certes / thilke man / is ful fer fro the mercy of god / in thilke while

¶ Note seuen-sithen Yesdrum

¶ exemplum

¶ Of xij. shrewes put forgon alwey in the deueles ferneys

[554] ¶ In this forseyde deueles fourneys / ther forgen .iij. shrewes ||. Pride that ay bloweth and encreesseth the fir/ by chidynge *and* wikked wordes [555] ¶ Thanne stant Enuye / and holdeth the hoote Iren vpon the herte of man / with a peire of longe toonges / of long rancour [556] ¶ And thanne stant the synne of contumelie / or strif and cheeste / and batereth and forgeth / by vileyns repreuynges [557] ¶ Certes / this cursed synne smoyeth bothe to the man hym self / and eek to his neighebore ¶ for soothly / almoost al the harm that any man doth to his neighebore / comth of wratthe /. [558] for certes outrageous wratthe / dooth / al that euere / the deuel hym comaundeth /. for he ne spareth neither crist ne his sweete mooder/. [559] And in his outrageous anger *and* Ire / allas / allas / ful many oon at that tyme / feeleth in his herte ful wikkedly /

right so as fyr is moore myghty to destroye erthely thynges / than another Element. right so Ire is myghty / to destroye alle spirituel thynges || [548] Looke / how that fyr of smale gledes / but ben almoost dede vnder the Asshen wolen quyke agayn / whan they ben touched with brymston. right so / Ire wole euere mo quyke agayn / whan it is touched by the pryde that is couered in mannes herte / [549] for certes / fyr ne may nat come out of no thyng but if it were first in the same thyng naturally / as fyr is drawen out of flyntes with Steel / [550] and right so / as pryde is ofte tyme matere of Ire right so is rancour norice & kepere of Ire [551] ¶ Thor is a manere tree as seith Seint ysidre that whan men maken fuyr of thilke tree / & couere the coles of it with asshen soothly the fuyr of it wole lasten alle a yere or more / [552] And right so fareth it of rancour / what it is ones receyued in the hertes of somme men certeyn it wole lasten *peraventure*. from oon Ester Day vnto another Ester day & more / [553] But certes thilke man is ful fer fro the mercy of god alle thilke while //

[554] In this forseide deuels forneys. ther forgen .iij. shrewys. Pride. that ay bloweth & encresith the fuyr by chidyng & wikked wordes // [555] Thanne stante enuye. and holdeth the hote Iren vpon the herte of man wit a peyre of longe tonges of longe rancour / [556] Thanne stant the synne of Contumelie. or strife & chest/ & batereth & forgith by vileyns repreuynges [557] Certes this cursed synne smoyeth bothe to the man hym selfe. & eeke to his neighebore. For *soothly almoste al* the harme that a man doth to his neighebore cometh of wrath / [558] For certes outrageous wrath dooth al that euer the deuel hym commaundeth / For he ne spareth neyther criste ne his moder / [559] And in his outragreous anger and Ire / allas ful many oon at that tyme felith in his herte ful wikkedly

[— *Catchwords. The rest of Heng. MS. is gone.* [2] Ch. MS., *ff* 202.]

ryst so as fyr is moore myȝty to distroye erthell thyngis / than ony othir elemen / ryst so Ire is myty to distroye alle spiritual thyngis / [548] loke ho that fuyr of smale gledys that been almost dede vndir aschyn welyn quekyn a-geyn whan they been touchede / with brynston / right so Ire wele eneremore quekyn a-geyn / Whan it is touchid by the pryde that is couered in manys herte [549] for certis fyr ne may not come out of no thyng but if it were fyrst in the seme thyng naturelly as fyr is drawyn out of flyntys with styl. [550] And right so as pryde is manye tyme matire of yre right so is rancure noryce & kepere of Ire // [551] There is a manere tree of tree as seith scyut Isydre that whan men make fyr of the ilke tre & kouere the colis with aschyn / sothly the feer of it wil lastyn ale a yeere or more / [552] And right so farith it of rancure / what it is couceyd in the hertis of summe men certeyn it wele laste peraventure / from oon Esterne day On tyl a nothir esterne day / & moore / [553] but certis thilke man is ful fer from the mercy of god al thilke while.

[554] In this forseyde deuyllis furneys / there forgyn iij schrewis / Pryde that ay blowyth & encresith the feer by chydyng & welkede wordis / [555] thanne stondith Enuye And holdyth the hoote yryn in the fyr vp-on the herte of man / with a peyre of longe tongis of long rancur [556] And thanne stant the synne of contumelye or stryf & cheest & baterith & forgith by vileyns repreuyngis [557] Certis this cursede synne a-noyeth bothe to the man hym self & ok to his neighebore / for sothly almost al the harm that ony man doth to his neighebore comyth of wrathe / [558] for certis outragious wratha doth al that euere the deuyl comaundyth hym / For he ne sparith nothyr crist ne his swete modyr / [559] & in his outragious angir / & Ire allas ful manyon / that tyme felyth in his herte / ful wikkedely

right so as the fire is more myghti to distroye erthely thinges / than eny other element. / Right so is Ire myghti to distroye alle spiritueel thinges / [548] Loke how that fire of smale gledes / that ben almoste dede vnder aschen wolne quiken ayeine / whan thei ben touched with brymston / Right so wol Ire euer more quiken ayeine / whan hit is touched bi the pride that is conered in man-is herte / [549] ffor certes fire ne may not come out of nothinge / but if hit were first in the same thing naturelly / As fire is drawen out of flyntes with steell / [550] And right so as pride is often tyme mater of Ire / Right so is rancours / norice & keper of Ire / [551] There is a manere tre as seith seint Isodre / that whan men make fire of that tre / & couere the coles of hit with aschen / sothly the fire of hit wol lasten al a yere / or more / [552] And right so farith *hit* of rancoure / whan he is ones conceived in the hertes of som men / certes hit wol laste peraeuenture from on Esterday / til another [. . *no gap in MS.*] or more / [553] But certes that man is ful fer from the mercy of god / al thilke while ‖

¶ exemplum.

¶ Isidorus.

[554] In ¹this forseide deuels florneys / thei forgen .iij. shrowis Pride that ay blowith & encreseth the fire bi childinges & wikked wordes / [555] Than standeth Envie & holdeth the hote Iren vppon the herte of man / with a peire of longe tonges of longe rancour / [556] And than standeth the synne of contumelie or striff / & chaste / & batereth & forgeth bi vileynes reprovynges / [557] Certis this cursed synne anoyeth both the man him-self / & eke to his neighboure / ffor sothly al-moste al the harme / that any man doth to his neighboure / cometh of wratthe / [558] ffor certis outrageous wratthe doth al / that euer the deuel him commaundith / ffor he ne sparith neither criste / ne his sweete moder / [559] And in his outrageous angер & Ire / allas allas / ful many on that tyme felith in his herte ful wikkedly /

as fuyre is more mysty to distroye erthly pinges þan another element. Right so Ire is mysty to destroye alt spiritual pinggys. [548] Loke howe þat fire of smale gledys that bene almost dede vnder aschen wollen quykke agein whan þei bene touched wip bremstone Rist soo Ire wil euermore quikke a-gein whan it is touched bi pride þat is keped in maenys herte. [549] ffor certes fire may not come out of no pinge but if it were first in þe same ping naturelly as fire is drawen out of þe flyntes wip steele [550] And right so as pride is often matere of Ire Right so is rancoure norssher and keper of þe [551] Ther is a manor of tree as seip seint Isodere þat whan men maken fire of pilk tree and keuerep þe coales of it with asshen soply þe fuyre of it wil last last al a pere or more [552] ¶ And right so farep it of rancour whan he is onys conceyued in þe hertis of *soume* men. Certeyne it wil last peraeuenture from oon / Ester day til anoper day or more [553] But Certes pilk man is ful fere from þe mercy of god al pilk while

[554] ¶ In þis forsaide deuels fornays þer forgen . thre shrewes Pride þat alt blowep and encresep þe fire by pride and wikked wordes. [555] Than stant Envie and holdep þe hote yron vppon þe hertes of man wip a peire of longe tonggys of longe Rancour [556] and þan stant þe synne of contymnynge or strif and pestr and batercp and forgep by vileyns reprovynggnes [557] ¶ Certes þis cursed synne annoyep bope þe man him self and eke to his neighbour. ffor soply al ¶ meest al þe harme þat any man dope to his neighboure commep of wrafi. [558] ffor certes outrageous wrappe dop alt þat euer the deuel hym commaundip for he no sparep neiper crist ne his swete moder [559] And in his outrageous angre & Ire allas allas ful mony one at þat tyme felep in his / herte ful wikkedly

as fuyre is more mylitye to distroye erpely pinges þan anopere Element: Riht so is ire myhty to destroye al spritual pinges: [548] Loke howe þat fuyre of smale gledys þat bien almost dede vnder aschen wylt qwyken ageine whan þei whan þei hue touched with brimstone: Riht so Ire. will qwykene ageine whan it is touched be pruide þat is conceide in maenes herte: [549] ffor certes fire may not, comme out of nopinge bot if were first in þe same pinge naturelly: As fire is drawen oute of flintes wip stele: [550] And riht so as *pride* is oftery matire of Ire: Riht so is Rancour norische & kepere of þe wrappe in þe mannes hert: [551] ¶ Ther is a *thanere* tree as seip seint Isodere: þat whan men makep fire of pilke tre And coueryp þe cole-s of it wip asshen: sopely þe fire of it will lasten al a yere or more: [552] And riht so farep it of Rankoure: Whan he is onde conseyued in þe hert of sinne man: Certeyne it will last *peraduenture* From one Hester day vnto anopere. ostendaie or more: [553] Bot certes pilke man is fer fro þe mercy of *god* al pilke while

[554] in þis forsaide deuels ¹fornoys where forgen .thre schrewes: Pride þat al blowpe & encresep þe fire be childeinge & wykked wordes: [555] þan standep envye & holdep þe hote yren vpon þe hertes of man wip a peire of longe tonges of longe Rankoure: [556] And þan stant þe sinne of contumely or strif .& chest: & baterp & forgep be velayns reprouenynges: [557] ¶ Certes þis cursed sinne anoyep bope þe man him self & eke to his neyhbour: For sopely almost al þe harme þat any man dope to his neyhbour: commep of wrap: [558] For certes outrageus wrappe dope al þat euer þe deuel him commandep: for he no sparep neyper crist ne his swete moder: [559] And in his outrageous Anger & Ire Alas, Alas ful mony one felep in þat time ful wikkedly

bothe of crist and of alle hise halwes [560] ¶ Is nat this a cursed vice? yis certes / Allas / it bynymeth from man his wit and his resoun / and al his debonaire lif/ espirituel / that sholde kepen his soule [561] ¶ Certes / it bynymeth eek goddes due lordshipe / and that is mannes soule / and the loue of hise neighebores ‖. It stryueth eek alday agayn trouthe /. It reueth hym / the quiete of his herte / and subuerteth his soule /

¶ Of the engendrures that cometh of pride

[562] Of Ire / comen thise stynkynge engendrures ¶ first hate / that is old wratthe. discord / thurgh which a man / forsaketh his olde freend/ ful longe / [563] ¶ And thanne cometh werre / and every manere of wrong that man doth to his neighebore / in body / or in catel [564] Of this cursed synne of Ire / cometh eek manslaughtre ‖. And vndirstonde wel / that homycide / that is manslaughtre / is in diuerse wise ¶ Som manere of homycide is spirituel / and som is bodily [565] ¶ Spirituel manslaughtre is in .vj. thynges ¶ first by hate / as seint Iohn seith /. he that hateth his brother / is homycide / [566] ¶ homycide is eek by bakbitynge / of whiche bakbiteres seith Salomon /. that they han two swerdes / with whiche / the sleen hire neighebores /. ffor soothly / as wikke is / to bynyme his good name / as his lyf [567] ¶ Homycide is eek / in yeunge of wikked conseil by fraude /. as for to yeuen conseil / to areyse wrongful custumes /and taillages /. [568] of whiche seith Salomon ¶ Leon rorynge and Bere hongry / been like to the cruel lordshipes / in withholdynge or abreggynge / of the shepe / or the hyre or of the wages of seruauntz /. or elles in vsures / or in withdrawynge of the Almese of poure folk. [569] ffor which the wise man seith ¶ ffedeth hym / that almoost dyeth for honger/. for soothly / but if thow fede hym / thou sleest hym / and allo thise been deedly synnes [570]

¶ Of bodily manslaughtre

¶ Of .vj. thynges / but two / is spirituel manslaughtre

¶ Note wrongful lohannem ¶ Salomon

¶ Of homycide / in yeunge of wikked conseil

¶ Salomon

¶ Sapiens

BOdily manslaughtre is / whan thow sleest him with thy tonge /. In outher manere /. as whan thou comandest to sleen a man / or elles / yeuest hym conseil / to sleen a

bothe of criste & eke his halewys. [560] Is nat this a cursed vice? yis certes allas. It bynemeth from man his witte & his reson & alle his debonaire lyfe spirituel. that shulden kepe his soule // [561] Certes yt bynemeth eke goddis dowe lordeshipe / and that is manne soule. and the loue of his neighebores / It stryueth eke alday agayn trouthe. It reueth hym the quiete of his herte. & subuerteth his soule // [...] *y quod in MS.*

[562] Of [I]re comen these stynkynge engendrures / Fir[s]te hate. that is oldee wrath / discorde thurgh whiche a man forsaketh his olde frendee full longe / [563] And thanne cometh werre & euery maner of wrouge that man doth to his neighebore in body or in catel ‖ [564] Of this cursedde synne of Ire cometh eke manslaughter / And vndirstonde wele *that* homycyde that is manslaughter. is in diuerse wise. Som manner of homycyde is spirituel. & som is bodely. [565] Spirituel manslaughtre is [i]n .vj. thynges. First by hate. as seyth seint Iohn that he that hateth his brother is homycyde // [566] homycyde is eke by bakbytynge / of whiche bakbiteris seith Salomon / that they han .ij. swerdes with wiche they sleen hire neighbores. For soothly as wikke is. to by nyme hym his good name / as his lyfe // [567] homycide is eke. in yeunge of wikked counseile [1]by fraude / or for to yeue counseile[1] / to arreyse wrongeful custumes & tallages. [568] of whiche seith seint [2]Salomon / leon roryngе & bere hungry ben lyke to the Cruel lordshipes in with holdynge or abreggynge of the shipe. or the hire. or of ye wages of *seruauntes* / or ellys in vsure. or in withdrawynge / of the Almesse of the poure folke. [569] For whiche the wise man seith. Fedith hym. that almoost dieth for hungor / For soothly. but if thow fede hym. thow sleyst him // And alle these ben deedly synnes // [570] Bodely manslaughter is. whan thow sleyst hym with thy tunge // In other manere. as whan thow commaundest to slen a man or ellys yeuest hym counseile to slen a

bothe of cryst & of hise scyntis / & ok of alle hise halwys. [560] Is nat this a cursed vse. yis certis allas it be-nemyth *from* man his wit & his resoun / & al his debonayre lyf spirituel that schulde kepe his soule // [561] Certis it be-nomyth ek goddis due lordschepe. & that is mannys soule / & the loue of hise neighebouris // It stryuyth ek alday agayn trouthe / it reuyt^h^ *hym* the quyete of his herte & subuertith his soule.

[562] Of Ire comith these stynkende gendruris Fyrst hate that is old wrathe / Discord thurh whyche a man for-sakith his olde frend / that he hath louyd ful longe / [563] And thanne comyth werre & euery manere of wrong that man doth to his neighebour in body or in catel. // [564] Of this cursede synne of Ire comyth ek manslaughtre / And vndirstonde wel that homycide that is manslaughtre is in dyuerse thyngis. *sum* manere of homycide is spirituel. & *sum* is [1]bodyly. [565] Spirituel manslaughtre[1] is in .vj. thyngis. Fyrst bi hate as seyth seynt Iohn that he that hatith his brothyr is homycide [566] homycide is ek bi bakbitynge of whiche bakbiteris seyth Salomon that they han two swerdis / whith whiche they sleen here neigheborys / forsothe as wikke is it to be-neme *hym* his goode name / as his lyf. [567] Homycide is ok in 3eunge of ffikkede conseyl by fraude / As for to 3eue conseyl to areyse wrongful custom^ys^ / & talagis [568] of whiche seith Salomon / Leoun roryngе & Bere hungery[1] been lik to the crewel lordschepis in whiche lordschepis holdyngе or abregyngе of the schepe or the heere of the wagis of seruauntis / or ellis in vsure or in *with*drawyngе of the almesse of poore folk / [569] for whiche the wyse man seyth ffedith hym that almost deyeth for hungir. ffor sotly but 3if thow feede hym thow slest hym. And alle these been deedly synnys / [570] Bodily manslaugtere is this / whan thow slest hym *with* thyn tunge. In othere manere[1] as whan thow comaundist to sleen a man / or ellis 3eyst hym conseyl to sleen a

646 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

both of criste / & of alle his halowes / [560] Is nat this a cursed vice / yis certis allas / hit bynemeth *from* man *his* witt / & his reson / & al his debonayre liff spirituel / that shulde kepe his soule / [561] Certes hit bynemeth eke god-is dieu *lordshipe* / & that is man-is soule / & the love of his neighbours / hit striveth eke alday ayeines trouthe / hit reuyeth him the quiete of his herte / & subuertethe his soule /

[562] Off Ire comen these stinkynge engendrures / flirst hate that is olde wratthe / discorde therugh which a man forsaketh his olde frende / that he hath loueth ful longe // [563] And than cometh were / & *euery manere* of wronge that man doth to his neighboure in body or in catell [564] Off this cursed synne of Ire cometh eke manslaughter / And vnderstondeth wel that homycide that is manslaughter / is in diuerse wise / Some manere of homicide is spirituel / & some is bodily / [565] Spirituel manslaughter is in .vj. thinges / flirst hi hate as seith seint Iohn / that he that hateth his brother is an homicide // [566] homicide is eke bi bakbityng / of whiche bakbiters seith Salomon / that thei haue two swerdis with the whiche thei slen here neighbours / for sothly as wikked it is to bynome him his good name / as his liff / [567] Homicide *is* eke *in yeuinge of* wikked counsail bi fraude / as for to yeve counsail, to *a*raise wrongfully custumes & tallages / [568] of whiche seith Salomon / Lyoun rorynge / Bere hungry / ben like to cruel lordshippes / in withholdyng or abreggyng of the sheepe / or of the hyre / or of the wages of *seruauntes* / or ellis in vsure / or in withdrawynge of almesse / fro the pore folke / [569] for which the wise man seith / ffedith him that almoste deyeth for hungre / for sothly but if thou fede him / thow slest him / And alle these ben dedly synnes / [570] Bodyly manslaughter is whan thow slest him with thi tonge / in other *manere* as whan thow commaundist to sle a man / or ellis yevist him counsail to sle a

¶ John

¶ Salomon

¶ Salomon

650 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

bop of criste and of all his halowes. [560] Is not þis a cursed vice [. . . . . *no gap in the MS.*] his debonaire wif espirituell þat shulde kepen his saule [561] Certes it bygynneþ eke goddys dieu lordship and þat is mannys saule and þe loue of his neighbours It striueþ eke alday *ageines* þe trouþe. It reueþ hym þe quiete of his hert and subuertþ his *saule*

[562] ¶ Of Ire *comm*en þise stynkinge engendrures. flirst hate þat is olde wrapþe discorde þorgh which a man forsakeþ his olde frende þat he haþ loued ful longe. [563] and þan *comm*eþ were and euery manere of wronge þat man doþ to his neighbour in body or in catell [564] ¶ Of þis cursed. ¹synne of Ire *comm*eþ eke mannys sclaughter. And vnderstondeþ wel þat homycide þat is mannys sclaughter is in dyuers wise Some manere of Omycide is espirituel and *some* is bodely. [565] Spirituel mannesslaughter is in vj. þinges flirst þy hate as seiþ seint Iohn. That he þat hateþ his broþer is an homicide. [566] [Homicide] is eke by bakbytinge. of whiche bakbiters seiþ salomon. þat þei han. twoo swerdes with which þei sclen her neighbours. for soþly as wikked is to bynyme his good name as his liff [567] ¶ Omycide is eke in ȝeuringe of wikked counsaile by fraude as forto ȝeue / counsaile to array wikkedly custumes and taliages [568] Of which seiþ Salomon ¶ lyoun roryngo. Bere hungry bene like to cruel lordshippes in wiþholdinge or a-breggynge of þe Shepe or þe hire of þe wages of [. . . . . *no gap in the MS.*] þe almesse of þore folke [569] for which þe wise man seiþ ffedeþ hym þat almost dieþ for hunger / for soþly but þou fede hym þou sleest hym. and alle þise bene dedly synnes [570] Bodyly manslaunter is whan þou sleest hym wiþ þi tunge in opere manere as whan þou comaundest to sclene a man or ellis ȝeuest hym counsaile to sclean a

648 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

¶ Bope of *ceste* & of al his halowes! [560] is nouht þis acursed vice [. . . . . *no gap in the MS.*] his debonaire lif espirituel þat schold kepen his soule! [561] ¶ Certes it be-ynmeþ eke goddes dieu lord schippe! & þat is mannes soule & þe loue of his neyboresⁱ ¶ It striueþ eke al day ȝeines trowþe! it reueþ him to quiete of his horte! And subuerteþ his soule!

[562] ¶ Of. Ire *comm*eþ þes stinkinge engendreoures! flirst hate þat is olde wrapþe! discorde! þerwhe whiche a man for-sakeþ *his* olde frende þat he haþ loued ful longe! [563] And þan *comm*eþ were! And euery manere of wronge þat man doþ to his neyhebour in body or in Catel! [564] Of þis cur-bel sinne of Ire *comm*eþ manslawhter! And vnder stondeþ wele þat Omycide þat is man slauhter is in diuerse wyse! Somme manere of Omicide is spiritual! & somme is bodely! [565] Spiritual mannesslauhtere is in vj þinges! flirst be hate as seiþe seinte Iohn! þat he þat hateþ his broþer his Omycide! [566] whiche is be bakbiteinge! Of whiche bakbyters seiþ Salomon! þat þei haue two swerdes wiþþe whiche þei slene here neyhebours ¶ For soþely also wikked it is to be-nyme hime his goode name as his lif! [567] ¶ Homicide is eke in ȝeuringe of wikked goonsel by fraude as for to ȝeue counsel to arayse wrongefully custumes & tálliages [568] of whiche seiþe Salomon! Lyon Rereinge! Bere hungrye bien like to crowel lordes-ellippes in wiþ-haldinge or abraegeinge of þe schipe or þe hire of wages! [. . . . . *no gap in the MS.*] Of þe almes of þe poure folke! [569] for whiche þe wiseman seiþe! Feiþ him þat almost deyeþ for hunger! ffor soþely but þou feede him þou slestu him! And all þes bien dedely sinnes! [570] Bodely manslaughter is whan slest *him* *with* þi tunge ¶ In opere manere as whan þou commandest to sle a man or elles ȝouest him *counsell* to slene a

¶ Of manslaughtre in dede, in .iiij. maneres.
¶ Of unnaturelle slaughtre by lawe

man [571] Manslaughtre in dede / is in .iiij. maneres. ¶ That oon /, is by lawe /. right as a Justice dampneth hym that is coupable to the deeth. / but lat the Justice be wary that he do it rightfully /. and that he do it nat for delit to spille blood / but for kepynge of rightwisenesse / [572] ¶ Another homycide / is that is doon for necessite /. as whan o man sleeth another in his defendaunt and þat he ne may noon otherwise escape / from his owene deeth /. [573] but certeinly / if he may escape with outen manslaughtre of his aduersarie / and sleeth hym /. he doeth synne / and he shal bere penance as for deedly synne [574] ¶ Eek/ if a man / by cas or auenture / shete an arwe / or caste a stoon / *with* which he sleeth a man / he is homycide [575] ¶ Eek/ if a *woman* by negligence / ouerlyth hire child in hir slepynge. it is homycide and deedly synne / [576] Eek/ whan man destorbeth conceyciun of a childe / and maketh a woumman / outher bareyne by drynkynge venemouse herbes / thurgh which / she may nat conceyue /. or sleeth a child by drynkes wilfully or elles / putteth certeine material thynges / in hire secre places / to slee the child / [577] or elles / doeth vnkyndely synne / by which man or woumman sheddeth hire nature / in manere or in place / ther as a child may nat be conceiued /. or elles / if a woman hane concayued / and hurt hir child / and sleeth the child / yet it is homycide [578] ¶ What seye we eek/ of wommen that mordren hir children for drede of worldly shame /. certes / an horrible homicide [579] ¶ Homycide is eek/ if a man approcheth to a *woumman* / by desir of lecherie / thurz which the child is perissed / or elles smyteth a *woumman* wityngly / thurgh which she leseth hir child ¶. Alle thise been homycides / and horrible deedly synnes [580] Yet comen ther of Ire / manye mo synnes /. as wel / in word / as in thoght and in dede / as he that arretteth vpon god /. or blameth god / of thyng. of which he is hym self gilty. / or despiseth god / and alle hise halwes / as doon thise cursede hasardours

¶ Of homycide / by cas or auenture
¶ Of homycide / whan a woumman / ouerlyth hire child
¶ Of homycide / in destorbynge of the conceycion of a childe.
¶ Of wommen þat sle to hir children / for worldly shame
¶ Of homycide thurgh approchynge of man to woman by cause of lecherie /. or elles. thurgh smytynge of a woumman with childe
¶ Of many mo synnes that comen of Ire

man // [571] Man slaughter in dede / is in .iiij. *maners* / That oon is by lawe Right as a Iustice dampneth hym that is coupable to the deeth But late the Iustice be ware that he do it rightfully / And that he do it nat for delyte to spille blood / but for kepynge of ristwysnesse // [572] A nother homycyde is doon for necessite. as whan a man sleith a nother in his defendeant. & that he ne may noon other wise escape from his owne deeth / [573] But certeynly. if he may escape without slaughter of his aduersarie and sleeth hym / he doeth synne & he shalt bere *penaunce* as for deedly synne // [574] Eke if a man by cas or aventure shete an arwe or caste a stoon with whiche he sleith a man / he is homycyde // [575] Eke if a woman by negligence ouerlyth hire childe in hire slepynge. it is homycyde & deedly synne // [576] Eke whan man destorbeth conceycion of a childe / & maketh a woman other barayne by drynkynge venemous drynkes. thurgh whiche she may nat conceyue / Or sleeth a childe by drynkes or ellys putteth certeyn material thynges in hire secre places to slee the childe [577] or ellys doth vnkyndely synne. by whiche man or woman sheddeth hir nature in manere or in place ther as a childe may nat be conceyued ellys if a woman hath nat conceyued / & hurte hire selfe & sleth the childe / yet is it homycyde // [578] what seye we eke of *wymmen that* mordren here childeryn for dredd of wordely schame. Certes an horrible homycyde //. [579] homycyde is eke if a man approcheth to a woman be desire of lecherie thurgh whiche the childe is perisshed or ellys smyteth a woman wityngly thurgh whiche she leseth hire childe / Alle these ben homycydes. and horrible deedly synnes // [580] yet comen ther of Ire manye mo synnes as wele in worde. as in thought And in dede / as he that arettith vpon god. or blameth god of thynge of whiche he is hym selfe gylty. or dispisith god. & alle hise halewis as doon these cursed hasardours

man. // [571] Manslaughtre in deede is in foure maneris / that oon is by lawe right as a Iustice dampneth *hym* that is coupable to the deth. but let the Iustice been war that he do it rightfully & that he do it not for delit to spille blood / But for kepynge of ryghtwisnesse [572] Anothir homycide is doon for necessite / as whan a man sleth a nothir / in his defendaunt / And that he ne may non otherwise askape [. . . . . *no yap in the MS.*] without slaughtere of his aduersarye / [. . *no yap in the MS.*] he doth synne & he schal bere penaunce as for dedly synne // [574] Ek if a man be cas or aventure schete an arwe or caste a stoon *with* whiche he sleth a man he is homycide. [575] Ek if a woman by negligence ouyrlye hire child in hire slepynge it is homycide / & dedly synne / [576] Ek whan man disturblith conceipcioun of a child & makith a woman outhir banyn be drynkyng of venemouse erbis / thorw whiche sche may not conseyue / or sleth a child be drynkis / or ellis putty[t]h certey[n] material thyngis / in here secre placys to slen the child [577] or ellis doth onkyndely *synne* by whiche maa ⁱor woman sleth here nature in manere or in place theere as a child may not ben conseyuyd / Or ellis if a woman hath conseyuyd & hurt hire self & sleth the child if it is homycyde // [578] What seye we ek of women that mordeyn here childeryn for dredd of worldly schame certis an horrible homycide / [579] omycide is ek if a man approcheth to a woman by desir of lecherye thorw whiche the child is perschid / or ellis smythitt a woman wetyngely thorw whiche sche sleth hire child / Alle these ben homycidis / & horible dedly *synnys* / [580] yit comyth there of Ire manye mo synnys / as weel in word as in thought & in dede as he that arrettith vp-on god / or blameth god of thyng of whiche he is hym self gilty. or dispiseth god / & alle hise halwys As doon these cursede hasardourys

man / [571] Manslaughter in dede is in .iiij. maners / that on is bi lawe / right as a Justice dampneth him that is coupable / to the dethe / but lat the Justice be war that he do hit rightfully / & that he do it nat for delite to spille bloode / but for keping of rightwisnesse / [572] Another homicide is don for necessite / as whan a man sleeth another in his defendaunt / & that he ne may non otherwise escape from his owne deth / [573] but certis if he may escape without deth of his adversarie / & sleeth him he doth synne / & he shal bere penaunce / as for deadly sinne / [574] Eke if a man bi caas or aventure shete an arowe / or cast a ston / with the whiche he sleeth a man hit is homicide / [575] Eke if a woman bi negligence overlithe hir childe in hir slepinge hit is homicide & deadly synne / [576] Eke whan a man distourbeth the conc[e]pcion of a childe / or maketh a woman bareyne bi drinkyng of venemous herbes thorugh whiche she may nat conceive / or sleeth a childe bi dryukes / or ellis putteth certeyne material thinges in hir secre place to sle the childe / [577] or ellis doth vnkyndly synne / bi the whiche man or woman shedith there nature in manere or in place / there as a childe ne may nat be conceived / or ellis if a woman have conceived / and hurteth hir silf & sleeth hir childe / yit is it homicide / [578] what seie we eke of women that mordren there children for drede of worldly shame / certes an horrible homicide / [579] Homicide is eke if a man approcheth to a woman bi desire \of lecherie bi the whiche the childe is perished / or ellis sayeth a woman wetingly / thorugh whiche she leseth hir childe / alle these ben homicides & horrible deadly synnes / [580] yit cometh ther of Ire many mo synnes / as wel in worde / as in thought / & in deede / as he that arreccelh vppon god / or blameth god of thinge / of whiche he is him-silff gilty / or dispiseth god & alle his halowes / as don these cursed hasardours /

man. [571] Mansclaughtere in dede is in foure maners That oon is by lawe Right as a Justice dampneth hym that is corpable to be deed But lat the Justice be ware that he do it rightfully. and that he do it not for delit to spille bloode. but for rigtwisnesse. [572] Another homycide is doon for necessite as whan a man sleeth another in his defendaunte and that he may noon oper wise eskape for his owne dethe. [573] But certeynly if he may eskape without sclaughter of his adversary and sleeth hym he doth synne and he shal bere penaunce as for deddly synne [574] ¶ Eke if a man by caas or aventure shete an arowe or cast a stone with whiche he sleeth a man it is homycide [575] ¶ Eke if a woman by negligence overloip her childe in sclepinge it is homycide. and deddly synne. [576] Eke whan a man distourbeth conc[e]pcion of a childe. or maketh a woman baryn by drynkinge of venemous herbes porgh which she may not conceyue or sleep a childe by drynkes or elles putteth in certeyn material pinges in her secre places to sle pe childe [577] or elles doh vnkinde synne by which man or woman shedeh his nature in manere or in place per as a childe may not be conceyued or elles if a woman hap conceyued & hurt he[r] self and sleep her childe yit is it homycide [578] ¶ What say we eke of women pat Mordren her children for drede or worldly shame certes an horrible homicide [579] Homicide is eke if a man approcheh to a woman by desire of lecherii porghe whi[ch] pe childe is perished or elles sayep a woman witingly porgh which she leseh her childe alle pise bere homycides and horrible deddly synnes / [580] yit comeh per of Ire and many moo synnes as wel in worde as in pouht and in dede as he pat arreccep vppon god or blameh god of pinge of which he is hym self gilty or dispisep god and all his halowes as done pise cursed hasardours

man. [571] ¶ Manslauht*re* in dede is *in* .iiij. maners: pet on is be lawe: Riht as a Justice dampneh him pat is coupable to be depe: bot latte pe Justice be ware pat he do it rihtfully: And pat he do it not for delite to spil blode bot for kepeinge of rihtwisnesse: [572] ¶ Anop*er*e homycide is done for necessite: as whan a manne slepe anop*er* *in* his defendant: And pat he ne maye none opere wise eschape fro*m*me his owen dep: [573] Bot certeynly if he maie eskape wiþouten slauhter of his adwersarye & slep him he dop sinne: & he schal bere penance as for dedely sinne: [574] Eke if a man be cas or aduen*t*ure schete an arwe or cast a stone: *with* pe whiche he slepe a man it is homycide. [575] Eke if a wo*m*man be necligence ouerlepe hir childe in slepe*in*ge. hit is honicide & dedely sinne: [576] Eke whan a man distroublep pe conc[e]pcion of a childe or maked a wo*m*man barayne be drinkeinge of venemous herbes porwhe whiche she may nouht conceyue: or slepe a childe be drinkes: or elles puttep inne certain mat*er*ial pinges in hire secre places to slo pe childe [577] or elles dope vnkinde sinne be whiche man or wo*m*man schedip his nature in man*er* or in place per as a childe maie nouht be conceyued: or elles if a wo*m*an hape conceyued & hurt þ her self & slepe here childe: yit is it homycide: [578] Whatte seye we eke of wo*m*men þat mordren her childern: for drede of worldly schame certes an horrible homycide: [579] Homycide is eke if a manne approcheþ to a wo*m*man bi desire bi desire of lycherye: be pe whiche pe child is p*er*ished: or elles sayep a woman wityngly porwhe whiche sche leseh his childe: Al pes ben homycides: and dodely orrible sinnes: [580] ¶ 3utte comep þere of Ire many mo sinnes: as wele in worde as in pouhte: and in dede: as he þat arettep vppon god or blamep god of pinge of whiche he is him selfe gilty: or displeseþ god & al his halowes as done þes cursed hasadours

in diuerse contrees ‖ [581] This cursed / synne doon they / whan they feelen in hir hertes / ful wikkedly of god / and of hise halwes [582] ¶ also / whan they treten vnreuerently the sacrement/ of the Autor / thilke synne is so greet that vnnethe may it been relessed but that the mercy of god / passeth alle hise werkes / it is so greet and he so benigne [583] Thanne cometh of Ire attry Angre /. whan a man / is sharply amonested in his shrifte to forleten his synne /. [584] thanne wole he be angry and answeren hukerly and angrily / and deffenden / or excusen his synne / by vnstedefastnesse of his flesh /. or elles he dide it for to holde compaignye with hise felawes /. or elles he seith the fend enticed hym / [585] or elles / he dide it for his youthe /. or elles / his complecciou is so corageous / that he may nat forbere /. or elles it is his destinee / as he seith / vnto a certein age /. or elles he seith / it cometh hym of gentillesse of hise Aunecstres and semblable thynges [586] ¶ Alle this manere of folk / so wrappen hem in hir synnes /. that they ne wol nat delivere hem self /. ffor soothly / no wight / that excuseth hym wilfully of his synne / may nat been deliuered of his synne / til that he mekely biknoweth his synne ‖ [587] After this / thanne cometh sweryngt that is expres / agayn the comandement of god. and this bifalleth ofte / of anger and of Ire ‖ [588] God seith: thow shalt nat take / the name of thy lord god in veyn / or in ydel / Also oure lord Ihesu crist seith by the word of seint Mathew /. [. . . . . *no gap in the MS.*] [589] Ne wol ye nat swere in allo manere. neither by heuene. for it is goddes trone. / ne by ertho /. for it is the bench of his feet. ne by Ierusalem /. for it is the Cite of a greet kyng. ne by thyn heed / for thou mayst nat make. an heer whit ne blak /. [590] but seyeth by youre word / ye / ye / and nay / nay And what that is more / it is of yuel seith crist/. [591] ffor cristes sake ne sweryth nat so synfully / in dismembrynge of Crist. by soule.

¶ Of been pat vnreuerently treten / the sacrement of the Autor

¶ Of attry Angre

¶ Of swerynge/

¶ Math. 5°. nolite iurare omnino

in dyuers contres / [581] This cursede synne doon they / whan they felen in hire herte / ful wikedly of god and hise halewes // [582] Also whan they treten. vnreuerently the sacrement of the holy auter thilke synne is so greet that vnnethe may it ben relessed. but that the mercy of god passeth alle his werkys it is so grete & he so benynge // [583] Thanne cometh of Ire attry answer / whan a man is sharply a-monested in his shrifte / to forlete synnes [584] thanne wole he be Angry & answere hukrely / And angrely or deffende or excusen his synne by vn-stedefastnesse of fleisshe / or ellys he dide it for to holde companye with hise felawys / or ellys he seith the fende entyced hym / [585] or ellys he dyde it for his youthe. or ellys his complexioun. is so corageous that he may not forbere / or ellys it ys his destyne as he seith / vnto a certeyn age or ellys he seith it comyth hym of gentilesse of his Auncestrs. & semblable thynges [586] Alle these manere of folke so wrappen hem in hire synnes that they ne wole nat delyuere hem selfe / for soothly no wight that excuseth hem selfe wilfully of hys synne. may nat be delyuered of his synne til that he mekely byknoweth his synne // [587] Aftir this than cometh swerynge that is expresse agayn the commaundement of god/ And this byfalleth ofte of Angir & of Ire / [588] God seith. thow shalt nat take the name of thy lorde god in veyn. or in ydel / Also oure lord criste seith by the worde of seint Mathewe Mathee 5th. **Nolite iurare omnino.** [589] Ne wolde ye nat swere in alle manere. neither by heuene! For it is goddis trone / Ne by erthe! For it is the benche of his feet! Ne by *Ierusalem*! for it is the Cite of a grete kynge. Ne bi thyn heed! For thow maist nat make an here white ne blake. [590] But seyth by youre word ye ye! and nay nay. And what that is more it is of yuel. thus seyst crist/ [591] For cristes sake ne sweirith nat so synfully in dismembrynge of Criste by soule /

in dyuerse cuntreis / [581] this cursede synne doon they / whan they felyn in here herte / ful wekkedely of god & of hise halwys / [582] Also whan thei tretyn unreuerently the sacrement of the autur / thilke synne is so gret that vnnethe may it be relesid / but that the mercy of god passith alle hise werkys / it is so gret / & he so benynnge [583] Than cumyth of yre an attery angir / whan a man is schirply amonestid in his / clayfte to forlete synne / [584] Thanne wole he ben angery / & answeryn hukyly / and angerily or defende or excuse his synne / by unstedefastnesse of his flesch / or ellis he dede it for to holde cumpanye with hise felawys / or ellis he seyde the feend entisid hym / [585] or ellis he dede it for his youthe. or ellis his complexioun is so corageous that he may not forbere / or ellis it is his destenye as he seyth in to a certeyn age / or ellis he seith it comyth hym of gentilesse of his Auncestris And semblable thynges [586] Alle these manere of folk so wrappyn hem in here synnys / that they ne welen not delyuere hem self / ffor soothly no wigh that excuseth hym wilfully of his synne / may not be delyuered of his synne til that he mekely byknowith his synne [587] After this thanne cumyth swerynge that is expres a gayn the comaundement of god / And this befallith ofte of Angir & of yre. [588] God seyth thow schalt not take the name of thyn lord god in veyn / or in Idil. Also oure lord Iheu crist seyth by the word of seynt Mathew / [. . . . . *no gap in the MS.*] [589] Ne wil ye not swere in alle manner nethir be heuene! for it is godis trone. ne be erthe for it is the bench of his feet / Ne be Ierusalem for it is the cyte of a grete kynge. ne be thyn heed! For thow ne canst not make an heer nethir whit ne blak [590] But seyth be youre word ye ye! & nay nay. And what that is more it is of yuel, thus seith Crist [591] for Cristis sake sweryth nat so synfully in dismembrynge of crist by his soule

648 GROUP I. § 2. PARSON'S TALE. Selden, for Corpus MS.

in diuerse contres / [581] this cursed synne don thei / whan thei felen in here herte ful wilkedly of god & his halowis / [582] Also whan thei treten vnreuerently the sacrament of the auter / Thilke synnes ben so grete / that vnnethes may hit ben relessed but that the mercy of god / passith his workes / hit is so grete / & he so benygne / [583] Than cometh of Ire attric anger / whan a man is sharply amonesshed in his shrifte to forlete synne / [584] than wol he be angry and answere hokerly / & angerly / or defende & excuse his synne bi vnstedfastnesse of his flesshe / or ellis he dide hit / for to holde companye with his felowes / or ellis he scith the fende entised him / [585] or ellis he dide hit for his youthe / Or ellis his complexion is so coragious / that he may nat forbere / Or ellis hit is his destenye / as he seith vn-to a certeyne age / Or ellis he seith hit cometh him of gentilnes of his auncestres / & semblable thinges / [586] Alle these manere of folke so wrappen hem / in here synnes / that thei ne wol nought delyueren hem-silff / ffor sothly no wighte that excusith him of his synne wilfully / may not be delyuered of his synne / til that he mekely biknowe his synne / [587] After than cometh sweringe / that is expresse ayeines the commaundement of god / & this bifallith ofte of anger & of Ire / [588] God seith thow shalt not take the name of thi lord god in veyne ne in yidel / Also
¶ Mathewe. oure lord ihesu seith hi the wordes of seint Mathewe / [. . . . . *no gap in the MS.*] [589] Ne wille ye nought to swere in no manere / neither bi heuen for it is godis trone / Ne bi the erthe for hit is the benche of his feete / Ne bi Ierusalem for it is the Cite of a grete kynge / Ne bi thin hede / for it is nat thin owne / for thow maist nat make an heere white ne blak / [590] but seith bi youre ye / ye & nay / nay / And what that is more it is euel / thus seith criste / [591] ffor cristes sake ne swerith nought so synfully / in dismembringe of criste / bi soule

652 GROUP I. § 2. PARSON'S TALE. Petworth MS.

in dyuers contrees. [581] þis cursed synne doon þei whan þei felen in her hert ful wikkedly of god and his halowes [582] ¶ Also whan þei treten vnreuerently þe sacrament of þe autere Thilke synnes is so grete þat vnneþes may it be relesed but þat mercy of god passeþ his werkes it is so grete and he so benigne. [583] Than comm*e*þ of Ire attry Angre whan a man [is] sharpely amonnesed. in his shrift to forlete synne [584] þan wil he be angry and answere hokerly and angerly or defende and excuse his synne by vnstedfastnesse of his flesshi or ellis he did it forto holde company with wise felawes. or ellis he seiþ þe fende entised / hym [585] or ellis he did it for his youþe. or ellis *com*plexioñ is so corragious þat he may not forbere. or ellis it is his destanye as he seiþ vnto a certeyn age. or ellis he seiþ hit comm*e*þ hym of gentilnesse of his owncestres and semblable þinges [586] ¶ Alle þise manere folkes so wrappen hem in her synnes þat þei ne wol not delyuere hem self. Soþly no wiht þat excusiþ hym wilfully of his / synne may not be delyuered of her synne til þat he mekely byknowe his synne [587] ¶ Aftere þat comm*e*þ swereinge þat is expresse ageinst þe comaundement of god. and þis bifalleþ oft of anger and of Ire [588] God seiþ þou shalt not take þe name of þi lorde god in veyn nor in ydell ¶ Also our lorde Ihesu crist seiþ by þe word of seynt Mathewe [. . . . . *no gap in the MS.*] [589] Ne wil ȝe not swere in al manere. Neiþer by heuene for it is goddes trone. ne by þe erþe for it is þe benche of his fete ne by Ier*usalem* for it is þe cite of a grete kynge Ne by þine hede. for þou maist not make an heer white ne blak [590] But seiþ by ȝour ȝee ȝee. and nay nay and what þat is more it is euell þus seiþ crist [591] ¶ ffor cristes sake ne swereþ not so synfully in dismembringe of crist by soule

650 GROUP I. § 2. PARSON'S TALE. Lansdowne MS.

in diuerse contres [581] þis cursed sinne done þei when þei felen in her hert ful wikkedly of god & his halowes. [582] ¶ Also whan þei treten vnreuerently þ*e* *sacrament* of þ*e* auter ¶ þilke sinnes *bien. so* grete þat vnneþ þei maie be relest; bot þat þe mercye of god passeþ his werkes it is so grete & so benigne [583] ¶ þan comeþ of Ire attrye *anger*; whan a man scharpely amonessched in his schrift for to lete sinne [584] þan wil he hangry And answere hokerlye & angerly; or defende & excuse his sinne be vnstedfastnesse of his flesche; or elles he dide it for to holde compaignye with wyse felawes; Or elles he seiþe þe fende entised hime; [585] or elles he dide it for his ȝouþe or elles his *com*plexion is so corageous þat he mai nouht for bere; or elles it is his destanye as he seiþe vnto a certeyn age; or elles he seiþe it *comm*eþ him of gentilles of his auncestres and semblable þinges [586] ¶ Alle þise manere folkes so wrappen hem in her sinnes þat þei ne wol nouht deliuren he self; ffore soþely no þat excuseþ him wilfully; of his sinne; may not be deliuered of his sinne til þat he mekely be-knoweþ his sinne. [587] ¶ After þat *comm*eþ swereinge þat is expresse ageines þe *com*mandement of god And þis befalleþ oft of anger & of ire; [588] God seiþ; þou schalt nouht take þe name of þine lorde god in veyne ne in ydel. Also oure lorde ihesu seiþ be þe worde of seint Mathewe [. . . . . *no gap in the MS.*] [589] Ne wil ȝe nouht swere in al manere Neyþere be heuen for it is goddes throne. Ne by erþe for it is [illegible]ynche of his feete Ne by ih*erusalem*; For it is þe Cite of a grete kynge; ne be þin hede; for þou maist nouht make an her white ne blake; [590] Bot seiþe þou ȝoure ȝe. ȝe. & nay. nayȝe; And what þat is more it is yuel. þus seiþe criste; [591] ffor cristes sake is more nouht so sinfully in dismembringe of cr[illegible]ste ne swereþ not so synfully in dismembringe of criste by soule.

herte. bones. and body ¶ for certes / it semeth that ye thynke / that the cursede Iewes / ne dismembred nat ymough the precious persone of crist. but ye dismembre hym moore / [592] ¶ And if so be / that the lawe compelle yow to swere /. thanne rule yow / after the lawe of god in youre sweryng. as seith Ieremye .4°. c° [. . . . . *no gap in the MS.*] ¶ Thou shalt kepe .iij. condicions Thou shalt swere in trouthe /. in doom. / and in rightwisnesse ‖ [593] this is to seyn / thou shalt swere sooth /. for euery lesynge is agayns Crist. ffor crist is verray trouthe /. And thynk wel this / that euery grete swerere / nat compelled lawefully to swere /. the wounde shal nat departe from his hous / whil he veuth / swich vnleueful sweryng ‖. [594] Thou shalt sweren eek in doom / whan thou art constreyned by thy domesman / to witnessen the trouthe [595] ¶ Eek thou shalt nat swere / for enuye ne for fauour / ne for meede / but for rightwisnesse / and for declaracion of it /. to the worshipe of god / and helpyng of thyne euene cristene /. [596] And therfore / euery man that taketh goddes name in ydel /. or falsly sweveth with his mouth /. or elles taketh on hym the name of crist. to be called a cristene man / and lyueth agayns Cristes luynge and his techynge / alle they / taken goddes name in ydel / [597] ¶ Looke eek/ what seint Peter seith *Actuum* .4°. Non est aliud nomen sub celo &c ¶ Ther nys noon oother name seith seint Peter / vnder heuene yeuen to men / in which they mowe be saued /. that is to seyn / but the name of Ihesu crist [598] ¶ Take kepe eek / how that the precious name of crist /. as seith seint Paul / ad Philipenses .2°. In *nomine Ihesu &c* ¶ that in the name of Ihesu / euery / knee of heuenly creatures /. or erthely / or of helle sholden bowe /. for it is / so heigh and so worshipful / that the cursede feend in helle / sholde tremblen / whan it is neuenedd [599] ¶ Thanne seeneth it that men pat sweren so horribly / by his

¶ Iurabis in veritate iudicio & in iustitia

¶ If ye a man ... nat swere / for enuye ne for fauour / ne for ... but for rightwisnesse &c.

¶ sequitur Petrus Actuum .4°.

¶ Paulus ad Philippenses .2°.

herte / bones / & body / For certes it semeth / that cursed Iewis ne dismembred nat ynow the precious persone of criste. but ye dismembre hym more. [592] And if so be that the lawe compelle yow to sweren thanne rewle yow aftir the lawe of god in youre sweryngе. as seith Jeromye .4°. c°. **Iurabis/ in uerita *is* iudicio & in iusticia.** Thow shalt kepe .iij. condicions. Thow shalt swere in trouthe In doom. and in rightwysnesse. [593] This is to seyn / Thow shalt swere soth / For euery lesynge is agayns criste/ For crist is verrey trouthe / And thynke wele thys. *that* euery grete swerer nat compelled lawefully to swere/ the wounde shal nat departe /from his hous. while he vseth swiche vnlefull sweryngе / [594] Thow shalt swere eke in doom. whan thow art constreyned by thy domesman to witnesse the trouthe | [595] Eke thow shalt nat swere for enuye / ne for fauour / ne for mede; but for rightwysnesse for declaracioun of it. to worshepe of god/ and helpynge of thyn euen cristen / [596] And therfore euery man that taketh goddis name in ydel / or falsely sweveth for his mouth or ellys taketh on hym the name of crist to be callid a cristen man / and lyuyth agayns cristes lyuynge & his techynge / alle they taken goddes name in ydel // [597] looke eke what seith seint Petir *Actumm*. 4°. **Non est aliud nomen sub celo.** Ther is noon other name seith seint Petir vndir heuen yeuen to men in whiche they mowe be saued. that is to seyn. but in the name of Ihesu criste / [598] Take kepe eke. how that the precious name of criste as seith seint Poule Ad Philipenses .2°. **In nomine ihesu** &c that in the name of ihesu / euery knee of heuenly creatures / or erthely / or of hollе sholde bowe / For it is so holy & so worshepfuH that the cursed feend in helle sholde *tremblen* to here it nempned // [599] Than semeth it. that men that sweren so horribly / by hys

herte. bonys. & body. for certis it semyth that ye thynke that cursede Iewis / ne dismembredyn not I-nough the precious persone of *crist* / but ye dismembryn hym moore / [592] And ȝif so be / that the lawe compelle ȝow / to swere thanne rewelyth ȝow aftyr the lawe of god / in ȝoure sweryngе as seyth Ieromye .4°. c°. [. . . . . *no gap in the MS.*] Thow schalt kepe iij condiciounnys ¶ Thow schat swere in trouthe in dom & in righwisnesse / [593] this is to seyne thow schalt swere sooth / ffor euery lesyng is a-geyns *crist* / for *Crist* is verray trouthe / and thyngk wel this that euery greet swerere nat compellid laufully to swere / the wounde schal nat departe / from his hous / whil he vseth swich onlefful sweryngе [594] ¶ Thow schalt swerȳn ek in dom / whan thow art constreyned by thyn domys man to witnesse the trouthe [595] Ek thow schalt not swere for enuye / ne for fauour / no for meede / but for ryghwisnesse for declaryngе of it to worschepe of god & helpe of thyn euyncristene / [596] And therfore euery man / that takith goddis name in Idyl or falsely sweryth with his mouth or ellis takyth on hym the name of *Crist* / to be callid a cristene man / And lyuyth a-geyns Cristis lyuyngе & his techyngе / alle they take goddis name in ydyl [597] loke ek what seyth seynt Petyr Actuum .4°. c°. Non est aliud nomen sub celo. &. c. Theere is non othyr name seith seynt Petyr / undyr heuene / ȝeuyn to men wherwith they ?mowe be savid / that is to seyne but the name of Ihesu *Crist* /. [598] Tak kep ek how that the name so preciousis of Ihesu *Crist* / as seyth seynt Poule / ad Philipenses 2°. In nomine Ihesu &c. / That in the name of Ihesu *euery* kne of heuynly creaturys / erthely & of holle / schulde bowe / for it is so hey & so worschepeful that the cursede feend in helle schulde tremble to here it/ nemene it / [599] Thanne semyth it that men that swere so horibly bi his

herte / bones / & body / ffor certes it semeth that ye thenke the cursed Iewes dismembred him nought I-nough / [. . *no gap in the MS.*] but ye dismembren him more / [592] And if so be the lawe compelle yow to swore / than shul ye reule yow after the lawe of god in youre swerynge / As seith seint Ierome in .iiij.^{the} chapitle / [. . . . . *no gap in the MS.*] Thow shalt kepe .iij. condicions / thow shalt swere in trouthe / in dome / & in rightwisnesse / [593] this is to seyne thow shalt swere sooth / for euery losing is ayeinea criste / ffor criste in verray trouthe / And thenke wel this / That euery grete swerer & nat compelled lawfully to swere / the wounde shal nat departe from his hous / whiles he vseth suche vnlawful swerynge / [594] Thou shalt swere eke in dome / whan thow art constreyned bi the Domesman to wittnesse the trouthe / [595] Eke thou shalt nat swere for envie ne for fauour / ne for mede / but for trouthe & rightwisnesse the declaracion of hit to the worshippe of god / & to helpinge of thin euen cristen / [596] And therfore euery* man that taketh the name of god in ydel / or falsly swerith with his mouthe / or ellis taketh on him the name of criste to be called a cristen man / & leveth aysins cristes levynge & his techinge / alle thei taken godis name in ydel / [597] Loke eke what seith seint Peter Actuum .iiij^{to}. Non est aliud nomen sub celo / Ther nys noon other name seith seint Peter vnder heuen / I-youen to men in whiche thei mowe be saued / that is to seine / but in the name of Iheau criste / [598] [. . . . . *no gap in the MS.*] As seith seint Poule / [. . . . . *no gap in the MS.*] that in the name of Iheau euery kne of heuenly creatures / or erthely / or of helle shulle bowe / for hit is so high & so worshipful / that the cursed fendo in helle sholde tremble for to hire hit nempned / [599] Than semeth hit that men that sweren so horribly bi his

herte bonys and body for certes it semeþ þat ȝe þenk þat þe cursed Iwes ne dismembred / hym nouȝt ynouȝe þe precious persone of crist But ȝe dismembren hym more [592] And if so be þat þe lawe compelle ȝou to / swere þan rewleþ ȝou after þe lawe of god in ȝoure sweryng^{e} as seiþ Ieremye 4to. *capitulo*. [. . . . . *no gap in the MS.*] Thou shalt^{e} kepe thre condicions. Thou shalt^{e} swere in trouþe in doom and in riȝtwisnesse [593] This is to sayn þou shalt^{e} swere sooþ. for euery lesinge is aȝeinst^{e} crist ffor crist is verrey trouþe And þenk wel þis þat euery grete swerer nou^{t} compelled lawfully to swere þe wounde shal not departe fro his hous þe whiles he vseth such vnlefful swerinȝe [594] ¶ Thow shalt^{e} swere eke in doom whan þow arte constrayned bi þi domesman to witnesse þe trouþe [595] ¶ Eke þou shalt^{e} nouȝt swere for envie ne for fauour ne for mede but for riȝtwisnesse for declarynge to worship of god and in helping of þine euencristen [596] And þerfore euery man þat^{e} takeþ goddis name in ydel or falsely swereþ wiþ his mouþ or ellis takeþ on hym þe name of crist to be called a cristen man and lyueþ aȝeinst^{e} cristes lyuyyng^{e} and his techinge alle þei taken goddes name in ydeł [597] ¶ Loke eke what^{e} seiþ seint^{e} Petere Actus 4°. Non est aliud nomen sub celo. Ther nys noȝ oþer name seiþ seint^{e} Peter vnder heuene ȝeuen to men in which þei mote be saued þat is to seyn but^{e} in þe name of Iheau crist [598] ¶ Take kepe eke how þat þe precious name of Iheau crist^{e} as seiþ seynt^{e} paule Ad philipenses 2° In *nomine Iheau &cetera*. That^{e} in þe name of Iheau^{e} euery knee of heueȝly creatures or erþly or of helle shuld bowen for it^{e} is so hiȝe and so worshipfuł that^{e} þe cursed fende in helle shuld tremblee to heren it^{e} nempned [599] than seme þ it^{e} þat^{e} men þat^{e} sweren / so horribly by his

hert. bones. & body: ffor certes it semeþ þat ȝe þenkeþ þat þ^{e} cursed Iewes dismembred him noȝt ynowhe: [. . . *no gap in the MS.*] bot ȝe dismembren him more: [592] ¶ And if so be þat þe lawe compelł ȝow to swere: þan rewleþ ȝowe after þe lawe of god in ȝoure swereinge as seiþe Ier^{e}mye in þ^{e} iiij. capitle. [. . . . . *no gap in the MS.*] þou schalt kepe þre condicions: þou schalt^{1} swere in trouþe in dome & in rihtwisnesse: [593] þis to seine þou schalt swere soþe: for euery leseinge is aȝeines crist. For crist is verray trouþe: And þenke wele þis þat euery grete swerer nouht compelled lawfully to swere þe wounde schal not departe fro his house whiles he vseþ suche vnleful swereinge: [594] ¶ þou schalt swere eke in dome whan þou art constreynede by þi domesman to wittnese þe trowþe: [595] Eke þou schalt nouht swere for envye ne for fauor ne for mede bot for rihtwisnesse for declarainge to worschipe of god: & to helpeinge of þine euen cristen: [596] And þerfore euery*man þat takeþ goddes name in ydel or falsely swereþ wiþ his mouþe or elles takeþ on him þe name of criste to be called a cristen*man: And leueþ aȝeines cristes leuȝynge & his techeinge al þei take goddes name in ydel [597] ¶ Loke eke whate seiþe seint Peter Actuum .iiij^{te}. Non est aliud nomen sub celo: þere is non oþere name seiþ seint Peter vnder heuen: ȝȝouen to men in whiche þei muste be saued: þat is to seye bot in þe name of iheau criste [598] ¶ Tak kepe eke how þat þe precious name of iheau criste as seiþ seinte Poule ad Philipenses: xij^{o}. c^{o}. In nomine iheau: &c þat in þe name of iheau euery kne of heuenly creatures or erþely or of heł scholde bowen: ffor it is so hihe & so worschipfuł þat þe cursed fende in hell scholde trembleen to here it nemened: [599] þan semeþ it þat men þat sweren so orrible by his

blessed name /. that they despise hym moore booldely / than dide the cursede Iewes / or elles the deuel / that trembleth whan he hereth his name /

[600] ¶ [N]Ow certes / sith that sweryng. but if it be lawefully doon is so heighly deffended /. muche worse is forsweryng falsly /. and yet nedeles

¶ Of hem pat deliten hem in sweryng. for gentrie and of vsage

[601] ¶ What seye we eek/ of hem / that deliten hem in sweryng and holden it a gentrie / or a manly dede to swere grete othes ‖. And what of hem / that of verray vsage ne cesse nat to swere grete othes / al be the cause nat worth a straw /. certes / it is horrible synne [602] ¶ Swerynge sodeynly with-oute auysement is eek a

¶ Of the sweryng of adiuracion & coniuracion

synne [603] But lat vs goo now to thilke horrible sweryng of Adiuracion and coniuracioñ / as doon thise false Enchaunctours / or Nigromanens / in bacyns ful of water /. or in a bright swerd. in a Cercle / or in a fir / or in a shulder boon of a sheepe /. [604] I kan nat seye / but that they doon cursedly / and damnablely agayns crist/. and al the feith of hooly chirche /

¶ Of hem / pat bileuen in dyuynailes

[605] ¶ What seye we of hem / that bileeuen in diuynailes /. as by flight or by noyse of bridles / or of beestes. or by sort/ by Geomancie. by dremes. by chirkynge of dores. or crakynge of houses. by gnawynge of rattes. and swich manere. *wrecchednesse*. / [606] certes / al this thyng is deffended by god / and by al hooly chirche /. ffor which they been acursed / til they come to amendement.

¶ Of charmes for woundes / or maladie

that on swich filthe setten hire bileeue [607] ¶ Charmes for woundes or maladie of men / or of beestes /. if they taken any effect. it be peraventure / that god suffreth it. for folk sholden yeue the moore feith / and reuerence to his name

¶ Of lesynges

[608] NOw wol I speken of lesynges /. which generally / is fals signyfication of word / in entente / to deceyuen his euene cristene [609] ¶ Some lesynge is / of which / ther comth noon auantage to no wight ‖. And som lesynge / turneth to the ese and profit. of o man / and to diuerse

blessed name / that they despice it more boldely. than dide the cursede Iewys / or ellys the Deuel that trembleth whan he hereth his name //

[600] Now certis sith that sweryngе. but if it be lawefully doon. is so hily deffended / myche worse is for sweryngе falsely & yet needles //

[601] what seye we eke of hem that Delyte hem in sweryngе or holden it a gentire or a manly dede to swere grete othes // And what of hem that of verray vsage. ne cesse nat to swere grete oothes / al be the cause nat woorth a straugh / certis this is horrible synne // [602] [. . . . . *no gap in the MS.*] [603] But late vs goo now to thilke horrible sweryng of adiuraciоun & coniuraciоun / As doon these fals enchaunteour. or Nygromanciens in bacyns fuH of water. or in a bright swerde in a sercle or in a fuyr. or in the sholder boon of a sheepe / [604] I kan natte seyn / but that they doon cursedly & dampnably agayns criste and alle the feith of holy chirche //

[605] what sey we of hem. that by-leeuen on dyuynayles / as by flyght or by noyse of bryddes or of beestes / or by sort. // By geomancye / by dremes / by chirkynge of houses/ by gnawynge of rattes. & whiche manere wrecchednesse [606] certes all this thynke is defended by god & holichirche / For whiche they accursed til they come to amendement. that on swiche filthe setten here byleue // [607] Charmes for woundes or maladie of men / or of bestes / if they taken any effecte. it may be *par*auenture that *god* suffreth it. for folke *sholde* yeue the more feith & reuerence to his name //

[608] Now wole I speke of lesynges / whiche generally / is fals siguifiaunce of worde in entente to deceyuen his euen cristene // [609] Som lesynge is of whiche there cometh noon auauntage to no wight/ And som leaynge turneth to ye ease or profite of a man / And to

blissede name that they dispise it / more boldely / than the cursede Iewys / or ellys the deuyl that tremblith whan he herith his name

[600] ¶ Now certis sythe that sweryngе but ȝif it be laufully doon / is so heyly defendit/ moche wrese is forsweryngе falsely / And ȝit needeles /

[601] what seye we ek of hem that delite hem in sweryngе [. . . . . *no gap in the MS.*] /othis. And what of hem that of verray vsage ne cese not to swere greete othis / al be the cause nat worp a straw / certis this horrible synne / [602] Sweryngе sodeynly is ek a · greet synne / [603] But let vs goo now *to* that horrible synne sweryngе of adiuracioun as don these false enchauntours or nigramanciens in bacenys fhl of watyr or in a brygh swerd / in a cerkele / or in a fir or in the schuldirbon of a scheep / [604] I can nat seyn but that they doon cursedely & dampnably a-geyns crist & al the feith of holy cherche /

[605] ¶ What seyn we of hem that beleyn on dyuynalis / as be flight or be noyse of briddis / or of bestis / or by sort bi Griomancye be dremys by chirkynge of doris / or krakynge of housys / by gnawynge of nattis / and sweche manere wrechednesse / [606] Certis al this thyng is defendyt/ bi god & holy cherche / for whiche thei been acursed / til thei come to a-mendement that on swich felthe besettyn here be-leue / [607] Charmys for woundis / or maladie of men / or of bestis / if they takyn ony effect / it may be *par*auenture that god sufferith it for folk schulde ȝeue the moore feith / & reuerence to his name

[608] ¶ Now wele I speke of lesyngis / whiche generally is fals sygnyfiaunce / of word in entent to disseyuyn his euene *cristene* / [609] Some leayngis of whiche there comyth non auauntage to no wight / And sum leayng turnyth to the ese or profit of a man & to

blissed name / that thei dispisen it more boldely than diden the cursed Iewes / or ellis the deuel that tremblith whan he hyrith his name /

[600] Now certis sithe that sweringe but if hit be lawfully don / is so highly defended / meche [1]wors is forsweryng falsly / And yit nedeles

[601] what seie ye of hem / that deliten hem in swering / & holde hit a gentrie / or a manly dede / to swere grete othes / And what of hem that of verry vsage ne sease nat to swere grete othes / al be the cause nought worthe a strawe / certes this is an horrible synne / [602] swering sodonly without avisement is eke a ¶ sweryngee. synne, / [603] Now lat vs go to thilke horrible & cursed swering / of adiuracion & coniuracion / as don these false enchauntours / & nigromansours in basins ful of water / or in a bright swerde / in a cercle / or in a fire / or in a shelderbon of a shepe / [604] I can not seyne but that thei don cursedly / & dampnably / ayeines criste / & al the feith of holy chirche /

[605] what seie we of hem that bileven on divynailles / as bi flight or bi noyse of briddes / or of bestes / or bi sorto bi nigromancie / bi dremes / bi chirkyng of doores / bi gnawynge of rattes / or crakyng of housus / & suche maners of wrecchednesse / [606] certis al this thinge is defended bi god & holy chirche / for whiche thei ben acursed til thei come to amendement / that in suche filthe setten here bileve / [607] Charmes for woundes / of maladie of men or of bestes / if thei take any effecte / hit may be peraventure / that god suffrith hit / for folke sholde yeve the more feith & reverence to his name /

¶ Lesynges. [608] Now wel I speke of lesinges / whiche generally is fals significaunce of wordes / in entente to disceiven his euen cristen [609] Some lesinge is of whiche ther cometh noon auantage to no wighte / And some lesinge turneth to the ease and profite of a man / & to

blessed name þat þei dispisen it more boldely þan did þe cursed Iwes. or ellis þe deuel þat tremblep whan he herep his name

[600] ¶ Now certes sipens þat swerynge but it be doo al lawfully is holy defended me The wors is forsweringe falsly. and sit nedeles.

[601] What say [1]we eke of hem þat deliten hem in swerynge and holden it a gentrye or a manly dede to swere grete opes And what of hem þat of verrey vsage ne cessen not to swere grete opes al þe cause not worþ oon strawe Certes þis is horrible synne [602] swering sodeynly wip-out avisement is eke a synne [603] ¶ But lat vs nowe goo to þilk horrible and cursed / sweringe of adiuracion and coniuracion as don þise fals enchauntours or nigromanciens in basyns ful of water or in a brist swerde. in a sercle or in a fuyre or in a shulder bone of a shepe [604] I can not seyn but þat þei doon cursedly and ¶ dampnably ageinst crist and al þe feip of holy church.

[605] What say we of hem þat byleuen on dyuynales as by flist or by noys of briddes or of beestes or of sorte by Egrimauncye. by dremes. by chirking of doores by gnewyng of rattye or crakinge of howses and such manor wrecchednesse [606] Certes al þis thynge is defended by god and by holy churche for / which þei bene acursed to þei come to amendement þat on such filþe setten her byleue [607] ¶ Charmes for woundes and maladies of men or of beestes if þei taken eny effecte it bene peraventuro þat god suffrep it for folk shuld 3eue þe more faipe and reuerence to his name

[608] ¶ Now wil I speke of lesynges which generally is fals signyfiaunt or woord in entent to deceyuen his euen cristen [609] ¶ Some lesing is of which þer commep noon auauntage to no wist and somme lesynge turnep to þe ease eiper profit of a man and to

blissed name þat þei dispisen it more boldely: þan diden þe cursed Iewes: or elles þe deuel þat tremblep whan he herep his name:

[600] Now certez sepen þat swereynge bot it be do al lawfully: is so holy defendede meche wers is forswereinge fulsly: And 3utte nedeles

[601] what seie we eke of heme [. . *no gap in MS.*] in swereinge & holde it a genterye or a manly dede to swere grete opes: ¶ and of hem þat of verrei vsage. no cesen nouht to swere grete opes: al þe cause nouht worþe a strawe: Certes þis is an orrible sinne: [602] Swerynge sodanly wip oute avisement is eke a sinne: [603] ¶ Nowe late vs go to þilke orrible & cursed sweringe of adiuracione & coniuracione as done þese fals enchauntours & nygromansoures: In basins ful of water or in a brint swerde in a serkle: or in a fire or in a scholderbone of a schepe: [604] I. kanne not seine bot þat þei done corsedly & dampnably ageines criste & al þe feipe of holy chir chirche:

[605] what seye we be hem þat leuen on deueneyles: as be flyht or be noyse of birdes or of bestes or of sorte by ygromansy: be dremes be chirkeinge of dores: be gnoweinge of rattes or crakkeynge of houses & suche maner of wrichednesse: [606] Certes al þis þinge is defended be god & holy cherche: for whiche þei bien acursed tilt þei come to amendement þat on suche fulþe setten hire beleue: [607] Charmes for woundes: & Maledies of men or of bestes if þei taken any effecte it may be þraduenture þat god suffurep it þat folke scholde 3iue þe more faipe: and Reuerence to his name:

[608] ¶ Nowe wil .I. speke of lesenges whiche generaly is fals signifiant: of wordes en entent to deceyuen his heuen cristen: [609] Sum lesynge is of whiche þere commep none auauntage to no wight: And some lesenge torneþ to pese or þe profite of a man

and damage of another man [610] ¶ Another lesynge / for to saue*n* his lyf or his catel / [Another lesynge] comth of delit*e*. for to lye. in which delit / they wol forge a long*e* tale / and peynten it with alle circumstaunces where / al the ground of the tale is fals ‖. [611] som lesynge ¹comth / for he wole sustene his word ¶ And som lesynge / comth of recchelesenesse with-outen a*u*isement*e*. and semblable thynges

¶ Of flaterynge

[612] Lat*e* vs now touche / the vice of flaterynge /. which ne comth nat gladly but for drede /. or for coueitise

¶ how flat-reres been the deueles norices

[613] ¶ flaterye is *gen*erally wrongful preisynge ¶ flatereres / been the deueles norices / that norissen hise children /

¶ Salomon

with Milk*e* of losengerie ‖. [614] for sothe / Salomon seith. that flaterie is wors than detraccio*n*. for som tyme detraccion maketh an hauteyn man / be the more humble /. for he dredeth detraccion / but certes flaterye / that maketh a man / to enhaunc*en* his herte and his contenaⁿce

¶ how flatereres / been the deueles Enchauntours for

[615] ¶ flatereres / been the deueles Enchauntours for the make a man to wene of hym self*e*. be lyk / that he nys nat lyk*e*. [616] they been lyk to Iudas / that bitraysed [God / and thise flatereres bitraysen] a man / to sellen hym

¶ how flatereres / been the deueles Chapelleyns

to hise enemy. that is to the deuel [617] ¶ flatereres / been the deueles Chapelleyns / that syngen *eu*ere Placebo [618] ¶ I rekene fla[te]rie in the vices of Ire. / for ofte tyme / if o man / be wrooth with another /. thanne wole he flatere som wight. to sustene hym in his querele

¶ Of cursynge but reuoth of Irous herte

[619] Speke we now / of swich cursynge / as comth of Irous herte ¶ Malisou*n* generally / may be seyd euery maner power or harm ‖. swich cursynge / bireueth man fro

¶ Seneca Paulus

the regne of god / as seith seint Paul /. [620] And ofte tyme / swich cursynge wrongfully / retorneth agayn / to hym þat curseth /. as a bryd that retorneth agayn / to his owene nest [621] ¶ And ouer alle thyng*e* men oghten eschewe to cursen hire children / and yeuen to the deuel hire engendrure / as ferforth / as in hem is /. certes it is gret peril and greet synne

damage of a nother man [610] // Another lesynge for to saue*n* his lyfe or his catel comyth of delyte for to lye / in whiche delyte they wille forge a longe tale & peynte it with alle circumstaunces. where alle the grounde of the tale is fals // [611] Som lesynge cometh for he wole sustene his worde Som lesynge cometh of recheleesnesse / wit outen a*u*isement and semblable thynges //

[612] late vs now touche the vice of Flatering*e* whiche ne cometh nat gladly but for drede. or for coueitise // [613] Flaterie is *gen*erally wrongfuⁿ preysynge // Flateries ben the deuels norices / that norissen hise children. with Melke of losengerie / [614] For sothe. Salomon seith. that flaterie is wors than detraccio*un* For somtyme detraccion maketh an hauteyn man be the More humble / for he dredeth detraccion // But certes flaterie that maketh a man to enhaunsen his herte & his countenaunce // [615] Flatereres ben the deuels enchauntours. For they make a man to wene of ¹hym selfe by lyke that he is nat lyke. / [616] They ben lyke Iudas that bytraised [. . . . . *no gap in the MS.*] a man to selle hym to his ennemye. that is the deuels // [617] Flatereres ben the deuels Chapeleyns that syngen *eu*er placebo. [618] I rekene flaterers in the vices of Ire / for ofte tyme. if oo man be wrooth with a nother / thaⁿ wole he flatere som wight*e* to sustene hym in his quarelle //

[619] Speke we now of swiche cursynge / as comyth of Irous herte / Malysoun generally may be seyd euery maner power of harme swiche cursynge ²byreueth man fro the reigne of god / As seith seint Poule // [620] And ofte tyme swiche cursynge² wrongfully retorneth agayn to hym that curseth. as a brid retorneth agayn to his owne neste / [621] And ou*er* alle thynges men ought to eschewe to cursen hire children / & yeuen to the deuel here engendrure as ferforth as in hem is / certes it is grete perille & grete synne // ²—² wrongly repeated in MS., after ⁶

damage of anothyr man. [610] A nothir lesyng for to saue his lyf or his catel [. . . *no gap in MS.*] comyth of delit for to lye / for swich delit they wele forge a long tale / & peynte it with alle circu*m*staunc*e*is / where al the ground of the tale is fals / [611] *sum* lesyng comyth for he wele sustene his word Sum lesynge comyth of recheles-nesse / wit*h*-outyn a-visement and semblable thyngis /

[612] Lete vs now touche the vice of flaterye / wiche ne comyth not gladly but for dreed or for coueytyse [613] ¶ flatterye is generally wrongful preysynge. flatteris been the deuyllis Noricis / that norischy*n* his childeryn / wit*h* mylk of leyngerye / [614] Forsothe Salamon seith that flatery*e* is wers than detraccio*un* / for *sum*tyme detraccio*un*/ makith an haunteyn man / been the moore humble / for he dredith detraccioun ¶ But certis flateryes that makyth a man / to enhauntyn his herte and his cuntenaunce / [615] Flattereris been the deuyllis enchau*n*tourys / for they make of a man to weene of hym self been lyk that he ne is nat lyk / [616] They been lik to Iudas that be-trayseⁿ [. . . . . *no gap in the MS.*] a man to selle hym to his enemy / that is to the [. . . [617] . . . *no gap in the MS.*] deuyllis chapilleynys / that syngyn euere placebo / [618] I rekene flatrye in the spicis of yre / for ofte tyme ȝif on man be wroth wit*h* a nothyr thanne wele he flatere *sum* wight to susteyne hym in his querel /

[619] speke we now of swich cursynge as comyth of yrous herte ¶ Malisoun generally may be seyd euery manere pouwer of harm Swich cursynge bereuyth euery man from the regne of god / as seith seynt poule / [620] And ofte tyme swich cursynge wrongfully returnyth a-geyn to hym that curseth. as a brid that turnyth a-geyn to his owene nest / [621] And ou*er* alle thynge / men oughte eschewe to curse here childeryn and ȝeue to the deuyl here engenderure as fer forth as in hym is / certis it is. great peril & greet synne.

damage of another man / [610] Another lesinge is for to sane his liff / or his catel / Another lesing cometh of delite for to lye / in whiche delite thei wolne forge a longe tale / & peynte hit with al circumstaunces / wher al the grounde of the tale is fals / [611] Some lesinge cometh for he wol sustene his wordo / Some lesinge cometh of rechelesnesse withouten avisement / & semblable thinges /

¶ flaterynges. [612] Late vs now touche the vice of flaterynge / the whiche ne cometh nat gladly / but for drede / or for coueitise / [613] flaterie is generally wrongeful preisynge / flaterers ben the deuelis norices / that norisshen his children

¶ Salomon. with mylke of losengerye / [614] ffor soth Salomon seith that flaterie is worse than detraccion / ffor somtyme detraccion maketh an haveyne man / to be the more humble / for he dredith detraccion // But *certes* flaterie makith a man to enhansen his herte & his contenaunce / [615] flaterers ben the deuelis enchauntours / for thei maken a man to wene of him self be like / that he is nat like / [616] thei ben like to Judas that bitrayed [. . . . . *no gap in the MS.*] a man to selle him to his enemy / that is to the deuel / [617] flaterers ben the deuels Chapeleynes. that singen euere Placebo / [618] I reken flaterie in the vice of Ire / ffor oft tyme if a man be wroth with a-nother than wol he flaters som wight to sustene him in his quarel /

¶ Cursynge [619] Speke we now of suche cursinge as cometh out of Irons herte / Malison may be seide generally / euery maner powere of harme / suche cursing birevith a man fro

¶ Poule. the regne of god / As seith seint Poule [620] that suche cursinge wrongefully ſretorneth oftyn tyme ayeine to him that cursith / as a bridde retorneth ayeine to his [MS. rubbed.] ow[ne n]este / [621] And our al thing men oughte to eschewe to curse here children / & yeven to the deuel there engendrure / as fer forth as in hem is / *certis* hit is a grete perille & a grete synne //

damage of a noper man [610] A nopere lesing is for to sane his liff or his catell. Anoper lesynge commeth of delit forto lye In which delite pei willen / forge a longe tale and peynte it wip alt circumstannces. wher alle pe grounde of pe tale is fals [611] ¶ Some lesynge commeth for he wil sustene his word and some lesing commeth of recchelessenesse with-outen avisement and Semblable pingge

[612] ¶ Lat vs nowe touche pe vice of flaterie which ne commep not gladly but for drede or for coueityse. [613] flatery is generally wrongfull presinge. flaterers bene pe deuel norrces pat norshep his chyllдren wip mylk of losengry. [614] ffor sop seip Salomon pat flaterie is wors pan detraccion. ffor. somtyme detraccion makep an haunteyn man be pe more humble. ffor he dredep detraccion But certes flaterye makep a man to vn'haunten his hert and his countenaunce [615] ¶ flaterers bene pe deuels Enchaunters for pei make a man to wene of hym self be like pat he nys not like [616] Thei bene like Judas pat bytraied [. . . . . *no gap in the MS.*] a man to selle hym to his enemye pat is to pe deuell [617] ¶ flaterers bene pe deuels Chapleyns pat syngon euer Placebo [618] I rekken flaterye in pe vices of Ire. ffor oft tyme if a man be wrooh wip a-nopere pan wil he flater some wigt to susteyne hym in his querell.

[619] Speke we now of such cursyng as commep out of yrous herte ¶ Malisoun may be seide generally Euery maner power of harme such cursyng byreuep man fro pe regne of god. as seip seynt paule [620] And oft tyme such curging wrongfully retournep azein to hym pat curse as a brid retournep azein to his owne nest [621] And ouer al ping men ouzt eschewe to curse her children and zeue to pe deuell her engendrure as ferforp as in hem is ¶ Certes it is a grete perile and grete synne.

& to damage of anopere maners: [610] ¶ Anopere lesesinge for to [. . . *no gap in the MS.*] Anopere lesesinge commep of delite for to lye. In whiche delite pei wil forgen a longe tale & peynte it wip *al* circumstance: wher al pe grounde of pe tale is fals: [611] Somme lesesinge commep for he wil susteyine his worde: And sum lesesynge cometh of rechelnesse: wip outen avisement: & semblable pinges

[612] ¶ Lat vs now touche pe vice of flaterye which ne comep nouht gladly bot for drede or for Coueitise: [613] Flatery is generally wrongeful preysesinge ¶ Flatrers bene pe deueles norices pat norischen his childerne wip melke of losengrye: [614] ffor sope seipe Salomon: pat flatery is wers pan detracciones: ffor *sum* tyme detraccion makep an haunten man pe more humble for he dredep detraccion: ¶ Bot certes flatery makep a man to enhante his herte and his countenaunce: [615] flattery bien pe deuels enchauntour: ffor pei maake a man to wene of him self to be like pat he nys nouht lyke: [616] pei bien like to Iudas pat be-trayed [. . . . . *no gap in the MS.*] a man to sel him to his ennemye pat is to pe deuel [617] ¶ Flatereres bien pe deuel chapelleines pat singen euer placebo: [618] I. reken flatery in pe vices of ire: ¶ | For oft time if a man be wrope wip anopere: pen wil he flatere sum wyght to susteine him in his qwerell:

[619] Speke we nowe of suche cursinge as commep oute of Irrous herte: Malyson may be seide generallye: euery man power of harme such cursynge bereuep man fro pe Regne of god: As seipe seint Poule: [620] pat suche cursinge wrongefully retournep oft tyme ajeine to him pat cursepe As a birde retournep ajeine vn to his owen neste: [621] And ouere alpinge men ouhte eschewe to curse her childern & 3eue to pe deuel here engendorere as fer forpe as in hem is ¶ Certes it is a grete perile & a grete sinne:

¶ Of chidynge & reproche

[622] Lat vs thanne speken of chidynge and reproche / whiche been / ful grete woundes in mannes herte / for they vnsowen / the semes of freendshipe in mannes herte [623] ¶ ffor certes / vnnethes may a man / pleynly been accorded with hym / that hath hym openly reuyled and repreued in disclaundre /. ¶ This is / a ful grisly synne / as crist seith in the gospel /. [624] And taak kepe now. that he þat repreueth his neighebor /. outher he repreueth hym by som harm of peyne / that he hath on his body /. as Mesel / croked harlot. or by som synne that he dooth [625] ¶ Now if he repreue hym by harm of peyne / thanne turneth the repreue to Iheeu crist. for peyne is sent by the rightwys sonde of god / and by his suffrance / be it Meselrie or Maheym or maladie [626] ¶ And if he repreue hym vncharitably of synne /. as thou dronkelewe harlot and so forth /. thanne apperteneth that/ to the reioysynge of the deuel /. that euere hath ioye / that men doon synne [627] ¶ And certes /. chidynge may nat come / but out of a vileyns herte ¶ ffor after the habundance of the herte / speketh the mouth ful ofte [628] ¶ And ye shul vnderstonde that looke by any wey. whan any man shal chastise another / that he be war / from chidynge and repreuynge /. ffor trewely / but he be war he may ful lightly / quyken the fir of Angre and of wratthe / which þat he sholde quenche. and per auenture sleeth hym / which that he myghte chastice with benignitee [629] ¶ ffor as seith Salomon ¶ the amyable tonge is the tree of lyf. that is to seyn / of lyf espirituel /. and soothly. a deshuese tonge / sleeth the spirites of hym that repreueth / and eek of hym that is repreued [630] ¶ loo / what seith seint Augustyn ‖ ther is no thyng so lyk the deueles child /. as he / that ofte chideth ¶ Seint¹ Paul seith eek ‖. I seruant of god / bihoueth nat to chide [631] ¶ And how þat chidynge / be a vileyns thyng bitwixe alle manere folk/. yet is it certes / moost vncouenable / bitwixe a man and his wyf /. for there is neuere reste /

¶ Salomon

¶ seneca Augustinus ¶ Senecas Ysidius

[622] late vs thanne speke of chidynge & reproches whiche ben ful grete woundes in mannes herte. For they vnsowen the semes of Frendeshippe in mannes herte. [623] For certes vnnethes may a man ben accorded with hym that hath hym openly reuyled & repryued. & desclaundred This is a ful grymly synne as criste seith in the gospel / [624] And take kepe now. that he that repreueth his neighebore / outher he repreueth hym by som harme of peyne that he hath on his body / as Mesel Croked harlote. or be som synne that he doth // [625] Now if he repreue hym by harme of peyne then turneth the repref to Iheeu Criste for peyne is sente by the rightwis sonde of god / And by his suffrnunce / be it Meselrie. or Mayme or Maladie // [626] And if he repreue hym vncharitably of synne / as thowe dronkelewe harlot & so forth // thanne aperteynneth that to the reioysynge of the deuel / that euer hath ioy that men don synne / [627] And certes chidynge may nat come but out of a vyleyns herte. For after the habundaunce of the herte speketh the mouth ful ofte [628] And ye shulle vndirstonde / that loke by any way. whan any man shall chastice a nother. that he be ware. from chydynge or repreynyng For trewly but if he be ware he may ful lyghtly quyken the fuyr of angre & of wrath whiche that he sholde quenche & parauenture sleeth hym that he myght chastice with benygnyte [629] For as seith seint Salomon. The Amiable tunge is the tree of lyfe that is to seyn. of lyfe espirituel / and soothly a deslaue tunge sleeth the spirites of hym that repreueth / and eke of hym that is repreued / [630] lo what seyth seint Augustyn / ther is no thynge so lyke ye deuels childe. As he that ofte chideth Seint Poule seith eeke I seruaunt of god / byhoueth nat to chide. [631] And how that chidynge be a veleyns thynge bytwixe alle maner folke. yet is it certes ¹moste vncouenable bitwixe a man & his wyfe. For ther is neuer reste

[622] ¶ Lete vs thanne speke of chydyng & reproche / whiche been ful greete woundis in manys herte / for they onsewe the semys of frenschepe / in mannys herte [623] ffor certis vnnethe may a man pleynly been accordit ¹with hym that hym openly reuylid / & repreuyd and disclaundered / ¶ This a ful gresely syne as crist seyth in the gospel / [624] & take kepe now that he that repreuyth his neighebore ¶ or he repreuyth hym by sum harm of peyne that he hath vp-on his body / as mesel crokid harlot or by sum synne that he hath doon. [625] Now 3if he repreue hym by harm of peyne thanne turnyth the repref to Iheeu crist / for peyne is seyt by the ryytwise sonde of god & by his sufferaunce / be it meselerie or maym or maladye / [626] & 3if he repreue hym on-charitably of synne / as thowe holour thow dronkelewe harlot / & so forth / thanne parteynyth that to the reioysynge of the dewil / that euere hath Ioye that men doon synne / [627] And certis chidynge may not come but of a vilens herte / for aftyr the habundaans of the herte speksyth the mouth ful ofte / [628] And 3e schul vndirstonde / that loke by onyweye / whan ony man schal chastise a nothir that he be war of chydyng or repreuyng / For trewely but he be war he may ful lyghtely quekyn the fer of angir / & of wrathe whiche schulde quenche / & parauenture sleth hym that he myght[t]e chastise with benygnete / [629] ffor as seith Salomon / The amyable tunge is the tre of lyf / that is to seyne the lyf spirituel / And certis a dislaue tunge sleth the spyritis of hym that repreuyth. And ek of hym that is repreuyd / [630] lo what seyth seynt augustyn / There is no thyng so lyk the deuyllis child / as he that ofte chidith [. . *no gap in MS.*] ¶ I seruaunt of god behoue not to chide / [631] And how that chydynd / by a vilens thyng / by-twixe alle manere folk that is it certis most on-conable bi-twixe a man & his wif for there is neuere reste

Ex abundancia cordis os loquitur

¶ Chidynge.

[622] Late vs now speke of chidynge & reproche whiche ben grete woundes in man-is herte for thei vn-sewen the seemes of frendeshippe in memnes herte / [623] ffor *certis* vnnethes may a man ben pleynly accorded with him / that hath him openly reviled / & *reproued* & disclaundred / this is a ful grysely *synne* / as criste seith in the gospel / [624] And take kepe now that he that reprovith his neighbour / outher he reprovith *him* bi some harme of peyne that he hath in his body / As Mesel. Croked harlott / or bi some synne that he dothe // [625] Now if he reprove him bi harme of peyne / than turneth the repreff to Ihesu criste / for peyne is sent bi the rightwis sonde of god / & bi his suffe-raunce / be it Meselrie or mayme / or maladie. [626] And if he reprove him vncharitably / of synne / as thow holour thow dronkelewe harlott / & so forth / thgn apperteyneth that to the rioyaing of the deuel / that *euer* hath ioye that men don synne / [627] And *certis* chidynge may not come but of a vileyns herte / ffor after the

or habundaunce
curelle os loquitur.

habundaunce of the herte speketh the mouthe ful ofte / [628] And ye shul vnderstonde that loke bi any wey / whan any man shal *chastise another* / that he be war of chidinge or reproving / ffor truly but he be wer / he may ful lightly queken the fire of anger & of wrathe / whiche that he sholde quenche / and peraventure sleth him that he myghte chastise with benyg-

¶ Salomon.

nite / [629] ffor *as seith* Salomon the amyable tonge / is the tree of liff / that is to seyne of liff espirituel / And a dislave tonge / sleth the spirites of him that reprovith / and eke of him that is reproved / [630] Lo what seint Austyne seith / ther is nothing so like the

¶ Paule.

deueles childe as he that offte chideth / seint Poule seith eke / I *seruaunt* of god bihove nought to chide / [631] And how that chiding is a vileyns thing bitwix al *manere* folke / yit is hit *certis* most vncoenable bitwixe a man & his wiff / for there is neuer reste /

[622] Lat' vs þan speke of chidynge and reproche which bene grete woundes in mannys hert ffor þei vnsewen þe semes of ffrendshiþ in mannys hert'. [623] ffor certes vnneþes may a man pleynly ben accorded wiþ hym þat haþ hym openly revyled and reproued and disclaundred þis is a ful grisly synne ¶ And *crist* seiþ in þe gospelt [624] ¶ And take kepe nowe þat he þat' reprouеþ his neighbour eiþere he reprouеþ *hym* by som harme of peyne þat' he haþ on his body. as meselt croked harlot' or by some synne þat' he doþ [625] ¶ Now if he reproue hym by harme of peyn þan turneþ þe prophete to Ihesu Crist'. ffor peyne is sent' by þe rigtwis sonde of god and by his suffraunce be it' meselrye or maym or maladie [626] *and* if he reproue him vncharitabli of synne as þou hullour þou dronklewe harlot' and so forþ þat' apperteneþ þat to þe roioysyng' of þe deuell þat' euer haþ ioye þat' men doñ synne [627] ¶ And certes chyding' may not' come but' of vileyns hertes. ffor after þe habundaunce of þe hert' *spekeþ* þe mouþ ful oft' [628] And ȝe shullen vnderstonde þat' loke by eny way whan any man shal chastise a noþer þat' he be ware fro chydyng' or reprouynge ffor trewly but' he be ware he may ful liȝtly quykken þe fyre of angre and of wretth which þat' he shuld' quenche. and peraventure sleeþ ¹him þat' he myȝt' chastise wiþ benyg-nyte [629] ¶ ffor as seiþ Salomon ¶ The amyable tunge is þe tree of lif þat' is to seye of lif spirituel. and a dissolute tunge sleeþ þe spirit' of hym þat' reprouеþ and eke of hym þat' is reproued [630] ¶ Loo what' seiþ seint' Austyn ¶ Ther nys no þinge ylike þe deuels child' as he þat' oft' chideþ ¶ Seynt Poule seiþ eke ¶ I þe Ser*uaunte* of god by-houeþ not' to chide. [631] and howe þat' chydyng' is a vileyns þinge bytwix al manere folk. ȝit' is it' certes most' vncomnable by-twix a man and his wiff. for þer nys neuer rest'

[622] ¶ Lete vs þan speke of chideinge: And reproche whiche biene grete woundes in mannes herte: for þe vnsewe þe semes of frendschippe in mannes herte: [623] ffor certes vnneþes may a man bue pleynely accorded wiþ him þat haþ him openly revilode & reproued & disclaunderde: þis is a ful grysly sinne: as criste seiþe in þe gospelt: [624] And take kepe nowe þat he þat *reprouеþ* his neyhboure: oyþere he *reprouеþ* him be som harme of peyne þat he haþe on his body: as meselt croked harlotte or be *somme* sinne þat he doþe: [625] Nowe if he *reprouе* him be harme of peyne þan torneþ þe *profete* to iheu criste: for peyne is sent' be þe rihtwise sonde of gode: & be his suffrance: be it Meselrye or mayme: ore maladye: [626] And if he *reprouе* him vncharitablye of synne: As þou holoure: þou dronken lewde harlote: and so forþ: þan *apperteneþ* þat to þe rejoysesinge of þe deuel þat *euer* haþe ioye þat men doon synne: [627] And certes chidynge may not come bot of velens herte: ffor after þe abundance of þe herte spekeþe þe mouþe ful oft: [628] And ȝe scholne vnderstonde. þat loke be any. waye whan any man schal chaste anoþere anoþer þat he be war fro chideinge or reprouеinge ¶ ffor trewly bot he be war he may ful lyhtly queken þe fuyre of anger: and of wraþþe: whiche þat he schold qwenche & peraduentur sleþe him þat he myht chastise wiþ benyng-nite: [629] ffor as seiþe Salomon the amyable tonge: is þe tree of lif: þat is to seyne of lif espirituele and a dislaue tunge sleþe þe spirites of him þat reprеuеþ ¹And eke of him þat is reprеued: [630] Lo what seinte Austine seiþe: þere is noþinge ylyke þe deueles childe as he þat oft' chideþ: Seint poule seiþe eke .I. ser*uant* of god behouеþ nouht to chide [631] ¶ And howe þat chideinge is a veleyns þinge betwex al *manер* folke ȝit is it certes most vnkouenable be-twyx a man & his wyf: for þere is neuer reste:

¶ Salomon

and therfore seith Salomon /. An hous that is vncouered and droppynge /. and a chidynge wyf been lyke [632] ¶ A man that is in a droppynge hous in manye places /. though he eschewe the droppynge in o place / it droppeth on hym / in another place ¶ So fareth it by a chydynge wyf /. but she chide hym in o place / she wol chide hym in another [633] ¶ And therfore / bettre is a morsel of breed with ioye / than an hous ful of delices with chidynge seith Salomon [634] ¶ Seint Paul seith ¶ O ye wommen / be ye subgetes to youre housbondes / and ye men / loueth youre wyues. Ad Colonienses .3°.

¶ Nota exemplum

¶ Salomon

¶ Paulus ad Colonienses .3°.

¶ Of scornynge

[635] Afterward / speke we of scornynge. which is a wikked synne /. and namely / whan he scorneth a man for hise goode werkes /. [636] ffor certes / swiche scorneres / faren / lyk the foule tode / that may nat endure / to smelle / the soote sauour of the vyne / whanne it floriss̄eth [637] ¶ Thise scorneres / been partyng felawes with the deuel. / for they han ioye / whan the deuel wynneth. and sorwe whan he leseth. [638] they been Aduersaries of Ihesu crist. for they haten that he loueth. that is to seyn / saluacion of soule

¶ Of yeyng of wikked conseil

[639] Speke we now of wikked conseil. for he þat wikked conseil yeueth / is a traytour. / he deceyueth hym þat trusteth in hym Vt Achitofel ad Absolonem .‖. But natheles / yet is his wikked conseil first agayn hym self /. [640] ffor as seith the wise man ./ euery fals luyunge / hath his propertee in hym self/. that he þat wole anoye another man. he anoyeth first hym self

¶ Of what folk / þat a man shal eschuen to taken his conseil

[641] ¶ And men shul vnderstonde / that man shal nat taken his conseil of fals folk/. ne of angry folk/ or greuous folk/ that louen specially / to muchel hir owene profit. ne to muche worldly folk/ namely / in conseilynge of soules

¶ Of hem that sowen and maken discorde

[642] ¶ Now comth the synne of hem that sowen / and maken discord amonges folk/. which is a synne / that

And therfore seith Salomon / An hous that is vnkouered. & droppynge / & a chidynge wyfe. ben lyke / [632] A man that is in a droppynge hous in many places. thow he eschewe the droppynge in oo place. it droppeth on hym in a nother place // So fareth it by a chydynge wyfe. but she chide hym in oo place / she wole chide hym in a nother // [633] And therfore bettre is a morsel of breds *with* ioye than an housfull of delices with chidyngee seith Salomon // [634] Seynt Poule seith. o ye / wemen be ye subiettez to youre housbondes / as byhoueth in god. And ye men / loueth ●youre wyfes. Ad Colonienses 3°. //

[635] Aftirwardo speke we of scornynge. whiche is a wikked synne. And namely whan he scorneth a man / for hise goode werkya / [636] Fdr certes swiche scorneris faren lyke the foule tode that may nat endure to smelle the swote sauour of the vyne whan it floreseth. [637] These scorners ben *partynge* felawes with the deuel For they han ioye. whan the deuel wynneth. & sorwe whan he leseth. [638] For they ben aduersaries of Ihesu criste. For they haten that he loueth that is to seyne sauacion of soule /

[639] Speke we now. of wikked counsille / For he that wikked counsille yeueth is a traitour For he deceyueth hym that trusteth in hym. Vt Achitofel ad Absolonem. But natheles. yet is his wikked counsille / furste agayns hym selfe. [640] For as seith the wise man. euery fals lyuynge hathe his *proprete* in hym selfe that he that wole anoye another man he Anoisth firste hym selfe / [641] And men shulle vndirstonde that man shalle nat take his counseile of fals folke. ne of Angry folke or greuous folke that louen specially to myche hire owne *profite* ne to moche wordly folke / namely in counseillynge of soules //

[642] Now com[t] the synne of hem that sowen & maken discorde amouges folke whiche is a synne that

And therefore seyth Salomon. An hous that is onkouered & droppynge / & a chidynge wif been lyke / [632] ¶ A man that is in a droppynge hous / in manye placis / thow he eschewe the droppynge in on place. it droppyth on hym in anothir place / so farth it by a chydynge wif / but 3if sche schide hyn in on place [. . . . *no gap in the MS.*] [633] [1]And therfore betere is a morsel of breed *with* Ioye[?] than an housful of delicis with chidyng seith Salomon / [634] Seynt Poule seyth / 3e wemen be 3e subiectis to 3oure housbondis as byhouyth in god / And 3e men louyth 3oure wiuys. ad Colonienes .3°. [1 "a man" repeated in MS.]

.[635] ¶ Afyrward speke we of skornynge whiche is a wekkede synne / And namely whan he skornyth a man[2] for hise goode werkis / [636] ffor certis swecche skorneris faryn lik the foule toode that may not endure to smelle the sote sauour / of the vyne whan it floryschith / [637] these skorneris been *partynge* felauis / with the deuyl / ffor they han Ioye whan the deuyl wynnyth / & sorwe whan he lesith / [638] they been aduersaryis of Ihesu *crist* / for they hatyn that he louyth / that is to seyne saluacious of soule /

[639] Speke we now of wekkede conseyl / [. . . . . *no gap in the MS.*] whiche is a traytour for he disseyuyth hym that trustith in hym ¶ Vt Achitofel ad Absolonem / But natheles / 3it is his wekkede conseil fyrst a-geyn hym self / [640] [. . . . . *no gap in the MS.*] that he that wele a-noye a-nothyr man / he anoyeth forst hym self [641] And men schal vndyrstonde that man schal not take his conseyl of false folk ne of angry folk ne of greuous folk ne of folk that louyn specially to meche wordely folk / namely in conseylynge of soulys //

[642] ¶ Now comyth the syane of hem that sowyn & makyn discord a-mongis / folk whiche is a syane that

 [1 leaf 422]

And therfore seith Salomon / An hous that is vncouered in rayne & droppinge / & a chidynge wiff ben I-like [632] a man that is in a droppinge hous in many places / though he eschewe the droppinge in o place / yit it droppeth on him in a-nother place / so farith hit bi a chidinge wiff / but she chide him in o place / she wol chide him in another / [633] And therfore better is a morsel of brede with ioye / than an hous ful of delites with chidinge / seith Salomon [634] seint Poule seith / O ye women be ye subiectes to youre housbondes / as bihovith in god / And ye men lovith youre wives / as Colonisences .iij°.

¶ Salomon

¶ Ad Colosienses iij°.

[635] Afterward speke we of *scorn*ynge / whiche is a wikked synne / and namely whan he scornyth a man for his goode workes / [636] ffor certes suche scorners faren I-like the foule toode that may not endure to smelle the swete sauoure of the vyne / whan it flourith / [637] ¹These scorners ben partynge felawes with the deuel / for thei haue ioye whan the deuel wynneth / & sorowe whan he leseth / that is to seye sauacioun of soule / [638] thei ben aduersaries to oure lord ihesu criste / for thei haten that he loveth / that is to seie sauacion of soule /

[639] Speke we now of wikked consail / ffor he that wikked counsail youeth is a traytoure / for he disceiveth him that trusteth in him / vt Achitofel do Absone / But natheles yit is his wikked counsail first ayens him self / [640] for as seith the wise man *Euery* fals levyng man hath this properte in him self / that he that wol anoye another man / he anoyeth first him self / [641] And men shul vnderstonde / that man shal not take his counsail of fals folke / ne of to angry folke / ne of grevous folke / ne of folke that louen to meche specially here owne profite / ne to meche worldly folke / & namely in consaillynge of soules /

¶ wikked consaille.

[642] Now cometh the synne of hem that sowen & maken discorde / amonges folke / whiche is a synne that

¶ Discorde.

¶ And *per*for seiþ Salomon ¶ An hous þat is vnkeuered in reyn and dropping and a chidyng wiff bene ylike [632] a man þat is in a dropping hous in many places. they hee eschewe þe dropping in con place it dropþ on hym in a noþer place ¶ So farep it be a chiding wiff. but she chide hym in oo place she wol chide hym in anoþer [633] And perfore bettor is a morsel of brede with Ioye þan an hous ful of delices wiþ childynge seiþ Salomon [634] ¶ And poule seiþ O ȝe wommen be ȝe subiectys to ȝoure husbondes as byhouþ in god. And ȝe men louep ȝoure wyves. Ad colonisenses .3°.

[635] ¶ Afterward speke we of scornynge which is a wikked synne And namely whan he scorneþ a man for his good werkes. [636] for certes suche scorners faren like þe foule tode þat may not endure to smelt þe swete sauour of þe vyne what it flowreþ [637] ¶ Thise scorners bene partynge felawes wiþ þe deuelt. for þei han Ioie whan þe deuel wynneþ and sorowe whan he leseþ [638] ¶ They bene aduersaries to Ihesu crist for þei haten þat he loueþ þat is to say saunciou of saule

[639] ¶ Speke we nowe of wikked counsaille. ffor he þat wikked counsaille ȝoueth is a traitour. ffor he disceyueth hym þat trusteþ in hym Vt Achitofel de Absolonem ¶ But naþeles yit is it wikked counsaille first ageinst hym self [640] for as seiþ þe wise man Euery fals lyuyng hap his propre in hym self þat he þat wil anoye anoþer man he annoyeth furst hym self. [641] And men shullen vndestonde þat man shal not take his counsaille of fals folk ne of to angry folk or greuous folk ne of folk þat louen specialy to moche her owne profite ne to moch worldly folk namely in counsailling of saules

[642] ¶ Now commeþ þe synne of hem þat maken discorde amonges / folk which is a synne þat

And *per*for seiþe salomon. An house þat is vnkouerde in reyne & dropinge & a childeinge wif. bene ylike [632] a man þat is in in a dropinge hous in many placis þeyhe he schewe þe dropinge in o place it dropþeþ in anoþere in a noþere. So farepe it be a childeinge wyf but sche chide him in o place sche wil chide him in anoþere [633] And *per*for is bettor a morsel of brede with Ioye þan an hous ful of delices wiþ childeinge seiþe Salomon [634] Poule seiþe O ȝe wommen be ȝe soubiettes to ȝoure husbondes as be-houeþe in god And ȝe men louen ȝoure wyves Ad Clonicenses .iij°.

[635] ¶ Afterward speke we of scorenynge whiche is a wikked sinne and namely whan he scorenep a man for his goode werkes [636] ffor certe suche scorners faren y-like þe foule tode þat mai not endure to smel þe swete sauour of þe vine when it flowreþ ¶ [637] þes scorners bien partinge felawes with þe deuel = for þei haue Ioy whan þe deuel wynneþ & sorwe whan he leseþ [638] þei bene aduersaries to oure lorde ihesu criste ffor þei haten þat he loueþe þat is to sei. sauacion of soule

[639] ¶ Speke we nowe of wikked counsel ¶ For he þat wikked counsel ȝeueþ is a traitour for he distroyþe him þat trusteþ in him. vt achitofel de Absolon. But naþeles yit is it wikked counsel firste ageines him selfe [640] for as seiþe þe wisuman Euery fals leueynge haþe þis properte in him selfe þat he þat wil anoye anoþere man first anoyeþ him self [641] And men schal vndestande þat man schal nouht take his counsel of fals folke ne of to angry folke or grenous folke ne of folke þat a loueþ specialy to muche here owen profite ne to muche werldly folke namely in conseleinge of soules

[642] ¶ Nowe commeþ þe sinne of hem þat maken discorde amonges folke whiche is a sinne þat

Crist hateth outrely /. and no wonder is ¶ for he deyde / for to make concord. [643] And moore shame do they to Crist. than dide they / that hym crucifiede / for god loueth bettre / that freendshipe be amonges folk. than he dide his owene body. the which that he yaf for vnitee ‖. Therfore been they likned to the deuel / that euere been aboute to maken discord

¶ Of the synne of double tonge

[644] NOw comth the synne of double tonge. swiche as speken faire byforn folk/. and wikkedly bihynde. or elles / they maken semblaunt. as though they speke of good entencion. or elles in game and pley and yet they speke of wikked entente

¶ Of biwreyinge of counseil

[645] NOw comth biwreying of conseil. thurgh which/ aman is defamed/. certes/ vnnethe/ may he restoore the damage

¶ Of Manace

[646] NOw comth Manace. that is an open folye /. for he / that ofte manaceth. he threteth / moore than he may performe / ful ofte tyme

¶ Of ydel wordes

[647] NOw cometh ydel wordes. that is with outen profit of hym that speketh tho wordes. and eek of hym / that herkneth tho wordes ¶ Or elles ydel wordes / been tho that been nedeles / or with outen entente of natureel profit ./ [648] And al be it that ydel wordes been som tyme venial synne. yet sholde men douten hem. for we shul yeue rekenynge of hem bifore god

¶ Of Ianglynge

[649] NOw comth Ianglynge. that may nat been with outen synne ¶ And as seith Salomon. it is a synne of aperte folye /. [650] And therfore / a Philosophre seyde /. whan men axed hym / how [1]that men sholde plese the peple: and he answerde / do manye goode werkes / and spek fewe Iangles

¶ Of the synne of Iaperis.

[651] After this / cometh the synne of Iaperes / that been the deucles Apes. for they maken folk to laughe at hire Iaperie / as folk doon / at the gawdes of An Ape /. Swiche Iaperes defendeth seint Paul. [652] ¶ Looke / how that vertuouse wordes and hooly woordes conforten hem /

crist hateth outrely // And no wonder ys for he deyde for to make concorde / [643] And more shame done they to criste than dide they that hym crucyfied/ For god loueth bettre that frendshepe be amonge folke than he dide hys owne body whiche that he yaf for vnyte. therfore ben they lykned to the deuel / that euer is aboute to make discorde //

[644] Now cometh thee synne of dowble tonge. swicke as speken faire byforn folke and wikkedly byhynde / or elles they make semblaunt as thoughe they spoke of good entencioun. or ellys in game & pley & yette they speke of wikked entente //

[645] Now cometh bywreyng of counseille thurgh whiche a man is defamed/ certes vnneth may he restore the damage //

[646] Now comyth Manace that is an open foly ./ For he that often manaceth he threteth more. than he may performe ful ofte tyme //

[647] Nowe cometh ydel wordes that is with oute profite of hym that speketh thoo wordes [. . . . . *no grp in the MS.*] Or elles ydel wordes ben thoo that ben neodeles or with outen entente of naturel profite [648] And alle be it that ydel wordes ben sumtyme venial synne: yet shulde men doute hem. for we shulle yeue rekenynge of hem byfore god //

[649] Now cometh Ianglynge: that may nat ben *with*-oute [1]synne. And as seith Salomon. it is a signe of a-perte folye / [650] And therfore A Philosphre seyde whan men asked hym. how that men shuldee please the people / And he answerde / Doo many good werkys and spek fewe Iangles //

[651] After this cometh the synne of Iaperis. that ben the deucls Apes / For they make folke to laughen at hire Iaperie as *men* doon at the gaudes of an ape / Swiche ipes defendith seint Poul [652] loke how that vertuous wordes & holy conforten hem

crist hateþ vtyrly & no wondir is / for he deyede for to make concord / [643] And moore schame do they to *crist* than dedyn they that hym crucyfyed / for god louyth bettere that pes be a-mongis folk than he deyede his owene body. whiche that he ȝif for vnyte. therfore ben they lekkenyd to the deuyl / that euere is aboute to make discord /

[644] ¶ Now comyth the synne of double tunge whiche as spokyn fayre be-foryn folk & wikkedely by-hynde / or ellis they make semblaunt / as thogh they spoke of good entencioun or ellis in game / & pley. and ȝit they spoke of wekkede entent //

[645] ¶ Now comyth bewreyinge of con¹seyl thourw whiche a man is difiamyd certis onethe may he restore the damage //

[646] ¶ Now comyth Manace / that is an opyn folye / for he that oftyn manaeith: he thretheth moore than he may performe / ful ofte tyme /

[647] ¶ Now comyn ydele wordis [. . . . . *no grp in the MS.*] And ek of hym that herkenyn tho wordys / or ellys Idele wordis been tho that been nedeles or *with*-outyn entent of naturel profit [648] And al be it that ydele wordys / been *sum*-tyme uenyal synnys ȝit schuldyn men doutyn hem / for we schul ȝeue rekenynge of hem be-fore god

[649] ¶ Now comygh Iangelynge/ that may not been *with*-outyn synne And as seyth Salomon it is a synne of a-pert folye / [650] And therfore a Philisphre seyde whan men axede *hym* how men schulde plese the pple / And he answerde do manye goode werkis / And speke fewe Iangelys

[651] ¶ Aftyr this comyth the synne of Iaperys / that been the deuyllys apis / for they make men to laughe at here folye / & at here Iaperyes / as folk doon at the gaudis of an Ape / whiche Iaperis diffendyth seynt poule [652] Loke how that vertevous wordis & holye confortyn hem

654 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

criste hateth vtterly / and no wonder is / for he deyed to make concorde / [643] & more shame do thei to criste / than dide thei that him crucified / for louelh better that frendeshippe be amonges folke / than he dide his owne body / whiche that he yaff for vnitees / therfore ben thei likened to the Deuel / that euere is a-boughte to make discorde /

¶ Double tonge. [644] Now cometh the synne of double tonge / suche as speken faire bifore folke / & wikkedly be-hynde / or ellis thei maken sembelaunt / as though thei spake of goode entencion / or elles in game & pleye / & yit thei speken of wikked entent /

¶ bi-wreiynge. of counsaille. [645] Now cometh biwreiynge of consail / thorugh the whiche a man is defamed / certes vnnethe may he restore the damages /

¶ Manace [646] Now cometh manas that is an open folye / for he that ofte manaseth / he thretith more than he may do ful ofte tyme /

¶ ydel wordes. [647] Now cometh ydel wordes / that is withouten profite / of him that speketh the wordes / & eke of him that herkeneth the wordes / or ellis ydel wordes ben tho that be nedeles / [1]or withouten entente of naturel profite / [648] And al be hit that ydel wordes ben somtyme venial synne / yit sholde men doute hem / for we shul yeue rekenynge of hem / biforne god /

¶ Iangelinge. [649] Now cometh Iangelynge that may nat be without synne / as seith Salomon hit is a signe of aperte folye / [650] And therfore a Philosophre seide / whan a man asked him how men sholde please the peple / And he answerde & seide / to many goode workes / & speke fewe Iangelynges /

¶ Iapes. [651] And after this cometh the synne of Iapes that ben the deuels Apes / for thei maken folke to laughe at here iaperye / as folke don at the gaudes of an Ape / suche Iapes defendith seint Poule // [652] Loke how that vertuous wordes & holy / conforten hem

658 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

criste hateþ vtterly and no wonder is. ffor he deyed forto make concorde. [643] And more shame done þei to criste. þan did þei þat hym crucifiede ffor god louep better þat frendship be amonges folke þan he dide his owen body þe which he 3af for vnitees. therfore bene þei likned to þe deuel þat euer is about to make discorde

[644] ¶ Now commeþ þe synne of double tunge. such as speken faire to-fore folk and wikkedly behynde or ellis þei / maken semblaunt as þouþ þei speken of good entencioñ or ellis in game and ploy and 3it þei speke of wikked entent

[645] ¶ Now commeþ bywreying of counsaille þorgh which a man is defamed vnneþes may he restore þe damage

[646] ¶ Now commeþ manace þat is an open foly ffor he þat open manaseþ he tretep more þan he may performe ful often tyme

[647] ¶ Now commeþ ydel wordes þat is wiþ-outen profite of hym þat speke þe wordes. *and* eke of hym þat harkeneþ þoo wordes / or ellis ydel wordes. ben / þoo þat bene nedeles or wiþ-outen entent of naturel profite. [648] and al be it þat ydel wordes be somtyme venial synne 3it shuld men doute hem. for we shullen 3eue rekenynge of hem to-fore god

[649] ¶ Now commeþ Iangelynge þat may not come wiþ-oute synne. And as seiþ Salomon ¶ It is signe of a-perte foly [650] and þerfor a philisophre seide whan a man asked hym how men shulde plese þe puple. And he answerd to mony good werkes and speke fewe Iangelynges

[651] ¶ After þis commeþ þe synne of Iapes. þat bene deuels apes. for þei maken folk to lauge at her Iaprie as folkes doon at þe gaudes of an ape. Suche Iapes defendeþ seint Poule [652] ¶ Loke how þat vertuous wordes and hooly conforten hem

656 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

criste hateþ vttuly: And no wonder is: ffor he deyed for to make concorde: [643] & mor schame done þei to criste: þan dide þei þat him crucified: ffor god louep better þat frendschepe be amonges folke: þan he dide his owen body: whiche he 3af for vnitees: þerfore beene þei likned to þe deuel þat euere is about to make discorde

[644] ¶ Nowe commeþ þe sinne of dowble tonge suche as speken faire befor folke: & wikkede be-hynde or elles þei maken sembland as þouhe þo spake of goode entencion or ellis in game and ploye: And 3it þo spake of wikked entente:

[645] ¶ Now commeþ be-wreynge of counseile þorwhe whiche a man is defamed: vneþes maye he restoreþ þe damages:

[646] Nowe commeþ manas þat is an hopen foly: ffor he þat manaseþ: he preteþ more þan he maie do ful oft time:

[647] Nowe comeþ ydel wordes þat is wiþ-out profite of him þat speke þo wordes & eke of him þat herkeneþ þe wordes: Or ellis ydel wordes bien þo þat bien nedelesse or wiþouten entent of naturely profite: [648] And al be it þat Idel wordes sometime bien venial sinne 3it schold men doute hem: ffor we schulne 3eue rekenynge of hem be-for god:

[649] Nowe commeþ Iangelynge þat may not come wiþ-owten sinne as seiþe Salomon: It is a signe of aperte folye: [650] And þerefore a philisophre saide: Whan a man asked hyme howe men schold plese þe peple: And he answarde: Do goode werkes: & speke fewe Iangelinges:

[651] After þis comeþ þe sinne of Iapes þat bien deuels apes ffor þei maken folke to lawhe att her Iaperye as folkes done att þe gaudes of an hape: Suche Iapes defendeþ seint Poule: [652] Loke howe þat vertuouse wordes & holy: conserten hem

that trauaillen / in the seruice of crist. right so conforten the vileyns wordes and knakkes of Iaperis. hem that trauaillen / in the seruice of the deuel [653] ¶ Thise been the synnes / that comen of the tonge. that comen of Ire / and of othere synnes moo

¶ Sequitur remedium contra peccatum Ire

[654]

The remedie agayns Ire. *is a vertu* / that men clepen Mansuetude. that is debonairetee /. and eek another vertu / *pat* men callen pacience / or suffrance

¶ Of debonairetee [655] ¶ Debonairetee / withdraweth and refreyneth the stiryinges and the moeuynges of mannes corage in his herte. in swich manere / that they ne skippe nat out by

¶ Of Suffrance Angre ne by Ire / [656] ¶ Suffrance / suffreth swetely / alle the anoyaunces *and* pe wronges / that men doon / to man

¶ Seneca Ieronimus outward [657] ¶ Seint Ierome seith thus of debonairetee. that it doth noon harm to no wight ne seith. ne for noon harm that men doon or seyn. he ne eschawÞeth nat agayns his reson [658] ¶ This vertu som tyme comth of

¶ Philosophus nature /. for as seith the Philosophre. A man is a quyk' thyng by nature. debonaire and tretable to goodnesse. but whan debonairetee / is enformed of *grace* / thanne is it the moore worth

¶ Of Pacience [659] ¶ Pacience / that is another remedie. Agayns Ire. it is a *vertu* that suffreth swetely euery mannes goodnesse / and is nat wrooth for noon harm / that is doon to hym

¶ Philosophus [660] ¶ The philosophre seith / that pacience is thilke *vertu* / that suffreth debonairely alle the outrages of Aduersitee / and euery wikked word [661] ¶ This vertu / maketh a man lyk' to god / and maketh hym / goddes owene dere child / as seith *Crist. this vertu disconfiteth*

¶ Nota secundum sapientem thyn enemy ¶ And therfore seith the wise man. / If thow wolt venquysse thyn enemy / lerne to suffre / [662] And

¶ Of .iiij. maneres of grutchinges. that thou shalt vnderstonde / that man suffreth iiij. manere

that trauaillen in the seruyse of crist! so conforten the vileyns wordis & knakkys of Iaperis hem that trauillen in the seruice of the deuel / [653] These ben the synnes that comen of the tonge. that comen of Ire & of other synnes moo

Remedium contra Iram.

[654]

The Remedie agayns Ire is a vertue that men clepen Mansuetude / that is debonairete And eke another vertue that men calleth pacience / or suffrance /

[655] debonairete *with*drawith & refreyneth the storynges & the meouynges of mannes corage in his herte in swiche manere/ that they ne skippe nat outa hy / angre ne by Ire. [656] Suffraunce suffrith swetely alle the Anoyaunces & the wronges that men doon to man outwarde [657] Seint Ierome seith thus of debonairete that it dooth noon harme to no wight ne seith ne for non harme that men doon ne seyn. he ne eschawfeth nat agayns his reson // [658] This vertue somtyme cometh of nature. /For as seith the Philosophre / A man is a quykke thynge by nature debonaire & tretable to goodnesse // But whan debonairete is enformed of grace than is it the more worth //

[659] Pacience that is a-nother remedie agayns Ire is a vertue that sufferth swetely *euery* mannes godenesse / & nat wrooth for noon harme that is doon to hym // [660] The Philosophre seith that pacience is thilke vertue that suffreth debonairly alle the outrages of aduersite. & euery wikked worde // [661] This vertue maketh a man lyke to god & makyth hym his owne dere childe as seith criste / This vertue discomfiteth thyn enemy And therfore seith the wyseman / If thow wolte venquysshe thin enemy. lerne for to suffre / [662] And thow shalte vndirstonde that man suffreth .iiij. manere

that trauaylyn in the seruyse of Crist! And right soo conforteyn the vileyns wordis & knakis of Iaperis hem that trauayln in the seruyse of the dewil ¶ [653] These been the *synnys* that comyth of the tunge / that comys of yre & of othere synnys

[*The Remedy against Ire*]

[654]

The remedie ageyns yre / is vertue *þat* men clepyn mansuetude / that Hon de Bonania clepith debonayretee / & ek a nothir wertu that men callyn pacience / or suffraunce /

[655] ¶ Debonayretee / *with*drawith & refrayneyth / the storynge & the meuynge of manys corage / in his herte in swich maneere / that they ne skippe nat out be angir / ne by Ire [656] ¶ Suffernance suffrith sweetely alle the anoyaunces & the wrongis / that men doon to man outward [657] ¶ Seynt Ierome seith thus of debonayretee that it doth noon harm to no wyst ne seith ne for non harm that man doon ne seyn / he ne eschafyth not a-geyn reson / [658] This vertue comyth sumtyme of nature. for as seyth the philisophere As man is a quik thyng by nature debonayre & tretable / to goodnesse / but whan debonayrete is enformyd / of grace thanne is it the more worth

[659] ¶ Pacience is a-nothir remedye a-geyns yre / and is a vertu that sufferith swetly euery mannes goodnesse / & is not wrooth for non harm that is doon to hym [660] ¶ The Philisophre seyth that pacyence is thilke vertu that sufferyth debonayrely alle the outragis of aduersite / & euery wikkede word [661] This vertu makyth a man lik to god & makyth a man goddys owene deere child, as seith Crist this vertu discomfortith thya enmy & therfore seith the wise man / ¶ If thow wilt / venquesche thya enemy lerne for to suffere / [662] And thow schal vndirstonde that man suffere iiij manere

that travaile in the seruice of criste / Right so conforten the vileyns wordes & knakkes of iapers hem / that travailen in the *seruice* of the deuel / [653] these ben the synnes that comen of the tonge / that comen of Ire / And other synnes many mo.

Remedium contra peccatum Ire.

[654] THe remedie ayeines Ire / is a *vertu* that men clepen . Mansuetude that is debonairte / & eke another vertu that men clepen Pacience / or elles sufferaunce /

[655] Debonairte withdrawith & refreyneth the steryynges & the mevynges of man-is corage in his herte / in suche manere that thei ne skippe nought out bi anger / ne bi Ire / [656] Suffraunce suffreth swetly alle the anoysaunces / & the wronges / that men don to a man outwarde / [657] seint Ierome seith thus of Debonairte that hit doth noon harme to no wiȝhte / ne seith for noon harme that men hirm don ne seyne / he ne eschaungeth nat ayeines his reson / [658] This *vertu* cometh somtyme of nature / ffor as seith the Philosophre / a man is a quike thinge bi nature / debonaire & tretable bi goodenesse / But whan debonairte is enformed of grace / it is the more worþ /

[659] Pacience that is another remedie ayenst Ire / hit is a *vertu* that suffreth swetly *every* mannys goodnesse / & is nat worthe for noon harme / that is don vnto him / [660] the Philosophre seith that Pacience is that *vertu* that suffreth debonairly alle the outrages of *aduersite* and *euery* wikked worde / [661] this *vertu* maketh a man I-like to god & maketh him his owne dere childe as seith criste / This *vertu* disconfiteth thin enemy / And therfore seith the wise man / If thow wolt venquysshe thin Enemy lerne to *suffre* / [662] And thow shalt vnderstonde / that a man suffreth .iiij. manere

¶ I cxxxv.

þat trauaillen in þe seruise of *criste* Riȝt so conforten þe vileyns words and knakkes of Iapers hem þat trauaillen in þe seruise of þe deueℓ [653] ¶ Thise bene þe synnes / þat commen of þe tunge þat *commen* of Ire and of other synnes

[*Remedies against Ire.*]

[654] ¶ The remedye ageinst Ire is a vertue þat men clepen mansuetude þat is debonairete and eke a nother vertue þat men clepe pacience [. . . . . *no gap in the MS.*]

[655] ¶ Debonairte wiþdroweþ and refreyneþ þe styryngges and þe mouynes of mannys corage in his hert and such manere þat þei ne skippe not out by anger ne by Ire [656] suffraunce suffreþ swetly al þe annoyaunces and þe wrongges þat men doon to a man outward [657] ¶ Seint Ierom seiþ þus of debonairte þat hit doþ noon harme to no wiȝt ne seiþ for noon harme þat men hym done ne sayn He ne eschaungeþ nouȝt ageinst his reson. [658] This vertue som / somtyme commeþ of nature ¶ ffor as seiþ þe philisophre. A man is a quyk þinge by nature. debonaire and tretable by goodnes But whan debonairte is enformed by grace. it is þe more worþ

[659] ¶ Pacience þat is anoþer remedye ageinst Ire is a vertue þat suffreþ swetely euery mannys goodnesse and is not worþ for non harme þat is doon to hym [660] ¶ The philisofre seiþ þat pacience is þilk vertue þat suffreþ debonairly all þe outrages of aduersite and euery wikked worde. [661] This vertue makeþ a man like to god. and makeþ hym his owne dere childe as seiþ crist. This vertu disconfiteþ þine enemye And þerfore seiþ þe wise man If þou wilt venquysh þine / ennemye. lerne to suffre [662] And þou shalt vnderstonde þat a / man suffreth four maner

þat truweyle in þe *seruice* of crist: Riht so conserten þe vileins worde & þe knakkes of þe Iapes hem þat treweylen in þe seruise of þe deuel. [653] ¶ þes bien þe sinne þat *commeþ* of þe tonge: þat *commeþ* of ire & of oþere sinnes:

[*The Remedies against Ire.*]

[654] The remedes ageines Ire is a vertue þat men clepen mansuetude þat is debonarte: And eke anoþere vertue þat men clepen paciences: [. . . . . *no gap in the MS.*]

[655] Debonarte wiþ-draweþ & refreyneþ þe stringes & þe meueynges of maunes corage in his hete: in suche maner þat þei scipe nouȝt oute be anger ne be ire: [656] Suffrance suffreþ swetly al þe anoyance þat & þe wronges þat men done to a mas outewarde: [657] ¶ Seint Ierom . seiþ þus of debonarte: þat it doþe none harme to ne wight ne scipe for none harme þat men him done ne seine: He ne eschaungeþ nouȝt ageines his reson: [658] ¶ This vertue *commeþ* some time of Nature: ffor as seiþe þe Philosopher: A man is a whike þinge be nature: debonaire & tretable be goodnesse: Bot whan debonairte . is enformed of grace. it is þe more worþe: //

[659] Paciance þat is anoþere remedy ageynes ire: it is a vertue þat suffreþ swetely *euery* mannes goodnesse: & is noȝt wrope for none harme þat is done vnto her. // [660] The Philosopher seiþe þat pacien is þilke vertue þat sufferþ debonarly al þe outrage of aduersitee & *euery* wikked worde: [661] þis vertue makeþ a man ylyke to god: And makeþ him his owen der childe as seiþe crist: This vertue disconforþ þine Ennemye: and perfore seiþe þe wise man. If þou wilte venquysse þin ennemye. lerne to suffre: [662] And þou schalt vnderstande þat a / man sufferþ: iiij. manere

man suffreth in outwardly thynges.

of greuances in outward thynges. agayns the whiche iiij. he mote haue / .iiij manere of paciences

¶ The firste greuance

[663] ¶ The firste greuance / is of wikkede wordes /. thilke suffrede Ihesu crist. with-outen grucchynge ful paciently. whan the Iewes despised and reproued hym ful ofte [664] ¶ suffre thou therfore paciently. for the wise man seith /. If thou stryue with a fool / though the fool be wrooth / or though he laughe. algate / thou shalt haue no reste [665] ¶ That oother greuance outward. is to haue damage of thy catel ¶ Ther agayns suffred crist ful paciently. whan he was despoyled / of al that he hadde in this lyf. and that nas but his clothes / [666] ¶ The thridde greuance is / a man to haue harm in his body ¶ That suffred crist. ful paciently in al his passion [667] ¶ The fourthe greuance /. is in outrageous labour / in werkes. Wherfore I seye that folk/ that maken hir seruantz to trauaillen. to grenously / or out of tyme. as on haly dayes / soothly / they do greet synne [668] Heer agayns suffred Crist ful paciently / and taughte vs pacience /. whan he baar [1]vp-on his blissed shulder / the croys / vp-on which / he sholde suffren despitous deth [669] ¶ Heere may men lerne to be pacient/. for certes noght oonly cristen men been pacient. for loue of Ihesu crist / and for gerdon / of the blisful lyf / that is perdurn[b]le. but certes the olde payens that neuere were cristene / commendeden and vseden the vertu of pacience

¶ Remedium

¶ Note de impacientia rubicundam Phebe-pal contra suum discipulum

[670] A Philosophre vp-on a tyme that wolde haue beten his disciple for his grete trespas for which he was gretly amoeued and broghte a yerde to scoure with the child. [671] and whan this child saugh the yerde. he seyde to his maister. what thenke ye do ? / I. wol bete thee quod the maister for thy correccioñ [672] ¶ ffor sothe quod the child / ye oghten first correcte youre self /. that han lost al youre pacience / for the gilt of a child [673] ¶ ffor sothe quod the maister al wepynge thow

of greuancez & outward thinges/ agayns the whiche .iiij. he mote haue .iiij. manere of paciences /

¶ Remedium

¶ Nota de impacientia

¶ The firste greuance

[663] The firste greuance is of wikked wordes. thilke suffrod Ihesu criste with outen grucchynge full paciently whan the iewes despised hym & reproued hym full ofte / [664] Suffre thow therfore paciently / For the wise man seith. If thow stryue with a fool. though the fool be wrooth or thow he laugh / Algate thow shalte haue no reste [665] // That other greuance outwarde is to haue damage of thy catel / Ther agayns suffrid criste full paciently whan he was dispoilled of alle *that* he hadde in this lyfe / And that nas but of his clothes [666] // The thrid greuance is a man to haue harme in his body that suffred criste ful [1]paciently in alle his passion [667] // The furthe greuance is in outrageous labour in werkys wherfore I sey that folke that maken hire *seruauntez* to trauaillen to grenously / or oute of tyme / as on halidaies/ soothly they don grete synne // [668] here agayns suffred criste full paciently and taught vs pacience. whan he bare vppon his blyssed sholdre the croys / vpon whiche he shulde suffre dispitous deth // [669] here may men lerne to be pacient. For nat oonly cristen men ben pacient for loue of Ihesu criste & for gerdon of the blysfull lyfe that is perdurable // But certes the olde payens that neuer were cristene. commenden & vseden the vertue of pacience

¶ Remedium

[670] A Philosophre vpon a tyme that wolde haue beten his disciple for his grete trespas For whiche he was gretly amoeued. and broughte a yerde to scourge the childe / [671] And whan the childe saugh the yerde he seide to his maister [. . . . .] . . *no gap in the MS.*] for thy correccioun . [672] For sothe quod the childe / ye oughte firste correcte youre selfe that han loste al youre pacience / for the gilte of a childe / [673] Forsoth quod the maister al wepynge[1] thow

of greuauncys in outward thyngis a-geyns the wheche .iiij. he mote haue .iiij. maneure of paciencis

¶ Remedium

¶ Nota de impacientia

¶ The firste greuance

[663] The ferste greuaunce is of wekke wordis. thilke sufferede Ihesu *Crist with*-oute grochynge ful paciently whanne the Iewis dispisedyn hym ful ofte [664] ¶ Suffere thow therfore paciently / for the wise man *seith* If thow stryue *with* a fool. thow the fool be wroth or thow he laughe[1] algatis thow schalt haue no reste / [665] ¶ That othyr greuaunce outward / is to haue damage of thyn catel. Theere agayns sufferede *Crist*/ ful paciently[1] whan he was dispoyled of al that he hadde / in this lyf. And that nas but hise clothis / [666] ¶ The .iij. greuaunce is a man to hauen harm in his body. That sufferede *Crist* ful paciently in al his passioun [667] ¶ The .iiij. greuaunce is this in outragious labour in werkis wherfore [1]I seye that folk that makyn here *seruauntys* to traueyly to grenosly or out of tyme as on halydayis Sothly they don greet *synne* [668] ¶ Hereagayns sufferede *crist* ful paciently & taughte vs pacyence / whan he bare vp-on his blyssede schuldyr the cros on the whiche he schulde suffere dispitous deth/ [669] Heere may men lerne to been pacient. ffor certis not only *cristene* men been pacient for loue of Ihesu *crist* And for gerdoun of the blisful lyf that is perdurable But certis the olde paynems that neuere were cristene *commendyn* & vsyn the vertue of pacience

[670] ¶ A Philisophre vp-on a tyme that wolde a bete his disciple[1] *for his* greete trespas[2] ffor whiche he was Ameuyd / & broughte a yerde to skoure the child. [671] & whan the child say the yerde. he seyde to his Maystyr / what thynke ye to do. I wele beete the quod his maystir for thyn correccioun / [672] Forsothe quod the child ye oughte ferst to correcte youre self that haue lost al *youre* pacience for the gilt of a child. [673] ffor sothe quod the maystyr al wepynge thow

659 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

of grenaunces in outwarde thinges / ayeines the whiche .iiij. he mote haue .iiij. maneres of paciences /

[663] The first grenaunce is of wikked wordes / thilke grenaunce suffred oure lord ihesu cristo / withouten gruchinge ful paciently / whan the Iewes dispised him & reproued him ful ofte / [664] suffre thow therfore paciently / ffor the wise man eke seith / If thow strive with a fool / though the fool be wroth or though he laughe algate thow shalt haue no reste // [665] That other grevaunce outwarde is / to haue damage of thi catel / Thore ayeines suffred criste ful paciently / whan he was dispoyled of al that he hadde in this liff & that nas nought but the clothes / [666] The .iij. grenaunce is to a man to haue harme in his body / that suffred criste ful paciently in al his passion / [667] The ferthe grenaunce is an outragious labour in werkes / wherfore I seie that folke that maken here seruauntes to travaile to grevously or out of tyme / as on halydayes / sothly thei don grete synne / [668] Here ayeines suffred cristes ful paciently & taught vs pacience / whan he bare vppon his blessed shildres the croys vppon the whiche he sholde suffre dispitous deth / [669] Here may men lerne to be pacients / ffor certes nought onely cristen men ben pacient / for the loue of ihesu cristo & for guerdon of the blisse of heuen / & of the blisful liff that is perdurable / But certes the olde paynomes that neuere were cristen commenden & vsen the vertu of pacience /

[670] A Philosophre vppon a tyme that wolde haue beten his disciple for his grete trespace / for whiche he was gretly amoved / & brought a yerde to scoure the childe / [671] And whan the childe sawe the yerde / he seide to his maister / [1]what wol ye don / I wol bete the *quod* the maister for thi correccion / [672] ffor sothe *quod* the childe ye oughte firste correcte youre silff / that haue lost youre pacience for the gilte of a childe / [673] ffor sothe *quod* the maister al weping thow

660 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

of grenaunce in outward pingges. ageinst which foure he mote haue iiij. maners of paciences./

[663] ¶ The furst grenaunce is of wikked wordes. pilk grenaunce suffreþ Ihesu crist wiþ-outen grucchinge ful paciently whan þe Iwes despised hym and reprouceden hym ful oft [664] Suffre þou perfore paciently. for þe wise man eke seiþ ¶ If þou stryue wiþ a fool þoughe þe fool be wroþ. or þouþe he lauge algate þou shalt haue no rest. [665] That oþer grenaunce outward is forto haue damage of þi catel ¶ Ther ageinst suffred crist ful paciently whan he was dispoilled of al þat he had in this liff and þat nas but his clopes [666] ¶ The iij. grenaunce is a man to haue harme in his bodye. and þat suffred crist ful paciently in alle his passiõ [667] ¶ The iiij. grenaunce is in an outrageous labour in werkes. wherfore I say þat folk þat maken her seruauntes to travaille to grenously or out of tyme as in holy days. soþly þei doon grete synne. [668] Here ageinst suffred crist ful paciently and taught vs patience whan he bare vpon / his blessed shulder þe crois vpon which he shuld suffre dispitous deþ. [669] Here may men lerne to be pacient. ffor soþly not ouly cristen men bene pacient for þe loue of Ihesu crist and for guerdoñ of þe blisse of heuene and of þe blisful liff þat is perdurable But certes þe olde payrymes þat neuere were cristen commenden & vseden þe vertue of pacience

[670] A philisophre vpon a tyme þat wolde haue beten his disciple for his grete trespace. for which he was gretely ameued and brouȝt a ȝeerd to scoure þe [1]childe [671] and whan þe childe segh þe ȝeerde he seide to his maister what wil ȝe doo. I wil bete þe quod his maistere. for þine correctious. [672] ffor soþ quod þe childe ȝe ouȝt firſt correcte. ȝoure self þat haþ lost ȝoure pacience for þe gilt of a childe. [673] ffor soþ quod þe maister al wepinge þu

658 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

of grenance in otward pinges: Ageines whiche foure he mot haue foure maner of pacience

[663] þe firste grenance is of wyked wordes: þilke grenance suffred oure lorde ihesu crist wiþ outen gruccheinge ful paciently: Whan þe Iewes dispised him & reprued him: ful oft [664] suffur þou þere fore paciently: for þe wiseman eke seiþe: If þou strif wiþ a fole þouhe þe fole be wroþe or þouhe he lawhe al gate: þou schalt haue no reste [665] ¶ þe þere grenance outeward is to haue damage of þi catel: þere ageinsuffurl criste ful paciently: whan he was dispoiled of þat he hadde in þis life & þat nas nouht but þe clopes [666] ¶ þan grenance is to a man haue harme in his bodye: þat suffred criste ful paciently in al his passion [667] þe ferþe grenance is an outragyous laboure in werkes. Wherfor .I. seie þat folke þat maken here seruantes to trauevle to grenouslye or oute of time as on halidayes: soþely þei done grete sinne. / [668] [1]Here ageine suffred criste ful paciently. And tauht vs pacience whan he bare vpon his blissed scholder þe cros vpon þe whiche he scholde suffur a spitous deþ: [669] ¶ Here maie men lerne to be pacient: for certes nouht onely cristen men bene pacient for þe loue of ihesu criste: & for guerdone of þe blisse of heuen. And of þe blisful lyf þat is perdurable: But certes þe olde peynęymes þat neuer were cristen commenden & vsen þe vertue of pacience:

[670] A philosofre vpon a time þat wolde haue bet his disciple for his grete trespace for whiche he was gretely ameuede: & brouhte a ȝerde to scoure þe childe: [671] And whan þe childe sawe þe ȝerde He seide to his maister what wil ȝe do: I. wil bete quod þe Maister for þi correctione. [672] For soþe sire quod þe childe ȝowe ouhte firste corecte ȝoure of þat ȝe haue lost ȝoure pacience for þe gilte of a childe: [673] For soþe quod þe Maister al wepinge þou

¶ How obedience cometh of parfourne

seyst sooth / haue thow the yerde my deere sone and correcte me / for myn inpacience [674] Of pacience comth Obedience / thurgh which a man is obedient to Crist. and to alle hem to whiche he oghte to been obedient in Crist [675] ¶ And vnderstond wel that obedience is parfit. whan that a man dooth gladly and hastily with good herte entierly al that he sholde do [676] ¶ Obedience generally / is to perfourne the doctrine of god and of his soureryne to whiche / hym oghte to ben obeisaunt in alle rightwisnesse ☙ ☙ ☙ ☙

¶ Sequitur de Accidia ☙

[677] After the synne of Envye and of Ire. now wol I speken of the synne of Accidie. for Envye / blyndeth the herte of man and Ire troubleth a man. and Accidie maketh hym heuy thoghtful and wrawful [678] Envye and Ire maken bitternesse in herte. which bitternesse is moodes of Accidie and bynymeth hym the loue of alle goodnesse. thanne is Accidie / the Angwissh of troubled herte And seint Augustyn seith. / it is anoy of goodnesse and ioye of harm [679] ¶ Certes this is a dampnable synne. for it dooth wrong to Ihesu crist. in as muche as it bynymeth the seruice / that men oghte doon to crist with alle diligence / as seith Salomon. [680] but Accidie / dooth no swich diligence. He dooth alle thyng with anoy / and with wrawnesse / slaknesse / and excusacioũ / and with ydelnesse / and vnlust. for which the book seith ‖ Acursed be he that dooth the seruice of god necligently [681] ¶ Thanne is Accidie / enemy / to euerich estaat of man. for certes / the estaat of man / is in .iij. maneres [682] ¶ Outher it is / thestaat of Innocence. as was thestaat of Adam / biforn that he fil into synne. in which estaat he was holden to wirche / as in heryinge and adowryinge of god [683] ¶ Another estaat. is estaat of synful men. in which estaat men been holden

¶ seneca in Augustyn

¶ Salomon

¶ Nota & cave

¶ Of .iij. maneres of estates of man

¶ Of thestaat of Innocence

¶ Of thestaat of synful men

seist sooth: haue thow the yerde my dere sone & correcte me for myn inpacience // [674] Of pacience cometh obedience thurgh whiche a man is obedient to criste & to alle hem to whiche he ought ben obedient to criste // [675] And vndirstonde wele that obedience is parfite whan that a man dooth gladly & hastyly with goode herte entierly. al that he shold doo. [676] Obedience generally is to performe the doctrine of god & of his soureryn to whiche hym ought to ben obeisaunt in alle rightwisnesse

. De accidia ./

[677] After the synne of Envye and Ire: now wole I speke of thee synne of Accidie. For Envye blyndeth the herte of a man & Ire trobleth a man. And Accidie maketh hym heuy thoughtfull & wrawe. [678] Envye & Ire maken bitternesse in herte / which bitternesse is moder of accidie / And bynemeth hym the loue of alle goodnesse / Thanne is accidie the Angwisshe of troubled herte. As seith scint Austyn seith / It is anoye of goodnesse. & anoye of harme [679] / Certes this is a dampnable synne / for it dooth wronge to ihesu criste in as moche as it bynemeth the seruyce that men oughte doon to ihesu criste with alle diligence. as seith Salomon // [680] But Accidie dooth no swiche diligence. he dooth alle thynge with a noy. and with wrawnesse. And excusacioun. And with ydelnesse & vnluste / For whiche the book seith / A-cursed be he. that dooth the seruyce of god neligently [681] Thanne is Accidie enemy to euery estaat of man. For certes thestaat of man is in .iij. maners // [682] Outher it is thestaat of Innocence / as was thestaat of *Adam byforn that he felle in*-to synne / in whichoe estaat he was holden too wirche / as in heringe / And Adowrynge of god // [683] Another estaat is thestaat of synfull men / in whiche estat men ben holden

seist soth. haue thow the yerde myn dere sone & corekte me for myn Inpacience [674] ¶ Of pacience comyth obedience / thorw whicho *a man* is obedient to *Crist* & to alle hem to whiche he oughte to been obedyent in *Crist* / [675] And vndyrstond weel that obedyence is parfit whan that a man doth gladly And hastyly with good herte entyerly al that he schulde do [676] ¶ Obedyence generally is to parforme the doctryne of god & of hise soureynys to whiche hym *oughte* to been obeysaunt in al ryghtwisnesse

De Accidia[1]

(1 leaf 42b is cut out.)

[677] [1] After the synnes of Ire I wol speke of the synnes of Accidie. ffor Envye blyndeth the herte of a man & Ire troublyth a man. & Accidie makith hym heuy thoughtfull & wrawe. [678] ¶ Envye & Ire maken bitternes in herte whiche bitternes is modir of Accidie. & be-nymeth hym the loue of all goodness. Then is Accidie the anguysche of a trouble herte. And seynt Austyn seith / it is a-noie of goodnes & anoye of harme. [679] ¶ Certis this is a dampnable synne. ffor it doth wrong to ihesu crist. in as meche that he nymeth the seruyce that men oughttodo to ihesu crist with all diligence. As seith Salomon. [680] But Accidie doth non swche diligence. he doth all thyng with a-noie & wrawnes. slakues & excusacion & with dulnes & vnluste ¶ ffor whiche the book seith. A-cursid be he that doth the seruyce of god neligentli. [681] Then is Accidie enemye to euerl estate of man ffor certis the estate of man is in .3. maners. [682] ¶ Either it is the estate of Innocence as was the estate of Adam. biforn that he felle in to synne in whiche estate he was holdyn to wirche as in herying & honouryng of god [683] ¶ Another estate is the Estate of synfull men in whiche estate men ben holdyn

(1 Harl. MS. 1758, *on leaf* 210, *back.*)

¶ Augustinus /

¶ Salomon /

bot-tom put he all in to synne.

¶ Of .3. maners of Estat of man ¶ Estate of Innocence./

¶ Estate of synfulle men /

scist sothe / haue thow the yerde my dere sone & correcte me for myn impacience / [674] Off pacience cometh obedience thorugh the whiche a man is obedient to criste / & to alle hem to whiche he oughte to be obediente in criste / [675] And vnderstonde wel that obedience is perfite / whan men doon gladly and hastyly with good herte entirely al that he shulde don / [676] Obedience *generally* is to *performe* the doctryne of god / & of his *soueraignes* to whiche him oughte to be obeissaunt to al manere of rightwisnesse /

De accidia.

[677] After the synnes of Envie & Ire / now wol I speke of the synne of accidie / for envie blyndeth the herte of a man / And Ire troubleth a man / And accide maketh him hevie / thoughtful / & wrawe / [678] Envie & Ire maken bitternesse in herte / whiche bitternesse is moder of accidie / & bynemeth him the loue of al goodnesse / than is accidie the anguyssh̄e of a troubled herte / And seint Austyne seith / *It* is anoye of goodnesse / & anoye of harme / [679] certis this is a dampnable synne / for it doth wronge to Ihesu criste / in-asmeche as hit bynemeth the seruice that men don to criste with al *diligence* / as seith Salomon / [680] But accide doth no suche diligence / he doth al *thing* with anoy / & wrawnesse / slaknesse & excusacion / & with ydulnesse & vnlust / ffor whiche the bookes seith / Acursed be he that doth the seruice of god negligently / [681] than is accidie Enemy to *euery* estate of man / ffor *certis* thestate of man is in .iij. maners / [682] The first estate is the estate of Innocencie as was thestate of Adam bifore or he fel in-to synne / in whiche estate he was holden to werche / as in heriyng & honouryng of god / [683] Another estate is the estate of synful men / in whiche estate men ben holden

¶ Austyne.

¶ Salomon.

saiest þe sooþ. Haue þou þe yerde my dere sone and correcte me for myn Inpacience [674] ¶ Of paciance commeth obedience þorgh which a man is obedien to crist and into alle hem to which he ouȝt be obedient in crist [675] and vnderstonde wel þat obedience is parfite whan men doon gladly and hastely wiþ good hert entierly al þat he shuld do. [676] Obedience / generally is to *perfourme* þe doctrine of god *and* of his soureins to whiche hym ouȝte to bene obeysaunt in al rigtwisnesse

¶ De peccato accidie [*from margin*]

[677] Aftere þe synnes of Envie I wil speke of þe synne of Accidie. ffor Envie blyndeþ þe hert of a man. And Ire troubleth a man. and accidy makeþ hym hevye þouȝtful and wrowe [678] ¶ Envie and Ire maken bitternesse in hert which bitternesse is / modere of accide and bynymeþ hym þe loue of al goodnes þat is accyde þe angwissh of a trouble hert and seynt Austyne seiþ it is anoye of goodnesse and anoy of harme. [679] / Certes þis is a dampnable synne for it doþ wronge to Ihesu crist in as moch as he nymeþ þe seruice þat men ouȝt to doo Ihesu crist wiþ al diligence as seiþ salomon / [680] But accide doþ noon suche diligence He doþ al þinge *wiþ anoy* and wrawnesse sclaknesse and excusacion and wiþ dulnesse and vnlust ¶ ffor which þe booke seiþ. Accursed be he þat doþ þe seruice of god negligently [681] Than is accidy enmye to euery estate of man for certes þe estate of man is in þre maners. [682] eiþer It is þe estate of Innocence as was þe estate of Adam byforn þat he felle in to synne in which estate he was halden to wirche as in heryng and in adourynge of god [683] ¶ Another estate is þe estate of synful men in which estate men ben halden

scist soþe: Haue þou þe ȝerde my dere sone: & correcte me for myne impacience: [674] Of paciens commeþ obedience: of whiche a man is obedient to criste: & to all hem to wiche he ouhte be obedient in criste. [675] And vndestande wele þat obedience is perfite: whan men done gladly & hastely wiþ good herte enterely al þat he schold do: [676] Obedience generaly is to performe þe doctrine of god & of his sovreygnes to whiche him ouhte to be obeissant to al rihtwisnesse

De Accidia.

[677] After þ sinnes of Enevy [. . . . *no gap in the MS.*] I wil speke of þe sinnes of accide: For Enevy blindeþ þe herte of a man: And ire troubleþ aman: And Accide Makeþ him hevye þouhtful & wrawe: [678] Enevy & Ire makeþ bitternes in hert: whiche bitterne is moder of accidie. & benymeþ him þe loue of al goodnesse. þan is accide þe angwysche of a trowble hert: And seinte. Austeyne seiþe: It is anoye it is anoy of goodenesse: & anoye of harme: [679] sertes þis is a dampnable sinne: ffor it doþe wronge to ihesu criste: in alsomuche þat he nymmeþ þe service þat men ouhte to do to ihesu criste wiþ al diligence as seiþ Salomon: [680] Bot accide doþe none suche diligence: he doþe al þinge wiþ anoye: & wrawnesse slaknesse & excusacion & wiþ dulnes & vnlust: ffor whiche þe boke seiþe acursed be he þat doþe þat doþ þe service of god neclygently: [681] þen is Accide Enevye to euerych astate of man: For certes þe estate of man is in þre maners: [682] Eyþere it is þe state of Innocence as was þe state of Adam be-fore he fel in to sinne: In whiche he was holden to worche as in an heryngе: & in adourynge of god: [683] Anoþere estate is þe state of sinfulmen: in whiche estate men bien holden

to labourе in preiynge to god. for amendement of hire synnes. and that he wole graunte hem to arysen out of hir
* Of thestaat of grace synnes / [684] ¶ Another estaat is thestaat of grace. in which estaat he is holden to werkes of penitence. and certes / to alle thise thynges is Accidie enemy and contrarie. ffor he loueth no biсynesse at al [685] ¶ Now certes this foule swyn Accidie. is eek a ful great enemy to the liflode of the body. for it ne hath no purueaunce agayn temporel necessitee. for it forsleweth and forsluggeth. and destroyeth alle goodes temporeles / by
[1] reochelessnesse

¶ How Accidie is lyk to hem that been in the peyne of helle [686] The fourthe thyng is. that Accidie is lyk to hem that been in the peyne of helle. by cause of hir slouthe and of hire heuynesse for they that been dampned / been so bounde. that they ne may neither wel do / ne wel thynke [687] ¶ Of Accidie comth first that a man is anoyed and encombred for to doon any goodnesse. and maketh / that god hath abhomynacioun of swich Accidie

* Of the synne of slouthe ¶ Salomon [688] NOw comth slouthe. that wol nat suffre noon hardnesse ne no penaunce. ffor soothly / Slouthe is so tendre. and so delicaat as seith Salomon / that he wol nat suffre / noon hardnesse ne penaunce. and therfore / he
¶ Remedie agayn slouthe shendeth / al that he dooth [689] ¶ Agayns this roten herted synne of Accidie and slouthe / shelde men exercise hem self to doon goode werkes. and manly and vertuously cacchen corage wel to doon. thynkynge that oure lord Ihesu crist. quiteth euery good dede / be it neuer so lite. / [690] vsage of labour/ is a
¶ Note seynt Bernard greet thyng. for it maketh as seith seint Bernard the laborer/ to haue stronge armes / and harde synwes. and slouthe maketh hem feble and tendre [691] Thanne comth
¶ Of drede / to bigynne any goode werkes drede to bigynne to werke anye goode werkes. for certes / he that is enclyned to synne. hym thynketh / it is so greet an empryse / for to vndirtake to doon werkes of goodnesse. [692] and casteth in his herte / that the

to labour in preynge to god for amendement of hire synnes / & that he wole graunte hem to ryse oute of hire synnes [684] [1]A nother estaat is the estaat of grace. in whiche estaat he is holde to werkes of penytence / And certes to alle thes thynges. is Accidie enemye & contrarie. For he loueth no besynesse at al // [685] Now certes this foule synne / Accie is eke a ful gret enemye to the lyflode of the body / For it ne hath noo purueaunce agayns temporel necessite For it forslewith & forsluggeth & destroieth alle goodes temporels by rechelesnesse //

[686] The .iiij. thynge is that Accidie is lyke hem / that ben in the peyne of helle. by cause of hir sleuthe / & of hire heuyneѕse / For they that ben dampned ben so bounde/ that thay may neyther wele doo ne thynke // [687] Of Acie cometh first that a man is anoyed & encombrid for to do any goodnesse / & maketh that god hath abhomynacioun of swiche Accidye //

[688] Now cometh sleuth that wil nat suffre. non hardnesse ne no penaunce / For soothly slouthe ys so tendre & soo delicate. as seith Salomon / that he wole nat suffre noon hardnesse / ne penaunce / And therfore he shendeth al that he dooth [689] agayns this roten herted synne of Accidie & slouthe shelde men exercise hem selfe & vse hem selfe to don good werkes / and manly & vertuously cacchen corage wele to doon thenkynge that oure lord Ihesu criste quyteth euery good dede / be it neuer so lite [690] vsage of labour. is a greet thynge. for it maketh as [s]eith Seint Bernarde the laborer to haue stronge armes & harde synwes / & slouthe makith hem feble & tendre // [691] Than[2]cometh drede to begynne to werke any good werkes / for certes he that is enclyned to synne / hym thinketh it is so greet an Emprise for to vndirtake to doon werkes of goodnesse / [692] and casteth in his herte that the

to labour in *preiyng* to god for amendement of her
[. . . . . *no gap in the MS.*] ¶ Estaat of grace / synnes [684] ¶ Another estate is the estate of grace in whiche estate he is holdyn to do werkis of penytence. And certis tō alle thes thynges is Accidie Enmye & contrarie. ffor he louyth no beaynes at all // [685] ¶ Now certis this foule synne Accidie is eke a full gret enuye to the lifode of the body. for it hath no *purvyaunce* a-yen *temporall* necessite. ffor it is *for-sleuthe* & *for-sloggeth* & distroieth alle godiss *temporallis* bi rechilnes.

¶ Accidie is lik to hem þat ben in the peyne of helle / [686] ¶ The .4. thyng is. that Accidie is like hem that ben in the peyne of helle. bi cause of her slouthe & of her heuynes. ffor thei that ben dampned ben so bounde/ that thei ne may weH do ne weH thenke. [687] ¶ Of Accidie cometh first that a man is anoied & encombrid to don eny goodnes & maketh that god hath abhomynacion of suche Accidie. as seith seynt Ion.

[1 leaf 220, Harl. MS. 1758]

¶ Johannes / ¶ Of Sleuthe / [688] ¶ Now cometh sleuthe that weH not suffre non hardnes ne no penaunces. ffor sothe slouthe is so *tendir* & so delicate. As seith Salomon. That he weH not suffre non hardnes ne penaunce & therfore he schendith all that he doth [689] ¶ a-yens this roiyn hertid synne of Accidie & slouthe schulde men excercise hem self to don good werkis & manli & vertuousli cacchen corage weH to don. thenkyng that *our lord Ihesu crist* quyteth euerye good[2] [2 Harl. extract ends.] deede be it neuere so lytil // [69o] ¶ Vsage of labour is a greet thyng for it makyth as seyth seynt Bernard / the labourer to haue stronge armys & harde senewis / And slouthe makyth *hem* feblo & tendre [691] ¶ Thanne comyth dreed to begynne to werke onye goode werkis / for certis he that is enclyned to synne / *hym thynkyth* it is to greet an enpryse / for to vndyrtake to doon werkis of goodnesse / [692] And casthth in his herte / that the

¶ Remedium / ¶ Camb. begines /

658 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

to laboure / in praiyng to god for amendement of here synnes / & that he wol graunte hem to arise out of here [1]synnes / [684] Another estate is thestate of grace / in whiche estate he is holde to do workes of penaunce / & certis to alle these thinges is accidie enemy & contrarie / for he loueth no besynesse at al / [685] Now certis this foule synne accidie is eke a ful grete enemy to the liflode of the body / for it hath no purviaunce ayeines tempore! necessite / for hit is for sloutthed / for slougged & distroyed alle goodes temporelles bi rechelesnesse /

[686] The fourthe thing is / that accide is like hem that ben in the peyne of helle / bicause of here slouthe / & of here hevynesse / ffor thei that ben dampned ben so bounde / that thei ne mow nat wel do / ne wel thenke / [687] Of accide cometh first / that a man is anoyed / & encombred to do any goodnesse / & maketh that god hath abhomynacion of suche accide as seith seint Iohn) /

¶ slouthe. [688] Now cometh slouth that wol nat suffre noon hardenesse / no no penaunce / ffor soth slouth is so tender & so delicate / as seith Salomon that he wol suffre noon hardnesse ne penaunce / And therfore he shendith al that he doth [689] ayeines his roten herted synne of accide / And slouth sholde men excersise & vse hem self to don good workes & manly / & vertuously cacchen corage wel to don / thenkyng that oure lord Ihesu criste quiteth euery goode dede / be it neuere so lite / [690] vsage of labour is a ¶ Bernard grete thing / ffor hit maketh as seith seint Bernarde / the laborer to haue stronge armes / & harde senowes / & slouth maketh a man feble & tendre / [691] Than cometh drede to bigynne any goode workes / ffor certes he that is enclyned to synne him thenketh it is so grete an emprise / for to vndertake to do workes of goodnesse / [692] and casteth in his herte that the

662 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

to labour in preyinge to god for amendement of her [. . . . . *no gap in the MS.*] synnes [684] ¶ Another estate is þe estate of grace in which estate he is halden to do werkes of penitence and certes to all þise þinges is accidye / enemye and contrary for he louep no bysynes at all [685] ¶ Now certes þis foule synne accidye is eke a ful gret enemye to þe liflode of þe body for it hap no purveyance [1]ageinst temporel necessite ffor it is forslowþe and for-sluggeþ and distroiep al good temporels by rechelesnesse

[686] The iiij. þinge is þat accidie is like hem þat bene in þe peyne of helle by cause of her scloupe and of her heuynesse. for þei þat bene dampned bene so bounde þat þei ne may wel do ne wel penke. [687] Of accidy commeþ first þat a man is anoied and encombred to doon eny goodnesse and makeþ þat god haþ abhomynacion of such accidye as seith seynt Iohn

[688] ¶ Now commeþ sleuthi *þat* wil not suffre noon hardnesse ne no penaunce ffor soþ scloupe is so tendere and so delicate as seiþ Salomon þat he wil not suffre noon hardnesse ne penaunce and *þerfore* he sheendeþ all þat he doþ [689] ageinst his roten herted synne of accidie and scloupe shulde men *exercise* by hem self to done good werkes and manly and vertuousli cacchen corage wel to done þenkyng þat our lorde Ihesu crist quiteþ euery good dede be it neuere so lite / [690] Vsage of labour is a grete þing for it makeþ as seiþ Seynt Bernard þe laborers to haue stronge armes and harde Synewes and sclouthe makeþ hem feble and tendere [691] Than *com*meth drede forto bygynne to wirkes ffor certes he þat is enclyned / to synne hym þenkeþ it is so grete an emprise forto vndertake to do werkes of goodnesse [692] [. . . . . .

660 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

to labour in preyinge to god for amendement of here [. . . . . *no gap in the MS.*] sinnes [684] Anopere estate es þe estate of grace In whiche estate he is halden to do werkes of penitence And certes to al þis þinges is accide Enemy & contrarie. for he louep no besinesse att al [685] ¶ Nowe certes þis foule sinne accide is eke a ful grete enemye til þe liflode of þe body ffor it haþe no purueance ageine *temp[or]ele* necessite for it is for-slowþed & for slogge þ & distruyeþ al goodes temporelles be rechilnesse

[686] ¶ þe fourte þinge is þat Accide is like hem þat bien in þe peyne of helle because of her slouþe & of her hevinesse ffor þei þat bien dampned bien so bounde þat þei ne maye wele do ne wele penke [687] Of accide commeþ first þat a man is anoyed & encombred. [1]to done any goodnesse & makeþ þat god haþe Abomynacioun of suche as seiþ seinte Ioh.

[688] Now commeþ sleuþe þat wil not suffre none hardenesse ne none penance For soþe slouþe is so tender & so delicate as seiþe Salomon þat he wil not suffre none hardenesse ne penance ¶ And *þerfor* he schendeþ al þat he doþe [689] ageines his roten hercid sinne of Accide And slouþe shulde men exercise hemself to done good werkes & manly & vertuouslye cachen corage wele to done thenkinge þat oure lorde Ihesu cristo quyteþe euery goode dede be it neuere so lite [690] vsage of laboure is grete a þinge ffor it makeþ as seiþe seinte Bernard The laborer to haue stronge harmes & bard synowes & slowþe makeþ him febel & tendre [691] ¶ þan commeþ drede to be-ginne for to wirke any goode werke ¶ For certes he þat is enclined to sinne him þinke it is so grete an emprise for to vndertake to do werkes of goodnesse [692] [. . . . . .

circumstances of goodnesse been so grenouse and so chargeaunt for to suffre. that he dar nat vndertake / to do werkes of goodnesse / as seith seint Gregorie

¶ Gregorius

¶ Of the synne of wanhope

[693] NOw comth wanhope. that is despeir of the mercy of god. *put* comth somtyme / of to moche outrageous sorwe. and somtyme / of to muche drede. ymaginynge that he hath doon so muche synne / that it wol nat auaillen hym. though he wolde repenten hym and forsake synne /. [694] thurgh which despeir/ or drede / he abaundoneth al his herte to euery maner synne as seith seint Augustin. [695] Which dampnable synne / if that it continue vn-to his ende / it is cleped synnyng in the holy goost. [696] ¶ This horrible synne is so perilous. that he *put* is despeired ther nys no felonye / ne no synne that he douteth for to do. as sheweth wel by Iudas [697] ¶ Certes abouen alle synnes / thanne is this synne moost displesant to Crist and moost Aduersario [698] ¶ Soothly. he that despeireth hym / is lyke the coward champioun recreant [. . . . . *no gap in the MS.*] and nedeles despeired ‖. [699] Certes / the mercy of god / is euere redy to euery penitent. and is-abouen alle hise werkes [700] ¶ Allas / kan a man nat bithynke hym / on the gospel of seint Luc .15. where as Crist seith /. that as wel shal ther be Ioye in heuene vpon a synful man that dooth penitence. than vp on 90 and .19. rightful men / that [. . . . *no gap in the MS.*] neden no penitence [701] ¶ Looke forther in the same gospel. the ioye / and the feeste of the goode man that hadde lost his sone. whan his sone with repentance. was retourned to his fader [702] ¶ kan they nat remembren hem eek/. that as seith seint Luc .23. how that the theef that was hanged bisyde Ihesu crist. seyde. Lord remembre of me. whan thow comest in to thy regne [703] ¶ ffor sothe. [seyde] Crist. I seye to thee. to day shaltow been with me in Paradys [704] ¶ Certes ther is noon so horrible synne of

¶ Saunctus Augustinus

¶ Luce in Euangelio

¶ In eodem Euangelio

¶ Nota secundum Lucam de latrone / suspenso cum christo

¶ Nota

circumstaunces of goodnesse ben so greuouse & so chargeaunt for to suffre / that he dar nat vndirtake to do werkes of goodnesse As seith seint Gregorie

[693] Now cometh wanhope that is despeire of the mercy of god that comyth somtyme of to moche outrageous sorwe / And somtyme of to moche drede ymagenynge that he hath do so myche synne. that it wole nat auaille hym though he wolde repente hym / & forsake synne / [694] thurgh whiche despaire or drede / he habawndoneth alle his herte to *euery* manersynne / As seith seint Augustyn / [695] whiche dampnable synne / if that it contynue vnto his ende / it is cleped synnyng in the holy goost // [696] This horrible synne is so perilous. that he that is despeired / ther nys no felonye ne no synne that he douteth for to doo / As shewed wele be Iudas / [697] certes a bouen alle synnes. than is this synne moste displeszunt to criste & moste [2] aduersarie [698] Sothely / he that despeireth hym. is lyke the cowarde Champion recreaunt that seith creant with oute nede / Allas allas. nedeles is he recreaunt & nedeles despeired / [699] Certes the mercy of god is euer redy to ye penytent And is. a-bouen alle his werkys. [700] Allas kan nat a man be-thynken hym on the gospel of seint luke .15. Where as criste seith / that as wele shalle ther be ioye in heuene vpon a synfull man *that* dooth penitence / than vpon. 90 & 19 rightfull men that [. . . *no gap in the MS.*] neden noo [2] penitence / [701] luke forther in the same gospel / the ioye & the feste of thee good man that hadde lôste his sone / whan his sone with repentaunce was retourned to his fader [702] kan they nat remembre hem eke that as seith seynt luke .23. how that the theef / that was hanged [3] by syde Iheu criste seyde / lordo remembre of me. whan thow comest into thy reigne. [703] For sothe seyde criste I sey to the. to day shalt thow be with me in paradys / [704] Certes ther is noon so horrible synne of

[1 sic] CHRISTCHURCH (for Hengwrt 614) (6-T. 647) [2 ll too, blc]

circumstauncis of goodnesse / [. . . . . *no gap in the MS.*] as seyth seynt. gregory ./

[693] ¶ Now comyth wanhope that is dispeyr of the merci of god // that comyth sumtyme of to meche outragious sorwe / & sumtyme of to meche drede ymagynynge / that he hath don so meche synné that it wele not auayle hym thow he wolde repente hym / and forsake *synne* / [694] thorw whiche dispeyr or drede he abandownyth al his herte to euery manere synne / As seyth seynt Augustyn [695] whiche dampnable synne / jif that it contynewe on to his ende it is clepid synnynge in the holygest / [696] This horrible synne is so *p*erlious that he that is dispeyred / theere ne is no felenye ne no *synne* that he doutith for to do / As schewede wool be Iudas / [697] Certis a-bouyn alle *synnys* / thanne is this *synne* most displesant to Crist And most aduersar*y*e [698] ¶ Sothly he that dispe*y*rith *hym* is lyk the coward / champions recreauñ tat seyth creaunt *with*outyn nede // Allas allas nedeles / is he recreaunt / and nodeles dispeyred / [699] Certis the merci of god is euere redy to the penytent / And is a-bouyn alle hyse werkis [700] Allas can not a man be-thynken hym / of the gospel of seynt. Luk .iij°. where as Cryst seyth / that as weel schal theere been Ioye in heuene vp-on a synful man that doth penytence than vp-on a .90. & 19 ryghful men that neuere ne dode synne Ñe nedyn no penytence [701] ¶ Loke ferthere in the same gospel the Ioye & the feste of [1] the goode man / that hadde lest his sone whan his sone with repentaunce was returned to his fadyr // [702] Can they not remembre *hem* ek that as seyth seynt Luk .33°. how that the thef that was hangit be syde Iheu crist seyde. Lord remembre of me whan thow comyst in-to thy regne. [703] ffor soth seyde *Crist* I sei to the / to day schalt tow be *with* me in paradys / [704] Certis there is non so horryble synne of

[1 leaf 626, back] CAMBRIDGE 638 (6-T. 647) [2 leaf 626, back]

circumstances of goodnesse ben so grevous & so chargeable for to suffre / that he dar nat vndertake to don workes of goodnesse / as seith seint Gregorie /

¶ Wanhope. . [693] Now cometh wanhope / that is dispeire of the mercy of god / that cometh somtyme of to meche outragious sorowe / And somtyme of to meche drede / ymagenynge [1]that he hath don so meche synne / that hit wold nat availe him / though he wolde repent him / & for sake synne & do good / [694] thorugh whiche dispeire or drede / he habundith his herte to euery manere synne / as seith seint Austyne / [695] whiche dampnable synne if it contenue vn-to his ende / hit is cleped synnynge in the holy gost / [696] this orrible synne is so perilous / that he that is dispeired ther is no felonye ne no synne that he douteth for to do / as shewed wel bi Iudas / [697] Certes abouen alle synnes / than is this synne most displesaunce to crist / & most aduersarie [698] to god / soblily he that dispeirith him / is like the cowarde Champion recreaunt / & seith creant withouten nede / Allas allas nedeles is he recreant / & nedeles dispeired / [699] ffor certes the mercy of god is euere redy to the penitento / & is above alle his workes / [700] Allas can nat a man bi-thinke him on the gospel

¶ luce xv^mo. of seint Luke . xv^mo. where as criste seith / That as wel shal ther be Ioye in heuen vppon a sinful man / that doth penaunce / than vppon nynety & nyne . that

[. . . . *no gap in the MS.*] nedith no penaunce / [701] loke ferthermore in the gospel / the Ioye & the feste of the goodman that had lost his sone / whan his sone *with repentaunce* was *retourned* to his fader / [702] Can *thei nought remembre* hem that as seith

¶ luce xiij^o. ca. seint luke . xiij^o. Capitulo / how that the theff seide that was honged bi-side Ihesu cristes side / lord remembre on me whan thow comest vn-to thi kingdome / [703] ffor sothe seide criste / to day thow shalt be with me in Paradise [704] Certes ther is noon so orrible synne of

. . . . . .

. . . . . .

. . . *no gap in the MS.*] as seiþ Seint *gregorie*.

[693] ¶ Now *comme*þ wanhope þat is despeire of þe mercy of god þat *comme*þ somtyme of to moch outrageous sorowe and somtyme of moche drede ymagynynge þat he hab do so *moch* synne þat it wil not availle hym þouze he wolde repent hym and forsake synne and doon good [694] þorze which despeire or drede he boundeneþ his herte to euery *manere synne* as seiþ seint Austyne [695] ¶ Which dampnable synne if þat it contynue vnto his ende. it is cleped synnynge in þe holy goost [696] This orrible synne is so perilous þat he þat is despeired ther nys no felonye ne no synne þat he douteþ for to doo as shewed wel by Iudas [697] Certes þen abouen alle synnes is þis synne most displesaunt to crist and most aduersarie to crist. [698] Soply he þat dispeireþ he is like þe cowarde champeon recreaunt and seiþ creaunt withouten nede Alas / alas / nedeles is he recreaunt [1]and seiþ creaunt[1] and nedeles / despeired [699] ffor certes þe mercy of god is euer redy to þe penytent. it is abouen all his werkis [700] ¶ Alas can a man not [2]vmbyþenke hym of þe gospel of Luke xv^o Where as crist seiþ þat as wel shal þer be ioye in heuene vpen a synful / man þat doþ penytence þan vppon 90. 19.Rigtful men þat

[. . . . *no gap in the MS.*] neden to penytence [701] ¶ Loke forþer in þe gospell þe Ioye and / þe festes of þe good man þat had lost his / sone. Whan his sone wiþ repentaunce was retourned to his fadere. [702] Can / þei not remembre hem eke þat as seiþ seinte luca xxiij^o. Hou þat þe þef þat was honged besides Ihesu cristes side ¶ Lord remembre on me whan þou commest into þi regne. [703] ffor-soth seide crist to day shalt þou be wiþ me in *paradys* [704] Certes *þer* nys noen so horrible synne of

. . . . . .

. . . . . .

. . . *no gap in the MS.*] as seiþe seint *Gregorie*

[693] ¶ Nowe[1] *comme*þ wanhope þat is dispeire of þe mercie of god[1] þat *comme*þ summ time of to myche outrageous sorwe ¶ And some time of muche drede ymagenynge[1] þat he hab done so muche sinne *þat* it wil nouht availe him þouhe he weld repent him[1] & for-saak & do goode[1] [694] þorwhe whiche dispeire or drede[1] he aboundeþ his hert to *euery manere* sinne[1] As seiþe seint Auguste[1] [695] whiche dappnable sinne if þat it continue vn to-his ende[1] it is cleped sinnynge in þe holy *gost*[1] [696] þis orrible sinne is so perilous þat he þat is despeired[1] þere ne is no sinne þat he douteþ for to do as schewde wel be Iudas[1] [697] Certes þan a-bouen al sinnes þan is þis sinne most displesant to crist[1] & most *adu*-sarie [698] to crist // Sobely he þat dispeyreþ him[1] is like þe cowarde champeoun recreant[1] & seiþe creant[1] al wipoutene nede[1] Alas alas nedeles is he creant[1] & seiþ creant nedelesse despeired[1] /, [699] for certes þ *mercy* of god is euer redy to þe penytence[1] it is aboue al his werkes [700] ¶ Alas can not a man be-þenke him of seint luke[1] 15°. where as[a] criste seiþe þat as *wele schal* þere be[1] Ioye in heuen vpon a sinful man þat doþe penitence[1] þan vpon 90 & .19. þat

[. . . . *no gap in the MS.*] nedeþ no penitencie [701] ¶ Loke ferþermore *in* þe gospel[1] þe Ioy & þe festes of þe good man þat hadde lost his sone[1] whan his *sone* wiþ repentance was retorned to his fader[1] [702] Can þei nouȝt remembre hem eke[1] þat as seiþe seinte luca 13°. c^a. how þat þe þef seiþe þat was hongede be-side ihesu cristes side[1] Lorde remembre on me whan þou commest vn to þi kingedome [703] ¶ For soþe seide crist[1] To daie þou schalt be *with* me in paradise[1] [704] Certes *þer* nys none so orrible sinne of

man / that it ne may in his lyf be destroyed by penitence. thurgh vertu of the passion / and of the deeth of Crist ¶. [705] Allas / what nedeth man thanne to been despeired. sith þat his. mercy / so redy is and large. / axe and haue

¶ Of Sompnolence

[706] Thanne cometh .Sompnolence / that is sluggy slombrynge. which maketh a man be ¹heuy and dul / in body and in soule. And this synne cometh of Slouthe [707] And certes / the tyme that by wey of reson men sholde nat slepe. that is by [the morwe] but if ther were cause resonable. / [708] ffor soothly / the morwe tyde is moost couenable a man to seye hise preyeres / and for to thynken on god / and for to honoure god. and to yeuen Almesse to the poure. that first cometh in the name

¶ Salomon

of Crist. [709] Lo what seith Salomon ¶ Who so wolde by the morwe awaken and seke me / he shal fynde

¶ Of Necligence / or recchelessnesse

[710] Thanne cometh Necligence / or recchelessnesse / that rekketh of no thyng'. And how that Ignorance be mooder of alle harm. / certes Necligence is the norice [711] ¶ Necligence ne dooth no fors / whan he shal doon a thyng'. Wheither he do it weel or baddely

¶ Of the remedie ayens Necligence and recchelessnesse, secundum Sapientem

[712] Of the remedie of thise two synnes, as seith the wise man /. that he that dredeth god / he spareth nat to doon that him oghte doon /. [713] and he that loueth god /.he wol doon diligence to plese god by hise werkes / and abaundone hym self with al his myght wel for to doon

¶ Of ydelesse

[714] Thanne comth ydelnesse. that is the yate of alle harmes / ¶ An ydel man / is lyk to a place that hath no walles. the deueles may entre on euery syde and sheten at hym at discouert by temptacion on euery syde [715] ¶ This ydelnesse is the thurrok of alle wikked and vileyns thoghtes / and of alle Iangles / trufles / and of alle ordure [716] ¶ Certes / the heuene is yeuen to hem that

¶ Dauid

wol labouren and nat to ydel folk' ¶ Eek Dauid seith / that they ne been nat in the labour of men ne they shul nat been whipped with men / that is to seyn in purgatorie /

man that it ne may in his lyfe be destroied by penitence. thurgh vertue of the passioun & of the deeth of crist [705] Allas what nedeth man thanne to ben despeired. sith that his mercy so redy is & large / axe & haue // [706] Thanne cometh sompnolense. that is sluggy slombrynge whiche maketh a man be heuy & dulle in body & in soule // & this synne cometh of sleuth / [707] And certes the tyme that by wey of reson men shulde nat slepe that is by the morwe / but if there were cause / resonable [708] for soothly the morwe tyde is moste couenable / a man to sey his preiers and for to thynke on god / & to honour god / & to yeuen almesse to the poore / that firste cometh in the name of crist / [709] loo what seith Salomon / who so wole by the morwe a-wake & seke me / he shalle fynde [710] Thanne cometh neclygence or rechelesnesse. that rekketh of no thynge /. and how that ignorannce be moder of alle harme / certes neclig̃ence is the Norice / [711] Neclig̃ence ne doth noe force whan he shall doon a thynge whether he do it wele or baddely //

[712] Of the remedye of these twoo synnes as seith the wyse man that he that dredeth god / he spareth nat to doon that hym oughte doon. [713] & he that loueth god: he wole doon diligence to plese god to his werkis and a-bawndone hym self̃ with alle his myght wele for to doon / [714] Than cometh Idelnesse that is the yate of alle harmes / An ydel man is lyke a place that hath no wallys the deuels may entre on euery syde / or sheet at hym ad diskouerte by temptac̃ion on euery syde / [715] This ydelnesse is the Thurrok,' of alle wikked and vileyns. and of alle Iangles trufles / and of alle ordure / [716] Certes the heuen is yeuen to hem that wole labouren & nat to ydel folkes / Eeke Dauid seith that they ne be nat in the laboure of men ne they shulle nat be whipped with men that is to seyn in purgatorie /

man that it ne may·in his lyf been distroyed be penytence / thorw vertu of the passioun of the deeth of cryst / [705] Allas what nedyth men thanne for to been dispeyred eithe that his mercy so redy is / & large. Axe & haue [706] ¶ Thanne comyth sompnolence / that is sluggy slumbrynge / whiche makyt a man been heuy & dul in body & sowele And this synne comyth of slouthe / [707] And Certys the tyme that by weye of resoun / man schulde not slepyn / that is by the morw but ȝif there were cause resonable [708] For sothly the morwe tyde is most conable A man to seye hise preyeris / & for to thanke his god / & for to honoure god / And to ȝeuyn almesse to the poore / that comyth fyrst in the name of crist // [709] lo what seyth Salomon. Who so wele by the morwe a-wake to seke me he schal fynde / [710] ¶ Thanne comyth neclig̃ence / or rechelessnesse / that rekyth of nothyng and how that ignorannce / be modir of alle harm / Certis neclig̃ence is the noryche / [711] Neclig̃ence ne doth no fors whan he schal doon a thyng wheþyr it be doon wel or euele / ❧

[712] ¶ Of the remedye of these two synnys as seyth the wise man / that he that dredith god / ne spareth nough[t] to don that hym auȝte to don [713] And he that louyth god he wele doon diligence to plese god by hise werkis / And enforce hym self with al his myght weel for to doon. [714] Thanne comyth Idil̃nesse / that is the ȝate of alle harmys / An Idyl man is lik a place that hath none wallys / the deuyllis may entre on euery syde / or shete at hym ad discouert by temptacyoun on eurry syde / [715] This ydilnesse is the thurrok of alle wekked / & vylons thoutys & of alle Ianglys trufiis / & of alleordure / [716] Certys this. the heuene ys ȝeuyn to hem that wil labouryn / & not to ydil folk / Ek dauid seyth that they ne been not in the labour of men / ne they schul nat been whippid with men / that is to seyne in purgatorye //

660 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

man / that it ne may in his lif be distroyed bi penaunce / thorugh vertu of the passion & the dethe of criste / [705] Allas what nedith a man than to be dispeired / sithen that his *mercy* so redy *is* / & so large / Aske & haue / [706] Than cometh sompnolence that is sloggy slombrynge / whiche maketh a man hevy & dul in body / & in soule / *& this* synne cometh of slouthe / [707] And certes the tyme that ¹bi wey of reson men shulde nought slepe bi the morowe but if ther were cause resonable / [708] ffor sothely on the morowe tide is most conenable a man to seie his prayeres / & for to thonke on god / & for to honoure god / & to yeve almes to the pore that first comen in the name of criste / [709] Lo whath seith Salomon who so wol bi the morowe awake & seke me / he shal fynde me / [710] Than cometh necligence or rechelesnesse / that rekketh of nothinge / And how that ignoraunce is the moder of al thing, that toucheth harme, Certes necligence is the norice / [711] necligence doth no force whan he shal do a *things* / whether he do it wel or badly /

[712] Of remedy of these two synnes / as seith the wise man / That he that dredith god / spareth not to don / that him oughte to doñ / [713] &, he that loueth god / he wol do diligence to please god / bi his workes / and *habunden him self with* al his myghte wel for to doñ / [714] Than cometh ydelnesse / that is the yate of al harme / An ydel man is like to a place that hath no walles / there *As denels* may entren bi *euery* side / or shete at him at discouert bi temptacion on *euery* side / [715] this ydelness is the Thorroke of alle wikked & vileynes thoughtes / & of alle Ianglis / triftis / & of al ordure / [716] Certes the heuen is yeven to hem that wol laboure & nought to ydel folke / Eke Dauid seith / thei ne be nat in the laboure of men / ne thei ne shal nat be whippede with men / that is to seie in purgaric /

¶ sompnolencia

necligence

ydelnesse.

Dauid

664 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

man þat it ne may in his lif be destroied by penytence þorgh vertue of þe passioun and of þe deþ of crist / [705] ¶ Allas what nedeþ man *þan to* be despeired siþens his mercy so redy is to aske and haue [706] ¶ þan / *commeþ* sompnolence þat is scluggy sclumbringe which makeþ a man be hevie and dulle in body and in saule and þis synne *commeþ* of sclouþe [707] And certys þe tyme þat by way of reson men shuld *not* sclepe þat is by þe morowe but if þer were cause resonable [708] ¶ ffor soply in þe morowe tyde is most¹ conable a man to say his preiers and for-to þenken on god. and to honouren god and to zouen almesse to þe poor þat first¹ *commen* in þe name of criste [709] ¶ Lo what² seiþ Salomon. who so wil by þe morowe awake to *seke* me. he shal fynde [710] ¶ Than *commeth* necligence or rechelesnesse þat rekketh of no þinge and how þat ignoraunce is modere of al harme ¶ Certes necligence is *þe norice*. [711] necligence ne doþ no force whan he shal done eny þinge whedere he do it wel or badly

[712] ¶ Of þe remedie of þise two synnes as seiþ þe wise / man þat he þat dredeþ god sparef not to done þat hym ouȝt to done [713] and he þat loueþ god. he wil do *diligence to plese*. god by his werkes and abounden hym self wiþ al his myȝt wel forto doon. [714] þan *commeþ* ydelnes þat is þe ȝate of al harmes. An ydel man is like to a place þat haþ no walles þe deuel may entre on euery side or shete at hym at discouerte by temptaciοñ on euery side [715] This ydelnesse is þe thurrok of al wikked and vyleyns þouȝtes. and of alle *Iangelinges trowfuls* and al ordure [716] ¶ Certes þe heuene is ȝeuen to hem þat wil labour. and nouȝt to ydel folk ¶ Eke *dauid* ³seiþ þat þei ne be not in þe labour of men. ne þei shul not be whipped wiþ men þat is to say in purgatorie

¶ sompnolencia

necligence

ydelnesse.

Dauid

662 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

man þat it ne maye in his lif be destreyde be penitence¹ þoruhe vertue of þe passion & þe deþ of criste¹ [705] ¶ Alas what nedeþe man *to* be despeired þan, sithen his *mercy* so redye is¹ An aske & haue¹ [706] þan *commeþ* sompndence *þat* is sluggy slombre whiche makeþ a man heuy & dul in *body*¹ & in soule¹ And þis sinne *commeþ* of slewþe¹ [707] And certes þe time þat be wey of resone men schold nouȝt slepe by þe morwe bot if þere were cause resonable¹ [708] ffor sopely in þe morwe tide is most couenable a man to seie his preyers & for to þinken on god & for to honoure god¹ and to zeuen almes þat *commen*¹ to þe pore þat first comen in þe name of criste¹ [709] Lo what seiþe Salomon¹ who so wil be þe morne awake to seke me he schal finde [710] ¶ þan *commeþ*¹ necligence or rechelnese þat rekkeþ of no þinge¹ & howe þat ignorance is þe moder of al harme¹ Certes necligens is þe norische to [711] necligence ne doþe no force whan he schal done a þinge whepr he do it wele or badly¹

[712] Of þe remedy of þes two sinnes as seiþ þe wisman ¶ þat he þat dredeþ god sparef nouht to done þat him ouht to done¹ [713] And he þat louep god wyl do diligence to plese god by his werkes & abounden him self wiþ al his myht wele for to done¹ [714] ¶ þan comme Idelnese þat is þe ȝate of al harmes¹ An¹ ydel man is lyke to a place þat haþe no walles¹ þe deuel may entre on *euery* side¹ or schote att him att discouert be *tempacions* on¹ *euery* side¹ [715] þis ydelnes is þe þorrok of al wikked & veleynes þouhtes¹ & of al Iangles¹ trufles & al ordure¹ [716] Certes þe heuen is ȝouen to him þat wil labourc & nouht to ydel folke¹ Eke *dauid* seiþ þat þei ne be not in þe labourc of men¹ ne þei ne scholn not be whipped wiþ men¹ þat is to seie in purgatorie¹

¶ sompnolencia

necligence

ydelnesse.

Dauid

[717] certes thanne semeth it they shul be tormented with the doeul in helle but if they doon penitence

¶ Of the synne pat men clepen Tarditas

[718] Thanne comth the synne that men clepen Tarditas. as whan a man is to lateredе / or taryinge er he wole turne to god / and certes / that is a grete folie. He is lyk / to hym that falleth in the dych. and wol nat arise ./ [719] And this vice / comth of a fals hope. that he thynketh / that he shal lyue longe. but that hope / failep ful ofte /

¶ Of the synne of lachesse

[720] Thanne comth lachesse. that is he / that whan he bigynneth any good werk / anon he shal forlete it and stynten 7 as doon they / that han any wight to gouerne / and ne taken of hym namoore kepe anon as they fynden any contrarie or any anoy [721] ¶ Thise been the newe shepherdes / that leten hir sheepe witynugly go renne to the wolf / that is in the breres / or do no fors of hir owene gouernance [722] of this / comth pouerte and destruccion. bothe of spirituele 7 and temporel thynges Thanne comth a manere cooldnesse / that freseth al the herte of a man /

¶ Of coldnesse of a mannes herte ¶ Of vnbenuocious

[723] Thanne comth vndenocion thurgh which a man is blent as seith Seint Bernard. and hath swich langour in soule. that he may neither rede ne singe in holy chirche / ne here / ne thynke of no deuocion / ne trauaille with hise handes in no good werk. that it nys hym vnsauory and al apalled [724] ¶ thanne wexeth he slough and slombry and soone wol be wrooth / and soone is enclyned to hate and to enuye [725] Thanne comth the synne of worldly sorwe. / which as is cleped tristicia. that sleeth man / as seint Paul seith / [726] ffor certes swich sorwe / werketh to the deeth of the soule *and* of the body also / for ther-of comth *pat* a man is anoyed of his owene lif. [727] wherfore swich sorwe shorteth ful ofte the lif of man. er *pat* his tyme be come by wey of kynde

¶ Seneca Bernardus

¶ Of worldly sorwe

¶ Seneca Paulus

[717] certes thanne semeth it they shulle be turmentyd with the del in helle. but if they doo penitence /

[718] Than cometh the synne that men clepe Tarditas / as whan a man is to lateredе or taryinge er he wole turne to god / And certes that is a grete folye / he is lyke to hym that falleth in the diche / & wole nat aryse / [719] And this vice comyth of a fals hope / that he thynketh / that he shalle lyue longe / but *that* hope failleth ful ofte //

[720] Thanne cometh lacchesse / that is he / that whan he begynneth any good werke anoon he shalle forlete it and stynte as doon they that han any wight to gouerne / and ne taken of hym no more kepe / Anoon as they fynden any contrarie / or any anoye // [721] These ben the newe shepehurdes that leten hire shipe wytyngly to renne to the wolfe that is in the breris / or do no force of hire owne *gouer*naunce / [722] Of this cometh pouerte / and destruccion bothe of spirituelle & temporelle thynges / Thanne cometh a maner cooldnesse that freseth alle the herte of man // [723] Than comyth vndeucion thurgh whiche a man is blente As seith seint Bernard / & hath swiche langour in soule that he may neither rede ne synge in holy chirche. ne here ne thynke of noo deuocion ne trauaille with his handes in noo good worke that it nys to hym vnsauory / And alle appalled / [724] thanne waxeth he slew & slombry / And so is enclyned to hate & to Enuye // [725] thanne comyth the synne of wordly sorwe. swiche as is cleped *Tristicia*. that sleeth man as seith seint Poule / [726] For certes swiche sorwe wercheth to the deeth of the soule / and of the body also / For ther of cometh / that a man is anoyed of his owne lyfe / [727] wherfore swiche sorwe shorteth ful ofte the lyfe of a man er that his tyme by come by wey of kynde

[717] ¶ Certis thanne semyth it they schul been turmentid / *with* the deuyl in helle / but *yif* they doon penytence //

[718] Thanne comyth the synne that men clepyn tarditas as whan a man is so lateredе or taryinge / er he wele turne to god / And certis that is a greet folye he is lyk *hym* that fallyth in the deyth & wil non aryse [719] And this vice comyth of fals hope / that he thynkith that he schal leue longe / but that hope faylith ful ofte

[720] ¶ Thanne lacchesse that is he / whan that he begynnys / ony good werk / Anon he wele forlete it And stynte as doon they that haue ony wight to gouerne / and ne take of *hym* no moore keep / a non as they fynden ony contrarye or any anoy / [721] these been the newe schepperdys that letyn here scheep wetyngely go renne to the wolf that is in the brerys / ne do no fors of here owene gouernaunce [722] of this comyth pouerte / & distruccyous bothe of spirituel & temporel thyngis / thanne comyth a maner coldnesse / that fresith al the herte of man / [723] Thanne comyth ondeuocious / thour whiche a man is so blent. And as seyth seynt Bernard / hat swich langour / in soule that he may neythyr / rede ne syngе in holy cherche / ne heere ne thynke of no deuocious / ne trauayle with hise handys in no good werk that it nys to hym vnsauourry And al appallid / [724] thanne wexith he slow & *slombry and soone* wele be wroth / And sone is enclynyd to haate & to enuye / [725] ¶ Thanne comyth the synne of wordely sorwe / swich as is clepid tristicia / that [1]sleth man as seyth seynt Poul / [726] ffor certis swich sorwe werkyth to the deth of the soule & of the body also ffor therof comyth that a man is a-noyed / of his owene lyf. [727] wherfore swich sorwe. schortyth ful ofte the lyf of man / er that his tyme is come by weye of kynde ./

[717] Certes than semeth hit that thei shul be turmented / with the deuel in helle / but if thei don penitence /

[718] Than cometh the *synne that* men clepen
¶ tarditas tarditas / as whan a man is to latrede or to tariyng / or he wol turne to god / & *certis* that is a grete folye / he is like *him* that fallith in *the* diche & wol nought arise / [719] as this vice cometh of fals hope that he thenketh that he shal leve longe / bu[t] that hope failith ful ofte /

¶ Laches. [720] Than cometh laches that is he / that whan he bigynneth any goode werke / a-non he wol forlete it & stynte / as don thei that haue any wight ¹to gouerne / & ne taken of him no more kepe / anoon as thei fynde any contrarie or any anoye / [721] these ben the newe sheppeerdes that laten here shepe renne wet[i]gly to the wolff that is in the breres / or don no force of here owne gouernaunce / [722] Of this cometh pouerte / and distruccion bothe of spirituel & of temporel thinges / Than cometh
¶ coldnesse. a manere of coldnesse / that fresith at the herte of man /
¶ vndeuocion. [723] Than cometh vndeuocion / thorugh the-whiche a man is
¶ Bernard. blente / as seith seint Bernarde and suche langour in soule / that he ne may fleithier rede ne synge / in holy chirche / no hire ne thenke of no deuocion ȝ ne travaille with his hondes in no goode workes / that hit nys to him vnsaverie / & al appalled / [724] than wexeth he sore & slowe & slombri & soone wol be wrothe / & soone is he enclyned to hate & to envie [725] Than cometh the synne of
¶ Sorow. wordly sorowe / whiche that is cleped tristicia / that sleth
¶ Poule a man as seint Poule / [726] ffor *certis* suche sorowe wercheth to the dethe of the soule & of the bodie also / ffortherouere than cometh that a man is anoyed of his owne liff / [727] wherfore suche sorowe shorteth ful ofte the liff of men / or that here tyme come bi wey of kynde /

[717] ¶ Certes þan semeþ it. þei shul be tormented wiþ þe deuel in helle but if þei done penitence

[718] ¶ Than commeþ þe synne þat men clepen tarditas as was a man is so latured and so taryinge or he wil turne to god. and certes þat is a grete foly. he / is like hym þat falleþ in þe diche and wil not arise. [719] And / þis vice commeþ of fals hope. þat he þenkeþ he shal lyue longe. but þat hope faileth ful ofte

[720] Than commeth lacchesse þat is he þat whan he bygynneþ eny good werk. anoon / he wil forlete it and stynt. as done þei þat han eny wiȝt to gouerne & ne taken of hym no more kepe anoon as þei / fynden eny contrary or eny anoye [721] ¶ Thise ben þe newe shipardes þat laten her shepe wetynglygo renneu to þe / wolf þat is in þe breres or doon no force of her owne gouernaunce [722] ¶ Of þis commeþ pouerte and distruction boþ of spirituel and of temporal þingges. Than commeth a manere of coldnesse þat fresep aȝ þe herte of a man [723] ¶ Than commeth vndeuocion þorghe which a man is so blonþ. And as seiþ seint Bernard haþ such langour in soule þat he may neiþere rede ne synge in holy church ne þenk on deuocion ne travaille wiþ his hondes in no good werk þat it ne is / to hym vnsauery and al appalled [724] þan wexeþ he sore and / sclowe and slumbry and sone wil be wroþ and sone is / enclyned to hate and to Envie [725] ¶ Than commeþ þe synne of worldly sorowe. which þat is cleped tristicia þat sleeþ a man. as seiþ seint Paule [726] ffor certes such sorowe wirkeþ to þe deeþ of þe saule and of þe body ¶ Also for þeref commeth þat a man is annoyed of his owne liff [727] Wherfore such sorowe shorteþ ful often þe lyf // of a man or þat his tyme commen is by way of kinde

[717] Certes ,þan semeþ *it þei* schal be tormented wiþ þe deuel in hul: bot if þei done penytence:

[718] þan commeþ þe sinne þat men clepen tarditas: As whan a man is so latred & so taryinge or he wil torne to god: And certes þat is a grete folye: He is like him þat falleþ in þe diche: And wil nouht arise: [719] And þis vice commeþe of fals hope; þat he þinkeþ þat he schal leue longe: bot þat hope faileþ ful oft:

[720] ¶ þan commeþ laches þat is he þat whan he beginneþ any goode werke: anone he wil forlete it & stinte as done þei þat haue any wight to gouerne: & ne taken of him no more kepe: anone as þei finde any contrarie or anye anoye / [721] ¶ þese bene þe now scheperdes þat laten her schepe renne wytenigly to þe wolf: þat is in þe breres: or done no fors of her owen gouernance: [722] ¶ Of þis commeþ pouerte: & discripcion bot of *spirituele* & *temporal* þinges ¶ þan commeþ a manere of coldeflesse: þat fresep al þe herte of man: [723] ¶ þan commeþ vndeuocione þorugh: whichen man hisso blonte ¶ And as seiþe seint Bernard. He haþ suche langour in soule þat he maie neyþere rede ne singe in holy cherche Ne here ne þinke of deuocion: ne trauvyle wiþ his hondes in no goode werke: þat it nys to him vnsauerye: ¶ And al apalled: [724] þan waxeth he sore & slowe & slombre: & sone wil be wrope: And sone is encliuode to hate & to envye // [725] þane commeþ þe sinne of werldly sorwe: whiche þat is clepide tristicia: þat sleþe a man as seiþe seint Poule: [726] ffor certes sucho sorwe worcheþ to þe depe of þe soule & of þe body also ¶ For here of commeþ þat a man is anoyed of his owen liff: [727] Where-for suche sorwe: schorteþ ful oft þe lif of a man or þat his time comme:

¶ Remedium *contra* pec*c*a*tum* Accidie ℭ

[728] Agayns this horrible synne of Accidie. and the branches of the same. ther is a *vertu* / that is called fortitudo. or strengthe / that is an affeccion / thurgh which / a *man* despiseth anoyouse thinges [729] ¶ This *vertu* is so myghty and so vigerous. that it dar withstonde myghtily and wisely kepen hym self fro *perils* that been wikked. and wrastle agayn the assautes of the deuel. [730] for it enhaunceth and enforceth the soule right as Accidie abateth it and maketh it fieble. / ffor this fortitudo may endure by long suffrance / the trauailles that been couenable

[731] ¶ This *vertu* / hath manye spoces. and the firste / is cloped Magnificence. that is to seyn greet corage. for certes ther bihoueth greet corage agains Accidie / lest that it ne swolwe the soule by the synne of sorwe / or destroye it by wanhope [732] ¶ This *vertu* maketh folk / to vndertake harde thynges and greuouse thynges / by hir owene wil / wesely and resonably ‖ [733] And for as muchel / as the deuel fighteth agayns a man. moore by queyntise and by sleighte. than by strengthe. therfore men shal withstonden hym by wit and by reson and by discrecioñ [734] Thanne arn ther the *vertues* of ffeith and hope in god and in his seintes to acheue and acomplice the goode werkes / in the whiche / he *p*u*r*poseth fermely to continue [735] Thanne cometh seuretee / or sikernesse. and that is. whan a man / ne douteth no trauaille in tyme comynge / of the goode werkes / that a man hath bigonne [736] Thanne cometh Magnificence / that is to seyn / whan a man dooth and perfourmeth grete werkes of goodnesse and that is the ende / why that men sholde do goode werkes. for in the acomplissynge of grete goode werkes / lith the grete gerdoñ [737] Thanne is ther Constance. that is stablenesse of corage. and this sholde been in herte / by stodefast‹e› feith. and in mouth / and in

¶ Of Magnanimitee

¶ Of the vertues of feith and hope

¶ Of Magnificence

¶ Of Constaunce

Remedium con*tra* pec*c*a*tum* acidie

[728] Agayns this horrible synne of Accidie & the braunches of the same that is a vertue that is called Fortitudo. or strenght that is an affeccion thurgh whiche aman despiseth a noyous thynge // [729] This vertue is so myghty and so vigorous / that it dar withstonde myghtely & wisely kepe hym from periles that ben wikked / and wrastle agayns the assawtes of the deuel / [730] for it enhaunceth & enforceth the soule right as Accidie a-batith it and maketh it feble / For this Fortitudo may long ondure by longe suffraunce. the trauailles that ben couenable //

[731] This vertue hath many spices // The firste is cloped magnanymite / that is to seyn grete corage [. . . . . *no gap in the MS.*] agayns Accidie / leste that it ne swolwe the soule / by the synne of sorwe. or destroye it by wanhope / [732] This vertue maketh folke vndirtake harde thynges & greuouse thynges by hire owne wille. wisely and resonably / [733] And for as mychel as the deuel fy‹g›teth agayns a man more by queyntyse and by sleight than by streght‹e› therfore men shalle withstande hym by witte & by reson & by discrecion [734] Thanne Arn‹e› there the vertues of Feith & hope in god‹e› and in his seint‹e›s to acheue & complice the good werkys whiche he purposeth fermely to contynue // [735] Thanne cometh seuerté or sikernesse & that is whan a man ne douteth no trauaille in tyme comynge of the good werkes that a man hath bygonne // [736] Than‹e› cometh magnificence / that is to seyn whan a man dooth & perfourmeth grete werkes of goodnesse And that is the ende why that men sholde doo gode werkys / For in the Accomplysynge of grete gode werkys. lyth the grete gerdoun [737] Thanne is there Constaunce that is stablenesse of corage / And this sholde ben in herte by stedeunst feith / And in mouth / and in

Remedium contra peccatum Accidie.

[728] Agayns this oryble synne of acydye & the braunchis of the same‹:› Theere is a vertu that is callyd fortitudo / or strenthe that is an affeccioun thour whiche a *man* dispiseth noyouse thyngis [729] ¶ This vertu is so myghty and so vigerous / that it dar *with*stonde myghtyly and wysely keepe *hym* self *from* perilis that been wekkede / & wrastele a-geyn the sautys of the deuyl [730] for it enhaunsith & enforseth the soule rygh as accidi‹e› abatith & makith it feble ¶ ffor this ffortitude may endure by long sufferaunce the trauaylis that been couenable

[731] This vertu hath *manye* spicis ¶ the ferste is clepid magnanymytee that is to seyne greet corage ¶ ffor certis there behouyth greet corage a-geyns Accidie ¶ leste that it ne swelwe not the soule by the syrne of sorwe / or distroye it by wan hope. [732] this vertu makith folk vndyrtake hardo thyngis & greuouse thyngis by his owene wil wysely & resonably [733] And for as mechil / as the deuyl fi‹g›tith a-geyns a man more by queyntise & by slouthe‹:› than by strenthe / therfore a man schal *with*stonde hym by wit & by resoun. & by discreoyoun [734] ¶ Thanne are theere the vertuis of feyth / & hope in god / & hise seyntis to *accom*plische the goode werkis in the whiche he purposith formely to contynue [735] ¶ Thanne comyn seurete / or sekyrnesse. And that is whan a man ne doutyth no trauaylo in tyme comynge of the goode werk that he hath begunne [736] ¶ Thanne comyth magnyficence ¶ That is[1] [2]to seyn when a man doth & perfometh gret werkis of goodnes that he hath bigonne & that is the ende whi that men schulde do gode werkis. ffor in the accomplesyng of good werkis lith þ‹e› grete guerdon. ¶ [737] Than is ther Constaunce that is stablenes of corage & this schulde be in herte bi stedfast feith & in mouthe & in

[1 leaves 428 and 429 are cut out of the Cambr. MS.]
[2 Harl. MS. 1758, *on leaf* 221.]

¶ Of Constaunce.

Remedium contra peccatum Accidie.

[728] Ageyns this orrible synne of accidie / & the branches of the same / ther is a vertu that is cleped ffortitudo / or strengthe / that is an affeccion thorugh whiche / a man dispoisith al maner of noyous thinges / [729] this vertu is so myghti & so vigorous / that hit dar withstonde myghtily & wisely kepe him self from perellis that ben wikked / and wrestle ayeines the assavte of the deuel / [730] ffor hit enhanseth & enforseth the soule / right as accidie abateth hit / & makith hit feble / for this ffortitudo may endure bi longe suffraunce / the travailes that ben conenable /

¶ ffortitudo.

« ffortitudo.

[731] this vertu hath many spices [. . . *no gap in MS.*] The first is cleped / Magnanymyte / that is to sein[1] grete corage / ffor certis ther bihoueth grete corage ayeines accidie / lest that hit swolowe the soule / bi the synne of sorowe / or distroye hit bi wanhope / [732] this vertu maketh folke to vndertake harde thinges / & grevous bi here owne wille / wisely & resonably / [733] And forasmeche as the deuel fiteth ayeines man / more bi queyntise & bi slighte / than bi strengthe / therfor a man sholde with-stonde him / bi witt / & bi reson & with discression / [734] Than ben ther the vertues of feith / & hope in god / & in his seintes / to atcheuen & accomplisshe goode werkes / in the whiche he purposeth fermely to contenue / [735] Than cometh surete or sekernesse / & that is / whan a man ne douteth nat to travaile in tyme comyng to performe the grete workes of goodnesse / that he hath bigonne / [736] Than cometh magnificence / that is to sein / whan a man doth & performeth grete workes / & that is the ende / whi that men sholde do goode werkes / for in the accomplisshing of grete & goode werkes lithe the grete guerdoun / [737] Than is ther Constaunce / that is stablenesse / of corage / & this sholde be in herte / bi stedefast feith / & in

¶ thes spes.

¶ Securitas

¶ Magnificencia

¶ Constancia.

[*The Remedy against Accidie.*]

[728] ¶ Aȝeinst þis horrible Synne of Accide and þe braunches of þe same Ther is a vertue þat is called ffortitudo or strenght þat is an affeccion þorgh which a man despiseþ al noyous þinge [729] ¶ This vertue is so myȝty and so vigorous þat it dar wiþstonde myȝtely and wrastel aȝeinst þe Sawtes of þe deuell and wisly kepen hym self fro periles þat bene wikked [730] for it enchauncеþ and enforceþ þe soule [1 riȝt as accidy abateþ it and makeþ it feble. ffor þis fortitudo may endure by longe suffraunce þe travailes þat bene conable

[731] ¶ This vertue haþ mony spyces ¶ The furst is cleped magnanimitas. þat is to / saye grete corage. ffor soþly þer byhoueþ grete corage aȝeinst Accidye lest þat it swelowe þe soul by þe synne of sorowe. or destroy it by wanhope. [732] This vertu makeþ folk vndertake harde þingges. and greuous þinggеs by her owne wille wisely and resonably [733] And for as moch as the deuel fighteþ aȝeinst man. more by queyntеyse & by sceleht þan by strenghth þerfore a man shal withstonde hym by witte and by reson and by discreciоn [734] ¶ Than ben / þer þe vertues of feiþ and hope in god *and* in his seyntes to atcheuen and accomplise þe good werkes in which he purposeþ feermely to contynue [735] ¶ Than commeþ suerte or sikernesse and þat is whan a man ne douteþ no travaile in tyme commynge of þe good werk þat a man / haþ bygonne [736] ¶ Than commeþ Magnificence. and þat is to sayn whan a man doþ and performeþ grete workes of goodnesse þat he haþ bygonne. and þat is þe ende whi þat men shuld doo good werkes. ffor in þe accomplеising of good werkes liþ þe grete guerdoun [737] ¶ Than is þer constaunce þat is stablenesse of corage and þis shulde be in hert by stedfast feiþ and in moupe and in

[*The Remedy against Accidie.*]

[728] ¶ Aȝeynes þis orrible sinne of Accide & þe braunches of þe same þere is a vertue þat is called fortitudo: or stronkeþ þat is an affeccioun þoruhe whiche a man dispiseþe al noyeus þinge: [729] ¶ þis vertue is so myhty: & so vigorouse þat it dar wiþstande myhtyly & wrestel aȝeines þe saule of the deuel: And wisely kepen him selfe fromе periles þat bien wikked: [730] For it enchauncеþ & enforceþ þe soule Riht as accide abateþ it makeþ febel // for þis fortitude may longe endure bе longe suffrauce: þe travеile þat bien conuenible:

[731] þis vertue haþ mony spyces: ¶ þe first is cleped magnuificence: þat is to seie grete Corage: for certes þer behoueþ grete corage aȝeines accidie: les þat swelowe þe sowle bе þe sinne of sorwe: or destruye it be wanhope: [732] ¶ þis vertu makeþ folke to vndertake harde þinges & greuouse þinges be hire owen wyll wysely & resonably: [733] And for als muche as þe deuel fihteþ aȝeines man more be queyntise & be sleyht þan be strenkeþ: ¶ þerefore a man schal *with*-stonde him *with* witte & *with* reson & *with* discreciоn // [734] þen bien þere þe vertues of feiþe & hope in god: & in his seintes to achеuen & accomplise þe goode werkes: in whiche he purpose fermely to continue: [735] þan commeþ querte or sikernesse: & þat is whan a man [. . . . . *no gap in the MS.*] doþe: & performeþ grete werkes of goodenesse þat he haþe begonne: And þat is þe ende whi þat men schold do goode werkes: ¶ ffor in þe compliseinge of goode workes liþe þe grete guerdone [737] ¶ þan is þere constance þat is stablenesse of Corage: And þis scholde be in herte be stedfast feiþe: & in moupe & in

beryngе / and in chiere and in dede [738] Eke ther been
¶ Of mo speciale remedies agayns Accidie
mo speciale remedies agains Accidie in diuerse werkes / and in consideracion of the peynes of helle and of the ioyes of heuene / and in trust of the grace of the holy goost that wole yeue hym myght to perfourne his goode entente ☙

¶ Sequitur de Auaricia ☙

¶ Sancrus Paulus
[739] After Accidie / wol I speke of Auarice and of Coueitise / of which synne seith seint Paule that the roote of alle harmes is Coueitise. Ad Thimotheum .6°. [740] for soothly whan the herte of a man is confounded in it self and troubled and that the soule / hath lost the confort of god. thanne seketh he an ydel solas of worldly thynges /

¶ What Auarice is secundum Augustinum
[741] Auarice / after the descripcion of seint Augustyn. is likerousnesse in herte to haue erthely thynges. [742] ¶ Som other folk seyn / that Auarice / is. for to purchacen manye erthely thynges. and no thyng yeue to hem that han nede / [743] ¶ And vnderstoond / that Auarice / ne stant nat oonly in loue ne catel but somtyme / in science and in glorie. and in euery manere of outrageous thyng is Auarice and Coueitise / [744] ¶ And
¶ Of the difference betwixe Auarice and Coueitise
the difference betwixe Auarice and Coueitise is this ¶ Coueitise / is for to coueite swiche thynges as thou hast nat ‖ And Auarice / is for to withholde and kepe swiche thynges as thou hast with-oute rightful nede [745] ¶ soothly this Auarice is a synne / that is ful damnable. for al holy. writ curseth it / and speketh agayns that vice. for it dooth wrong to Ihesu crist. [746] for it bireueth hym the loue that men to hym owen / and turneth it bakward agayns alle reson. [747] and maketh that the Auaricious man / hath moore hope in his catel / than in Ihesu crist and dooth moore obseruance in kepynge of his tresor / than he dooth to seruice of Ihesu crist. [748] And therfore seith

beryngе / & in chere / & in dede / [738] Eke ther ben more special remedies agayns Accidie in dyuers werkys. And in consideracions of the peynes of helle 1and of the ioyes of heuene / And in the truste of the grace of the holy goost that wole yeue hym myght to perfourne ys good entente

De Auaricia

[739] Syr Accidie wole I speke of Auarice / & of coueitise / of whiche synne / seith seint Poule / that the rote of alle harmes ys couetise / Ad Thimoth.6°. [740] For soothly whan the herte of man is confounded in it selfe & trowble / and that the soule hath loste the comfort of god than seketh he an ydel solace of wordly thynges

[741] // Auarice aftir the descripcioun / of seint Augustyn is lykerous in herte to haue erthely thynges / [742] som other folke seyn *that* auarice is for to purchace many erthely thynges. & no thynge yeue to hem that han nede // [743] And vndirstonde that Auarice ne stant nat in loude ne catel. but somtyme in science & in glorie. & in *e*uery maner outrageous thynge. is Auarice & couetise / [744] And the difference bitwix Auarice & coueti*se* is this / Coueti*se* is this / Coueti*se* is for to coueit swiche thynges as thow haste nat / And Auarice is for to with-holde & to kepe swiche thynges as thow haste with oute rightful nede / [745] Soothly this Auarice is a synne that is full damnable / For alle holy writte curseth it / And speketh agayns that vice. For it dooth wronge to Ihesu criste / [746] For it bireuyth hym the loue that *men* to hym owen. & turneth yt bakwarde agayns alle resqn. [747] and makith that the Auariciou*s* man hath more hope in his catel. than in Ihesu criste. and dooth more obseru*a*nce & kepynge of his tresore than he doth to the seruyse of Ihesu criste / [748] And therfore seith

beryng & in chere & in dede. [738] Eke ther ben mo speciall thynges & remedies a-yens Accidie in dyuers werkis & in considerac*i*ons of the peyne of helle & of the ioye of heuyn & in the truste of the grace of the holi-gost that woll yeuyn hym myght to performen his entente /

¶ De Auaricia /

[739] Aftir Accidie woll I speke of Auarice & of Coueti*se*. Of whiche synne seith seynt Poule ¶ Paulus / that the rote of alle synnes is Coueti*se*. & Thymoth.6°. [740] ffor *sothli* when *that* the herte of man is confoundid in hit self & trouble & that the soule hath lost the counfort of god. þen seketh he an ydell solace of worldli thynges.

[741] ¶ Auarice aftir the scripcion of seynt Austyn. ¶ Augustinus / is a licorousness in herte to haue ertheli thynges. [742] Som other folk seyn. that Auarice is for to purchace manye ertheli thynges. & no thyng yeue to hem that han nede. [743] ¶ & vndirstonde thou well that Auarice is noght onli in lond ne Catell but somtyme in science & in glorie & in euery maner of outragious thynges is Auarice & Coueti*se* [744] ¶ And the difference be-twixe Auarice & Coueti*se* is *this*. ¶ The difference betwixe Auarice & Coueti*se* / Coueti*se* is for to coueite suche thynges as thou hast not. And Auarice is for to withholde & kepe suche thyngis as thou hast with-outen rightfull nede. [745] ¶ Sothli this Auarice is a synne that is full dampnable. ffor all holi writ cursith it & spekith a-yens hit. ffor it doth wrong to *ihesu* crist. [746] ffor it biruyth [1 hym the Loue [1 *leaf 221, back,* Harl. MS. 1758] that men to hym owyn & turnyth hit bakwarde a-yen all reson [747] & makith that the Auaricious man hath more hope in his Catell. than in ihesu orist. ¶ And
[. . . . . .
. . . . . *no gap in the MS.*] [748] therfore seith

the moovthe / & in beryngе / in chere / & in dede / [738] Eke
ther ben mo special thinges / & remedies / agеyns accidie in
diuerse werkes / & in consideracion of peynes of helle / & of the
ioyes of heuen / & in the truste of the grace of the holy
goste / that wol yeve him myght to performe his goode
entente /

De Auaricia.

[739]

Afftor accidie wol I speke of avarice / & of
couetise / of the whiche synne / as seith seint Poule /
that the rote of alle synnes is couetise / Ad
Tymothoum .vj.to [740] ffor sothely whan the herte of a
man is confounded in hit selff / & troubled / and that the
soule hath loste the comforte of god / than seketh he an
ydel solace of wordly thinges /

¶ Austyne

[741] Avarice after the discripcion of seint Augustyne /
Is a likorousnesse in herte to haue erthely thinges /
[742] Somme other folke seie / that auarice is / for to
purchase many erthely thinges / & nothing yeve
to hem that haue nede / [743] And vnderstondith wel that
auarice nys nat onely in londe no in catel / but somtyme
in sciense / and in glorie / & in euery manere of
outragious thinges / is auarice & couetise / [744] And
the difference bitwixe auarice & couetise is this /
Couetise is for to coueite suche thinges as thow
hast nought / And auarice is to withholde & kepe / suche
thinges as thow hast withouten rightful nede / [745] sothely
this auarice is a synne that is ful dampnable / ffor al holy
writt curseth hit / & speketh ayeines that vice / ffor it dothe
wronge to Ihesu criste / [746] for it bireneth him the loue
that men to him owen / and turneth hit bakwarde ayeines
al reson / [747] & maketh that the auaricious man /
hath more hope in his catel than in Ihesu criste / &
doth more obseruaunce in keping of his tresour / than
he doth to the seruice of ihesu cristo [748] And therfore seith

beryngе and in chere and in dede [738] ¶ Eke per bene
moo / special pingges and remedies ageinst Accidie in dyuers
werkes and in considerациons of pe pyne of helle and of pe
Ioye of heuene and in pe trust of pe grace of pe holy
goost pat wil ȝeuen hym myȝt to performen his
entent

¶ De auaricia.

[739]

Afftore Accidie wil I speke of avarice and of
coueytise of which synne seiþ seint Poule
þat þe Roote of all synne is coueitise ¶ And
Thimothei 2o *Capitulo*. [740] ffor trewly. whan þat þe herte of
a man is confounded in it self and trouble and þat þe
saule haþ lost þe comforte of god þan sekeþ he an
ydel solace of worldly pingges

[741] ¶ Auarice aftere þe scripcion of seynt Austyne
is a likerousnesse in herte to haue erþely pingges.
[742] Som oþer folk seyn þat auarice is forto
purchace mony erþely pingges and no þinge ȝeue
to hem þat han nede. [743] And vnderstonde þow wel þat
auarice nys not oonly in land ne catell but
somtyme in science and in glorie and in euery manere of
outrageous pingges is auarice and coueitise [744] And
þe difference ytwix Auarice and coueitise is þis
Coueitise is forto coueite suche pingges as þow
hast not And auarice is forto wiþholde and kepe suche
pingges as þou hast wiþ-outt rytful nede [745] Soþly
þis Auarice is a synne þat is ful dampnable for al holy
writte cursep it and sepkeþ ageinst it ffor it doþ
wronge to Ihesu crist [746] for it bireuep hym þe loue
þat men to hym owen and turneþ it bakward ageinst
all reson [747] and makeþ þat þe auaricious man
haþ more hope in his catel þan in Ihesu crist And
[. . . . . *no gap in the MS.*] [748] perfore seiþ

beringe: And in chere: & in dede [738] eke: ¶ *pere* bien
mo special þinges & remedy ageines *accidie* in diuerse werkes:
& in consideracion of þe peyne of helle & of the
Ioy of *heuen*: & in þe *trust of* þe grace of þe holy
goste þat wil ȝiuen him myght *to performe his*
entente.

De Auaricia.

de auaricia

[739]

Afftor Accidie wil I speke of avarice: & of
Coueityse // Off whiche sinne seiþ seint Paule:
þat þe rote of al sinnes is coueitise: Ad
Thimothеum 6°. [740] ¶ For sopely whan þe herte of a
man is confounded in hit selfe & trouble & þat þe
soule haþe loste þe comforte of gud: þan sikeþ he ane
ydel solace of werldely þinges:

[741] ¶ Auarice after þe scripcione of seint Austyne;
is a lykerousnes in hert to haue erþely þinges:
[742] Somme oþere folk seyne þat Auarice is for to
purchase many erþely þinges: & no þinge ȝiue
to hem þat haue nede [743] ¶ And vnderstand þou wele: þat
auarice nys houlut onelye in lande ne in catell: but sum
time in science and in glorye And in euery manere of
outrageous pingg is auerycs: & coueityse: [744] ¶ And
þe difference be-twex Auarice & coueitise is þis:
Coueitise is for to coueyte suche pinges as þou
haste nouhti: = And Auarice is to wiþ-holde & kepe suche
pinges as þou hast wiþ outen rihtful nede [745] ¶ Sopely
þis Auarice is a sinne þat is ful dampnable: ffor al holy
writte cursep it: & sekeþ ageines it: For it doþe
wronge to ihesu criste: [746] for it bereuep him þe loue
þat men to him owen. And turneþ it bakwards ageines
al reson: [747] & maketh þat þe Auaricious man
haþe more hope in his catel þan in ihesu criste: And
[. . . . . *no gap in the MS.*] [748] *perefor* seiþe

Paulus ad Ephesios .5°.

seint Paul ad Ephesios 5°. that an Auaricious man / is the thraldom of ydolatrie

¶ Of the difference bitwix an ydolastre and an auaricious man

[749] ¶ What difference / is bitwixe an ydolastre / and an Auaricious man? but that an ydolastre per auenture / ne hath but o Mawmet or two / and the Auaricious man hath manye. ffor certes / euery floryn in his cofre is his Mawmet/. [750] And certes the synne of Mawmettrie is the firste thyng that God deffended in the ten comaundmentz as bereth witnesse Exodi capituło .20° [751] ¶ Thou shalt haue no false goddes bifore me / ne thou shalt make to thee no graue thyng. thus is an Auaricious man that loueth his tresor biforn god an ydolastre / [752] thurgh this cursed synne of Auarice Of Couetise comen thise harde lordshipes / thurgh whiche men been distreyned by taylages / custumes and cariages / moore than hire duete or reson is / And eek they taken of hire bonde men Amercimentz. whic[h]e myghten moore resonably ben cleped extorcions than Amercimentz [753] ¶ Of whiche Amercimentz and raunsonynge of bondemen / somme lordes stywardes / seyn that it is rightful. for as muche as a cherl / hath no temporel thyng that it ne is his lordes / as they seyn / [754] but certes thise lordshipes doon wrong that bireuen hire bonde folk. thynges that they neuere yaue hem /. Augustinus de civitate. libro. 9°. [755] ¶ Sooth is / but the condicion of thraldom and the firste cause of thraldom is for synne genesis 9°.

¶ Of Couetise

¶ Exodi capitulo. xxo

¶ Augustinus de civitate. libro. 9°.

¶ genesis 9°.

[756] ¶ Thus may ye seen that the gilt disereuth thraldom / but nat nature /. [757] wherfore thise lordes ne sholde nat moche glorifien hem in hir lordshipes / sith that by naturel condicion they been nat lordes of thralles. but that thraldom comth first by the desert of synne [758] ¶ And forther ouer / ther as the lawe seith / that temporel goodes of boonde folk. been the goodes of hir lordshipes. ye that is for to vnderstonde. the goodes of the Emperour / to deffenden hem in hir right. but nat for to robben hem ne reuen hem [759] ¶ And therfore

seint Poul Ad Ephesios .5°. that an auaricious man is the thraldom of ydolatrie

[749] What difference is bitwixe an ydolastre / and an auaricious man / but that an ydolastre peraunture ne hath but oo mawment or twoo And the Auaricious man hath manye / For certes euery Floryn in his Coffre / is hys Mawment / [750] And certes the synne of Mawmientrie is the firste thynge / that god deffended in the ten commaundement as berith witnesse in Exodi c°. 20. [751] Thow shalte haue no fals goddis bifore me / ne thow shalte make to the noo graue thynge Thus is an Auaricious man that loueth his tresore byforn god and ydolastre [752] thurgh his cursed synne of Auarice // Of Couetise comen his harde lordshipes. thurgh whiche men ben destreyned by taylages / customes & cariages moore than hire duete or resonn is / And eke take they of hire bonde men Amercyementz whiche myghte moore rightfully ben cleped extorcions than Mercymentz [753] Of whiche mercyments and raunsonynge of bonde men / somme lordes stywardes. seyen that it is rightfull / for as myche as a cherle hath no temporel thynge that it ne is his lordes as they seyn // [754] But cerice these bysshops don] wronge that byreuen hire bonde folke thynges that they neuer yaf hem Augustinus de civitate libro .9°. // [755] Sooth is that the condicion of thraldom. & the firste cause of thraldom is for synne Genesis .9°.

[756] thus may yee sen that the gilte disserued thraldom / but nat nature / [757] wherfore these lordes ne sholde nat myche glorifie hem in hire lordeships sith that be naturel condicion they ben nat lordes ouer thralles / but that thraldome comyth firste by the diserte of synne // [758] And forther ouer / ther as the lawe seith that temporel godes of bonde folke ben the goodes of hire lordshipes / ye that is for to vndirstonde the godes of the Emperour / to deffenden hem in here right, but nat for to robben hem ne reuen hem / [759] And therfore

¶ Paulus /

seynt Poule Ephesios .5°. That an Auaricious man haþ more his hope in thraldom of Ydolatrie.

¶ Difference betwixe an Ydolastre & an Auaricious man./

[749] what difference is bitwixe an ydolastre & an Auaricious man. But þat an ydolastre & an Auaricious man peraventure ne hath but a mawmet or two & the Auaricious man hath manye. for certis euery floreyn in his cofre is his a mawmet [750] & certis the synne of mawmetrie is [. . . . *no gap in MS.*] that god in þe ten comaundementis. As berith witnes in Exodi . *capitulo* .20. [751] Thou schalt haue no fals goddis bi-forn me. No þou schalt make to the no greuyn thyng. thus is an Auaricious man that loueth his tresour a-forn god An ydolastre [752] thorogh his synne of Auarice & of couetise comen this hard lordschipes thorogh whiche men ben streyned bi tailages customes &. cariages more then her dowte or reson is. ¶ And ellis take thei of her bonde men *amercementis* whiche myghten more resonabli be clopid extorcions then *amercementis*. [753] Of whiche amercementis & raunsonyng of bonde men som lordis stiwardis seyn that it is rightfuH. ffor as meche as a cheerH hath no temperaH thyng that it ne is his lordis as they seyn. [754] ¶ But certis thes lordes don wrong that. bireuyn her bonde folke thynges. that thei neuyr ne yaf hem. Augustinus. de. *civitate*. libro .9°. [755] ¶ Augustinus./

¶ Soth is that the condicion of thraldom. & the first cause of thraldom is for synne. Genesis .5°.

¶ Genesis 5°

[756] ¶ Thus may ye seen that the gilte deseruyth thraldom. but not nature. [757] Wherfore these lordis ne schulden not meche glorifie hem in her lordschip. sothyn that bi naturaH condicion. thei bén lordis ouyr her thrallis. but for that thraH-dom cam first by deserte of synne [758] ¶ And further ouyr there as the lawe seith. that temperaH godis of bonde folke ben the godis of her lordschipes. Ye that is for to vndirstonde. the godis of the Emperour to defende hem in her right. but not to robbe hem ne to reue hem. / [759] ¶ And therfore

¶ Poule

seint Paule / Ad Ephecios / v.^to^ that an auarous man is thral to ydolatrie /

[749] what difference is bitwixe an ydolastre / & an auarous man / But that an ydolastre *peraventure* ne hath but con mavmet or two / And the auarous man hath many / ffor *certis euery* floreyne or noblein his cofre is his Mavmet / [750] And certis the synne of Mavmetrie is the first thing / that god defendith in the ten commaundmentes / as berith witnesse in Exodi c° *(blank)* [751] thow shalt haue no fals godis / bifore me / ne thow shalt make to the no grave thinge / thus is than an auarous man that loueth his tresour biforne god / An ydolastre [752] thorugh his synne of avarice / & of coueitise / comen these hardo lord-shippes / thorugh whiche men ben distroyed / bi tallages Custumes & cariages / more than here duete or reson is / and eke take thei / of here bondemen amersementes / whiche myghte more resonably be cleped extorcions than mercymentes / [753] of whic[h]e *mercimentes* & raunsons of bondemen / some lordis Stewardes seyne that hit is rightful / for-asmeche as a Cherle hath no temporel thing / that hit ne is here lordes as thei seie / [754] But certis thes lordes don wronge / that thei bireve here bonde folke thinges / that thei neuer gaff hem / Augusti[n]us de Ciuitate dei libro nono / [755] sothe is that the condicion of thraldom / & the first cause of thraldom is for synne / Genesis quinto /

¶ Exodi c°.

¶ Auctym

¶ Genesis quinto

[756] thus may ye se that the gilte deservith thraldom / but nat nature / [757] wherfore these lordes ne shulde nat meche glorifie hem in here lord-shippes / sithen that bi naturel condicion thei ben lordis ouer thrallis / but for that / that thraldom cam first bi deserte of synne / [758] And ferther ouer there as the lawe seith / that temporal goodes of bonde folke / ben the goodes of here lordshippes / ye that is to vnderstonde / the goodes of the Emperour to defenden hem in here right / but nat for to robben hem ne reven hem / [759] And therfor

seyn Paule Ephe*sios* .5°. That auerous man / hab more hope in his pradome of ydolatrie

[749] ¶ What difference is ytwix an ydolastre and an auarous man but þat an ydolastre and an auarous man ne hab but a mawmet or twoo / and þe auaricious man hab monye for certes euery floreyn in his Coffre is his mawmet [750] And certes þo synne of Maumetrie is þat god in þe ten / comaundmentes as bereþ witnesse in Exodi *capitulo* .xx°. [751] Thou / shalt haue no fals goddes byforn me. Ne þou shalt make to þe no grauen þinge. Thus as is an Auaricious man [. . . *no gap in the MS.*] ¶ And ydolastre [752] þorgh his synne of Auarice and of coueitise commen þise hard lordshippes þorgh which men ben strayned by taliages. custumes and cariages more þan / her duete or reson is ¶ And ellis take þei of her bonde men amercementz which myghten more resonably be cleped extorcions þan amercymentz. [753] Of which amercymentes and raunsonynge of bound men some lordes Stuardes seyn þat it is rightfull for as muche as a cherle haþ no temporall þinge. þat it ne is his lordes as þei sayne. [754] But certes þise lordshippes doon wronge þat byrenen her bonde folk/ þinges þat þei neuere ne ȝaf hem./ Aug*ustinus* de *Ciuitate libro* ix°. [755] ¶ Soob is þat þe condicion of þraldome and þe furst cause of þraldome is for synne. G[o]n*esis* v^to^.

[756] Thus may ȝe seen þat þe gilt deserueth thraldom ¹But not nature [757] Wherfor þise lordes ne shuld not moche glorifie hem in her lordship *sipens* þat by naturell condicions þei bene [not] lordes ouer her þralles. but for þat þraldom come furst by deserte of synne. [758] And ferþer ouer þer as þe lawe seiþ þat temporell goodes of bonde folk bene þe goodes of her lordshippes ȝe þat is forto vnderstonde þe goodes of þe Emperour to defende hem in her riȝt but not to robbe hem ne to reue hem. [759] ¶ And þerfore

seinte poule. Ephe*cios* 5°. þat Auarous man is þral to ydolatrie:

[749] What difference is betuex an ydolastre & an Auarous man: Bot þat an ydolastre & an Auaricious man *peraduentur* ne haþe bot one maumet: or tuo: And þe Auaricious man haþ monye: For certes euery floreine in his copher is a mawmet: [750] And certes þe sinne of Maumatrie is þat god in þe ten *comm*andementes: As bereþ ¹witnesse in exodi .*capitulo* .20. [751] þou schalt haue none fals goddes beforne me: Ne þou schalt make to þe no graue þinge: þus þan is an Avaricious man þat loueþ his tresor a-forne god: And ydolatre [752] þoruhe his sinne of Auarice & of couetise: be whiche commen þis harde lordeschipes þoruhe whiche mene bien streyned be talyage costomes & Cariages More þan here dewte or resoñ is And alles take þei of her bondemen amerciament: whiche myht more resonable be cleped extorcions þan mercymentes: [753] Of whiche mercimentes And raunsons of bonde men somme lorde stewardes seiñ þat it is rihtful: for also muche as a cherle haþe no temporale þinge þat ne is þe lordes as þei seine. [754] Bot certes þis lordeschipes done wronge þat bereueþ hir bondefolke þinges: þat þei ne ȝafe hem: Aug*ustinus* de *Ciuitate* dei .li°. 9. [755] Sope is þat þe condicion of þraldome & þe first cause of þraldom is for sinne. Genesis .5.

[756] þus maye ȝe seene þat þe gilt deserueþ þraldome Bot nõt nature: [757] Where-fore þes lordes schold nouȝt much glorifie hem in here lordeschipe sceþen þat bu nnturel condicion þei bien lordes ouer her þralles: Bot for þat þat þraldom cam firste be desert of sinne: = [758] And ferþere ouer: þere as þe lawe seiþe: þat temporel goodes of bondu folke bien þe goodes of here lordeschipes: ȝe þat is for to vnderstande þe gõdes of þe Emperour To defende hem in here riht: but not to Robbe hem ne to Reue hem: [759] And þerfore

653 SIX-TEXT
GROUP I. § 2. PARSON'S TALE. Ellesmere MS. 649

¶ Seneca. seith Seneca ¶ thy prudence sholde lyue benignely *with* thy thralles /. [760] thilke *pat* thou clepest thy thralles been goddes peple. for humble folk/. been cristes freendes / they been contutbernial *with* the lord /

[761] ¶ Thynk eek / that of swich seed as cherles spryngeth. of swich seed spryngen lordes. As wel may the cherl be saued as the lord. [762] the same deeth *pat* taketh the cherl. swich deeth taketh the lord. wherfore I ¶ Nota rede / do right so with thy cherl. as thou woldest that thy lord dide with thee if thou were in his plit/. [763] *euery* synful man / is a cherl to synne I rede thee certes that thou lord werke in swiche wise with thy cherles. that they rather loue thee than drede / [764] I woot wel ther is degree aboue degree. as reson is and skille it is that men do hir deuoir/ ther as it is due / but certes extorcions and despit of youre vnderlynges / is dampnable /

[765] ¶ And forther *ouer* vnderstoond wel / that thise Conquerours / or tiraunts / maken ful ofte thralles of hem that been born / of as roial blood as been they that ¶ Genesis ¶ Maledictus Canaan seruus seruorum erit/ fratribus suis hem conqueren / [766] ¶ This name of thraldom / was neuere erst kowth. til *that* Noe seyde / that his sone Canaan sholde be thral to hise bretheren for his synne [767] What seye we thanne / of hem that pilen and doon extorcions in holy chirche ? / ¶ Certes / the sweird that ¶ Of hem pat pilen & doon extorcions in holy chirche men yeuen first to a knyght whan he is newe dubbed / signifieth *pat* he sholde deffenden holy chirche / and nat robben it/ ne pilen it /. and who so dooth is traitour to Crist [768] ¶ And as seith seint Augustyn / they been ¶ seneca Augustinus the deueles wolues that stranglen the sheepe of Iheu crist/ and doon worse than wolues. [769] ffor soothly / whan the wolf hath ful his wombe / he stynteth to strangle sheepe. / but soothly / the pilours and destroyours of goddes holy chirche / ne do nat so / for they ne stynte neuere to pile [770] NOw as I haue seyd / sith so is / that synne / was first cause of thraldom. thanne is it

653 SIX-TEXT
620 GROUP I. § 2. PARSON'S TALE. Christch., for Heng. MS.

seith Seneca / Thy prudence shulde lyue benignely with thy thralles [760] [. . . . . *no gap in the MS.*] ben goddes peple / For humble folke / ben cristes freendes. they ben contubernial with the lorde //

[761] Thenke eke that of swiche seed [. . . . . *no gap in the MS.*] springen lordes / as wele may the cherle be saued as the lorde / [762] [. . . . . *no gap in the MS.*] wherfore I rede do right so with thy cherle. as thow woldest that thy lorde dide with thee / if thow were in his plyght // [763] Euery synfull man is a cherle to synne / I rede thee certes that thow lorde werke in swiche wise with thy cherles. that they rather loue the than drede // [764] I woot wele ther is degre a-boue degree. as reson is and skille is that men do hyre deuoire ther as it is dewe / But certes extorcions & despite of youre vndirlynges is dampnable //

[765] And forther *ouer* vnderstonde wele that conquerours or tiraunts maken ful ofte thralles of hem that ben borne of as roial blood as ben they that hem conqueren / [766] This name of Cherldom was neuer erste kouthe til that Noe seide that his sone Canaan shulde be thralle to hise bretheren for his synne // [767] What seye we thanne of hem thatte pilen & doon extorcions to holy chirche / Certes the swerde thatte men yeuen fiistes to a knyght. whanne he is newe dubbed signifieth that he sholde doffende holy chirche / and nat robbe it ne pile it And whoo so dooth is traitour to criste / [768] And as seith seint Augustyn. they ben the deueles wolues that stra[r]glen the sheepe of thesu criste. And doon worse than wolues / [769] For soothly whanne thee wolfe hath fuH his wombe. he stynteth to strangle his sheepe But soothly the pilours and destroiours of holy chirches godes. ne doo nat soo. For they ne stynte neuer to pille haue they neuer so myche [770] Now as I haue seide. sith so is that synne was firste cause of thraldom:

653 SIX-TEXT
644 GROUP I. § 2. PARSON'S TALE. Harl., for Cambr. MS.

seith Seneca. Thi prudence schulde lyue benyngli *with* ¶ Seneca. thyn thrallis. [760] thilke that thou clepiat thyn thrall. ben goddis peple ffor humble folke ben cristes frendis. thei ben contubernyall with the lorde.

[761] ¶ Thenke eke that suche seed as cherlis spryngen. of suche seed spryngen lordis. As wolt may the cherle be sanyd. as the lord. [762] The same deth that taketh the cherle. the same deth takith thu lorde. ¶ Wherfore I rede do right so with thi cherle as thou woldist thi chirle did with the. if thou were in his plite. [763] Euery synfull man is a cherle to synne. I rede the certis that *thou* lord thou wirche in suche wise that thi cherlis rather loue the than drede the. [764] I woote welt there is degre a-boue degre as reson is & skill is that men don her deuyr ther as it is dewe. But certis extorcions & dispites of your vndirlynges is dampnable.

[765]. ¶ And further ouyr vndirstonde welt that Conquerours or tiruntis make fult often thrallis of hom that ben born of as roiall blood. as ben thei that hem *conqueryn*. [766] ¶ This name of thraldom was ¶ Genesis .10. Maledictus Canaan seruus seruorum erit fratribus suis / [1 leaf 222, Harl. MS. 1758] neuyr knowe erste. till that Noe seide *that* his sone Canaan schulde be thralt to his bretheryn for his synne [767] ¶ What seie we than of hem that pilen & don extorcions to holi chirche ¶ Certis the swerde that men youyn first to a knyst when he is newe dobbid. signyfieth that he schulde defende holy chirche & noght robbe hit. And who so doth is a traitour to crist. [768] As seith seynt Austyn. Thei ben ¶ Augustinus / deuyls wolfis that stranglen the scheep of ihesu crist & don wers than wolfis. [769] ¶ ffor sothli when the wolfe hap fult his wombe! he stynteth to stranglo schoep. But sothli the pilours & distroiers of godis of holi chirche ne do not so for thei ne stynte neuyr to pilen. [770] ¶ Now as I haue seide sothyns so is that synne was first cause of thraldom. then it is

¶ How knyghthode schulde defende holi chirche./

¶ Of pilours & distroyers of holi chirche goodis./

¶ Seneca. seith Seneca / Thi prudence sholde leve benygnely with thi thrallis / [760] thei that thow clepest thi thrallis / ben godis peple / ffor humble folke ben cristes frendes / thei ben contubernyal with the lorde /

[761] Thenke eke that of suche seede as Cherles springen / of suche seede springen lordes / as wel may the Cherle be saued / as the lorde / [762] The same dethe that taketh the Cherle / the same dethe takith the lorde / wherfore I rede do right so with thi cherle / as thow woldest thi lord dide with the / if thow were in his plighte /

¶ Conclusio. [763] Euery sinful man is a cherle to synne / I rede the lorde thow werche in suche wise / that thi cherles rather loue the than drede the / [764] I wot wel ther is degre / abone degre / as reson is / & skele that if that men don here devoyre there as hit is due // But certes extorcions & dispites of youre vnder'lynges is dampnable /

[765] and therfore ynder-standith wel / that conquerou[r]s or tiraunts maken ful offt thralles of hem that ben borne / of as roial blood / as ben thei that hem conqueren / [766] This name of thraldom was neuere erst couthe / til that Noye seide / that his sone

¶ Cayme cause of thraldom. Cayme shulde be thral to his brother for his synne / [767] what seie we than of hem that pelyn & don extorcions to holy chirche / Certes the swerde that men yeven first to a knyght whan he is newe dubbed / signefieth that he sholde defende holy chirche / & nought robbe it / & who so doth is traitour

¶ Austyne. to criste / [768] as seith seint Austyne / thei ben deuels wolvis that strangelyn the shepe of iheu criste / & don worse than wolves / [769] ffor sothly whan the wolff hath ful his wombe / he stinteth to strangelyn shepe / but sothely the pilours & the distroyours of holy chirche goodes ne don nat so / for thei ne stinte neuer to pilen / [770] Now as I haue seide / sithon so is that sinne was first cause of thraldom / than is it

seiþ Seneca. Thy prudence shuld lyue benignely wiþ þine þrall. [760] Thilk þat þou clepest þine þrall ben goddys puple. ffor humble folk bene cristes frendes þei bene contubernial wiþ þe lord

[761] ¶ Thenk eke þat suche sede as churles ¶ springen of suche seed springgen lordes. as wel may þe cherle be saued as þe lorde. [762] þe same deþ þat takeþ þe cherle. þe same deþ takeþ þe lorde. wherfore I rede do riȝt so wiþ þi cherle as þou woldest þi lorde did wiþ þe if þou were in his plite [763] Euery synful man is a cherle to synne ¶ I rede þe Certes þat þou lorde þou wirche in suche wise þat þi cherles raþer loue þe than drede þe [764] ¶ I woote wel þer is degree aboue degre as reson is and skill is þat men / done her devoyre þer as it is due. But certes extorcions and despites of youre vnderlynges is dampnable.

[765] And forther ouer vnderstonde well þat conquerours or tyrauntz maken ful often pralles of hem þat bene born of as Royal blood as bene þei þat hem conqueren. [766] This name of thraldome was neuere knowe erst til þat Noe seid þat his sone Canaan shuld be þrall to his breþeren for his synne. [767] ¶ What say we þan of hem þat pilen and done extorcions to holy churche ¶ Certes þe swerd þat me ȝeuen furst to a knyght whan he is neyre dubbed signifiep þat he shuld defende holy church and nouȝt robbe it and who so doop is a traitour to crist. [768] as seiþ seynt Austyne ¶ They bene deuels wolues þat stranglen þe schepe of Ihesu criste and bene wors þan wolfes. [769] ffor soply whan þe wolf haþ ful his wombe. He stynteþ to strangle shepe. But soply þe pylours and distroyours of good of holy church ne doon not so for þei ne stynte neuere to pillen. [770] Now as I haue seide so sipens so is ¹þat synne was furst cause of thraldome Than it is

seiþe Seneca þi prudence schold leue benygnly with þi þrall ¶ [760] þilke þat þou clepest þi þrall bien cristes peple / For humble folke bien criste frendes / þei bien contubernialle *with* þe lorde

[761] ¶ þenke eke þat suche sede as cherles springen of suche soede springen lordes / as wele may þe cherle be saued as þe lorde / [762] þe same deþe þat takiþ þe cherle / þe same deþ takeþe þe lorde / wherfore I rede do riht so wiþ þi cherle as þou woldest þi lorde dide *with* þe if þou were in his plite. [763] ¶ Euery sinful man is a cherle to sinne / ¶ I rede þe certes þat þou lorde þou wirche in suche wise / þat þine cherles raþer loue þe þan drede þe [764] ¶ I wote wele þer is degre aboue degre as reson is / And soyth is þat men don here deuere þere as it is dieue / But certes extorcions & dispites of ȝoure vnderlinges is dampnable /

[765] ¶ And / forþere ouere vnderstond / wele / þat conquerours or tiraunts maken ful often / pralles of hem þat bien borne of as Roial blode as ben þei þat hem conqueren / [766] This name of þraldom was neuere knowe erst til þat Noe seide of his sonne Canaan scholde be þrale to his breþerne for his sinne / [767] what say we þan of hem þat pilen And done extorcions to holy chirche ¶ Certes þe swerdo þat men ȝeuen first to a knyhte whan he is neye dubbid / signifiep þat he scholde defende holy chirche / & nouht reb it / And who so doþ is a traitour to criste [768] as seiþ seinte Austine / þei buen deuels wolues þat stranglen þe schepe of Ihesu criste / & done wers þan wolues / [769] ¶ ffor sopely whan þe wolfe haþ ful his wombe He stynteþ to strangel schepe / Bot sopely þe pilouns & distroyours of goodes of holy chirche done not so / for þe stinte neuer to pilen / [770] Now as .I. ¹haue seide / So þen so is þat ȝinn was first ²cause of þraldome / þan it is

thus. / that thilke tyme that al this world was in synne. thanne was al this world in thraldom and subiecciõn [771] ¶ but *certes* / sith the time of grace cam / god ordeyned that som folk‘ sholde be moore heigh in estaat and in degree. and som folk moore lough. and that euerich / sholde be serued in his estaat. [. . *no gap in MS*] [772] and therfore / in *so*mme contrees ther they byen thralles. whan they han turned hem to the feith. they maken hire thralles free out of thraldom. And therfore certes / the lord oweth to his man. that the man oweth to his lord ‖ [773] the Pope calleth hym-self‘ seruant‘ of the seruantz of god. / but for as muche as the estaat of holy chirche. ne myghte nat han be / ne the commune profit‘ myghte nat han be kept‘. ne pees and reste in erthe / but if god hadde ordeyned that som men hadde hyer degree and *som* men lower/ [774] therfore / was soureyntee ordeyned / to kepe and mayntene and defenden hire vnderlynges or hire subgetz in reson / as forth as it lith in hire power/. and nat to destroyen hem ne confounde [775] ¶ Wherfore I seye / that thilke lordes that been lyk wolues that‘ denouren the possessiõns or the catel of poure folk‘ wrongfully with-outen mercy or mesure / [776] they shul receyuen *by* the same mesure that they han mesured to poure folk‘ the mercy of Ihesu crist‘ but if it be amended [777] ¶ NOw comth deceite / bitwixe Marchaut‘ and Marchant‘ ¶ And thow shalt‘ vnderstonde that marchandise / is in manye maneres. that oon is bodily and that *o*other is grostly. that oon is honeste and leueful. and that oother is deshoneste and vnleueful [778] Of thilke bodily marchandise that is leueful and honeste. is this /. that there as god hath ordeyned that a regne or a contree / is suffisant‘ to hym self/. thanne is it honeste and leueful. that of habundaunce of this contree. that men helpe another contree that is moore nedy /. [779] And therfore / thor moote been Marchantz to brynge fro that o contree to that oother / hire merch-

¶ Salem mesura &c

¶ Of deceite / betwixe Merchaunt and Marchant/

¶ Of bodily marchandise that is leueful & honeste

than is it thus that thilke tyme. that alle this world was in synne‘ than was al this world‘ thraldom & subiecciõun [771] but certes sith the tyme of grace cam / god ordeyned / that som folke sholde be more highe in estaat & in degree. and some folke more lowh / and that eueriche sholde be serued in estaat [. . *no gap in thy MS.*] [772] And therfore in som cuntres ther they bien thralles whan they han turned hem to the feyth‘ they make hire thralles free oute of thraldom / And therfore certes the lorde oweth to his man‘ that the man that the man oweth to his lorde / [773] The pope calleth hym selfe *seruaunt* of the *seruauntez* of god‘ but for as moche as the estate of holy chirche ne myghte nat han be / ne the comune *profite* myght nat han be kepte ne pees & reste in erthe but if god hadde ordeyned that som man had hier degree & som men lower. [774] therfore was soureyneté ordeyned to kepe & mayntene. and defende hire vnderlynges or hire subgetz in reson / as forth as lieth in here power / And nat to destroy hem / ne confounde / [775] Wherfore I seye of thilke lordes. that ben like wolues that denouren the possessions or the catel of pouere folke wrongfully. with outen mercy or meaure‘ [776] they shulle receyuen by the same measur that they han mesured to poore folke the mercy of Ihesu crist but if it be amended // [777] Now comyth deceite betwix Marchaunt & Merchaunt. And thow shalte vndirstonde / that marchaundise is in many maners / that con is bodely / and that other is gostely // That con is honeste & leueful & that other deshoneste & vnleueful // [778] Of thilke bodely merchaundise that is leueful and honeste is this / that there as god hath ordeyned that a regne / or a cuntre is suffisaunt to hym selfe‘ than is it honeste & leueful / that of habundaunce of this cuntre that men helpe another cuntre that is more nedy // [779] And therfore ther mote ben Merchauntz to brynge fro that oo cuntre to that other hire Merch-

thus that thilke tyme that all the worlde was in synne. then was all this worlde in thraldom & in subiection. [771] But certis sethyne the tyme of grace cam. God ordeyned that som folk schulde be more hye in estate & hye degree & som folke more lowe & that eueriche schulde be seruyd in his estate & in degre. [772] And therfore in somè contrees ther thei ben thrallis when thei han turned hem to the feith. thei maken her thrallis fre out of thraldom. And therfore certis the lord owith to his man. that the man owith to his lorde. [773] ¶ The Pope clepith hym self seruaunt of seruauntis of god. But for as meche as the state of holi chirche ne myght not han be. ne the comune profite myght han be kept in pees & reste in erthe. But if god had ordeyned that some men han heyer degre & som men lowir [774] ¶ Ther-fore was soureyne ordeyned to kepe & mayntein & defende her vndirlynges or her sogettis in reson as fer forth as it litt in her power & noght to distroie hem ne as ferforth confounde. [775] ¶ Wherfore I seie that thilke lordis that ben thilke wolfis that de[1] vouryn the possessiouns or the catel of pouere men wrongfully *with*-oute mercy or mesour. [776] They schul receyue by the same meseur that they han mesured to poore folk the meseur of Iheu crist but it be amendid [777] ¶ Now comyth deceyt be-twixe Marchaunt and Marchaund ¶ And thow schat vndirstonde that marchaundise is in manye maneris / that on is bodyly & that othir is gostely / that on is honest & lefful / & that othir is dishonest & onleful. [778] Of thilke bodyly marchaunddyse that is lefful & honest is this there that god hath ordeynd / that a *rem* or a cuntre is suffisa*unt* to hym-self / thanne is it honest & lefful that of haboundaunce of this cuntre that men helpe a nothir Cuntre that is more nedy. [779] And therfore *there* mote been maychauntis to brynge *from* that oon *cuntre* to that othir hire march-

[1 Harl. MS. 1758 *extract ends.*] [2 Camb. MS., leaf 330.]

666 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

thus / that thilke tyme that al the world was in synne / than was al the worlde in thraldom & subiecciou / [771] But certis sithen the tyme of grace cam / god ordeyned / that some folke sholde be more high in estate & degre / than some / and some folke more lowe / And that euerycche sholde be serued in his estate / & in his degre / [772] And therfore in some contrees there they ben thrallis / whan thei haue turned hem to the feith / thei maken hore thralles free / out of thraldom / And therfore certis the lord oweth to his man / that the man owith to his lorde / [773] The Pope clepeth him silff seruaunt of the seruauntes of god / But for-asmeche as the estate of holy chirche / ne myghte nat haue be kept / ne the comen profite ne myght nat haue be kept ne pees ne reste / in erthe / but if god had ordeyned that some men hadde higher degre / & some men lowe' / [774] And therfore was

¶ seruus seruorum

souereynte ordeyned / to kepe and mayntene / & defende here vnderlinges / & here subiectes in reson / as ferforthe as it lith in here powere / and nat to distroye hem / ne confounde / [775] herfore I seie / that suche lordes as ben like wolves / that devouren the possessions or the catel of pore folke wrongefully withouten *mercy* or mesure / [776] *thei* shullen receiven bi the same mesure / that thei haue mesured to pore folke / the *mercy* of Iheu

¶ Discrite.

criste / but if hit be amended / [777] Now cometh discite bitu[i]xe marchaunt & marchaunt / And thow shalt vnderstonde that marchaundise is in many maners / that oon is bodily & that other is gostly / that oon is leful & honest / that othere is dishoneste & vnleful / [778] Of thilke bodyly marchaundise that is leful & honest is this / that there as god hath ordeyned / that a Regne or a contre is sufficiaunt to him silff / than it is honest & leful / that of the abundaunce of this contre / that men helpe another contre that is more nedye / [779] And. therfore ther mote be marchauntes to bringe from that oon contre / to that othere / here march-

670 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

þus þat þilk tyme þat al þis world was in synne þan was al þis worlde in praldome and in subiection / [771] But certes siþen þe tyme of grace cam god ordeyned þat some folk shuld be more highe in estate and hie degree. and some folk more lowe and þat euerycche shulde be serued in his estaat/ and in degre. [772] And þerfore in some contree þer þei bene þralles whan þei / han turned hem to þe feiþ þei maken her þralles free out of praldome And þerfor certes þe lorde oweþ to his man þat þe man oweþ to his lorde [773] ¶ þe pope clepeþ hym self *seruaunte* of *Seruauntes* of god. But for as moche as þe state of holy church ne myȝt not han bee ne þe comon profite ne myȝt han be keþt ne pees and rest in erþe but if god had ordeyned þat som men han hier degre and somme men lowere [774] ¶ þerfor was souereynte ordeyned to kepe and mayntene and defende her vnderlynges or her subiectes in reson as ferforþ as it liþe in her power and not to distroye hem ne as ferforþ confounde. [775] wherfore I say þat þilk lordes þat bene þilk wolfes þat deuouren þe possessions or þe catel of poor folk wrongfully wiþ-out*en* mercy or mesure [776] þei shullen receyue by þe same mesure þat þei han mesured to poor folk þe mercy of Iheu criste but it be amended [777] ¶ Now comme þ despite bytwix Marchaunt and marchaunt. And þou shalt vnderstonde þat Marchaundise is in mouy maners. þat oon is bodyly & þat oþer is goostly. þat oon is leeful and þat oþer is dishonest and vnlieful [778] ¶ of þilk bodily marchaundyse þat is leeful and honest is þis þat þer as god hath ordeyned þat a regne or a contre is sufficient him self þan is it honest and lieful þat of þe habundance of þis contre þat men helpe anoþer cuntre þat is more nedye [779] and þerfore þei mote be Marchauntz to bringe from þat oon cuntre to þat oþer her march-

668 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

þus þat þilke time þat al þe werld was in sinne þan was al þis werlde in praldome And in subiectione [771] But certes siþins þe time of grace Cam god ordeynde þat somme folke scholde be more hihe in Estate & hihe degree And somme folke more lowe & þat euerycche schold be serued in his estate & in his degre [772] And þerfore in somme contree þer þei be þrales whan þei han turned hem to þe feiþe þei maken hore þralles fre oute of praldome And þerfore certes þe lorde oweþ to his maane þat þe man oweþ to his lorde ¶ [773] þe Pope clepeþ him self seruant of þe seruauntes of god ¶ But for as muche as þe state of holy chirche ne myht nouht haue be kepped ne þe commune profit miȝt haue be kepped ne pese & rest in erþe but if god hadde ordeynde þat sommen haue hier degre & som men lowere [774] þerfore was souereygnte ordeyned to kepe & mayntene & defende here vnderlinges or her soubiectes in reson as ferforþ as it liþe in hir poucre And nouht to destreye hem ne as ferforþe confoundeu [775] Wher for I saye þat þilke lordes þat bign þilke wolves þat deuoure þe possessions or þe catel of poru folke wrongefully wiþ outen Mercye or Mesore [776] þei schullen receyuen bue þe same mesure þat þei haue mesured to poru folke þe mercy of iheu criste but it bue amended [777] ¶ Nowe comme þ disceito þ[e]tuxe Marchant & marchant [¶ And þou schalt vnderstant þat Marchandise is in many maners þat one is bodely & þ topere is gostlye ¶ þat one is lefful & þ topere is dishoneste & vnlefful [778] Of þilke bodely marchandise þat is lefful & honest is þis þat þere as god hap ordeigned þer a regne or a contre is sufficeant him self þan is it honeste & lefulf þat of þe abundance of þis contree þat men helpe a nopere contree þat is more nedye [779] And þere fore þere mote be marchantz to bringen fro þe to cuntre to þe topere her march-

sandisee [780] ¶ That oother marchandise that men haunten with fraude and trecherie and deceite. with lesynges and false othes / is cursed and dampnable

¶ Of espirituel marchandise / that is Symonye

[781] Espirituecl marchandise / is proprely Symonye /. that is ententif desir/ to byen thynge espirituecl. that is // thyng that aperteneth to the Seintuarie of god / and to cure of the soule [782] ¶ this desir/ if so be that a man do his diligence to parfournen it. al be it that his desir ne take noon [1]effect. yet is it to hym a deedly synne / and if he be ordred / he is irreguleer [783] Certes Symonye / is cleped of Simon Magus / that wolde han boght[e] for temporeel catel. the yifte that god hadde yeuen by the hooly goost. to seint Peter and to the Apostles ‖. [784] And therfore vnderstoond[e] that bothe he that selleth and he that beyeth thynges espirituels / been cleped[e] Symonyals. be it by catel. be it[e] by procurynge / or by flesshly preyere of hise freendes / flesshly freendes / or espirituecl freendes [785] ¶ flesshly in two maneres /. As by kynrede / or othere freendes. soothly if they praye for hym that is nat worthy and able / it is Symonye. if he take the benefice. / and if he be worthy and able / ther nys noon [786] ¶ That oother manere is / whan a man or woman preyen for folk[e] to anauncen hem oonly / for wikked flesshly affeccion that they have vn-to the persone and that is foul Symonye [787] ¶ but certes in seruice / for which men yeuen thynges espirituels vn-to hir seruantz. it moot been vnderstondo / þat the seruice / moot been honeste / and elles nat. and eek / that it be with-outen bargaynynge. and that the persone be able. [788] for as seith Seint[e] Damasie ¶ Alle the synnes of the world / at regard of this synne / arn as thyng of noght. for it is the grettoste synne that may be. after the synne of Lucifer and Antecrist. [789] for by this synne / god forleseth / the chirche and the soule that he boghte with his precious blood / by hem þat yeuen chirches to hem that been nat digne. [790] for they putten in theues that

¶ Of whan Symonye bereth his name

¶ Of diuerse maneres of symonye

¶ Of another manere of Symonye

¶ sancius damasius

sundisez // [780] That other Merchaundise that men haunte with fraude or trecherie & deceite with lesynges & fals oothes. is cursed & dampnable // [781] Espiritueel Merchaundise is proprely Symonye that is ententyfe desire to bye thynge espirituel / that is thynge that aperteneth to the seintuarie of god & to cure of the soule / [782] This desire if so be that a man doo his diligence to performe it / al be it that his desire ne take noon effecte yet is it to hym a deedly synne / and if he be ordred. he is irreguler // [783] Certes Symonye is cleped of Symond Magus that wolde han boughte for temporel catel the yefte that god hadde yeuen by the holy goost to seint Peter and to the Apostles. [784] And therfore vndirstonde. that bothe he *that* selleth. & he that bieth thynges espirituels. ben cleped Symony als / be it by catel. be it be procurynge or be fleisshly preiers of hise frendis / or espirituel frendes / [785] Fleisly in two maners as by kyn-rede. or other frendes / Sothly if they praye for hym that is nat worthi & able it is symonye. if he take the benefice / & if he be worthy and able: ther nys noon // [786] That other maner is. whan man or woman preien for folke to auauncen hem oonly. For wikke fleisshly affeccioun [1] that they han vnto the persones / And that is foule Symonye / [787] but certes in seruyse for whiche men yeuen thyng espirituel. vnto hire *seruauntz*. it mote ben vndi[r]stande / that the seruise mote be honeste & ellys / nat / And eke that it be with oute bargaynynge / and that the persone be able / [788] For as seith seint Damasye / alle the synnes of the worlde at regarde of this synne / arn as a thynge of naught for it is ye grettoste synne that may be. after the synne of lucyfer & of Antecriste [789] for by this synne god forleseth the chirche & the soule *that* he bought with his precious blood / By hem that yeuen chirches to hem that ben nat digne / [790] For they putten. In theyys that

sundyse / [780] That othyr marchaundyse that men haumtyn / *with* fraude & trecherye And deceyt *with* lesyngis & falso othis is cursed & dampnable [781] ¶ Espirituele marchaundyse is propirly symonye that is ententyf desyr / to beyon thyng espirituel that is thyng that apartaneth to the seyntewarye of god / & to cure of the soule [782] ¶ This desir ȝif so be that a man do his dilygence to *parf*orme it / al be it that his desir take noon effect. ȝit is it to hem a dedly syne. & ȝif he be ordered. he is irregulere / [783] Certis Symonye is clepid of Symon magus / that wolde a boust for *temperel* catel / the ȝifte that god hadde ȝouyn by the holy goet to seynt Petyr. & to the apostellis / [784] And therfore vndyrstond that by that he that sellyth & he that beyeth thyngis espirituel been clepid Symonyalys / be it be catel be it be procurynge / or by fleschely preyere of hise frendis. fleschely frendis or spyritueel frendis / [785] Fleschely in two manerys as by kenreedo or othere frendis sothly ȝif they preye for hym *that* is not worthi & able it is Symonye ȝif he take the benefice / and ȝif he be worthi & able: there is non. [786] ¶ That othir maner is / whan men or women preyen for [1]folk to auauncyn hem only for wekede fleschely affeccioun that they han vn-to the persone & that is foul symonye / [787] But certis in cerurye for whiche men ȝeuyn thyngis espirituel on to here seruauntis / it mote been vndirstande that the seruyce mote been honest & ellis nat / And ek that it be *with*-outyn bargaynynge & that the persone be able / [788] ffor as seith Seine Damasye / Alle the synnys of the world at regard of this synne arn as thyng of nough / for it is the grettoste synne that may ben aftyr the synne of lucyfer & of antecryst / [789] ffor by this syne god forleyth the cherche & the soule that he bouȝte *with* his precyous blood / By hem that ȝeuyn cherchis / to hem that been not digne [790] for they putte in theuya handis / that

aundise / [780] That other marchaundise is that / that men haunte with fraude / & trecherie / & disceite / with lesinges / & fals othes / is cursed & dampnable / [781] Espirituel marchaundise is properly Symonye / that is ententiff desire to bye thinge espirituel / that is thinge that apperteynith to the scintuarie of god / & to the cure of soule / [782] This desire if it so be / that a man do his diligence to performe hit / al be it though his desire ne take noon effecte / yit is it to him a dedly synne / & if be ordrede he is irregulere / [783] Certis
¶ Symon Magus Symonye is cleped of Symon Magus / that wolde haue bought with the temporal catel / the yifft that god hadde yeuen bi the holy gost / to seint Peter / & to thappoeltes / [784] And therfore vnderstondith / that both he that sellith & he that bieth thinges espirituels ben cleped symonyals / be hit bi catel be hit bi procuryng / or bi fleshly praiere / of his frendes / or of his *spiritual* frendes / [785] [1]flesshely frendes / in two maners / as bi kynrede / or as bi other frendes / or of *spiritual* frendes / Sothely if thei praie for him that is nat able / & worthi it is symonye / iff he take that benefice / & if he be worthi & able hit nys noon / [786] The other manere is whan a man or a woman praie for *folke to* avaunce hem / onely for wikked flesshely affeccion / that thei haue vn-to the *persones* / & that is in soule Symonye / [787] but *certes* in *seruices* for whiche men yeven thinges *espirituels* vn-to here *seruauntes* / hit mot ben vnderstonde / that the *seruice* mot be honeste / & elles nat / And eke that hit be withouten barganynge / & that the persone be able /
¶ Damasie [788] ffor as seith seint Damasie / Alle the synnes of the worlde / at the regarde of this *sinne* / ben as thinge of nought / ffor it is the grettest sinne that may be / after the sinne of Lucifer & of Antecriste / [789] ffor bi this sinne god forleisith the chirche & the soule / that he boughte with his precious bloode / bi hem that yeuen chirches to hem that ben nat digne / [790] ffor thei putten in theves that

aundise../ [780] ¶ That[t] o*p*ere marchaundise *þat*[t] men haunte wi*þ* fraude trecherye and disceyte wi*þ* lesynges and fals o*þ*es is cursed and dampnable. [781] ¶ Espirituel Marchaundise [1]is *properly* Symonye *þat*[t] is ententif desire to by þenk espirituel that[t] is þing *þat*[t] apperteyneþ to þe sentuary of god and to cure of þe soule. [782] This desire if so be þat[t] a man do hys diligence to performe it[t] al be it[t] *þat*[t] his desire ne take noon effecte ȝit is it[t] to hym a dedly synne and if he be ordrede he is aregulere [783] ¶ Certes Symony is cleped of Symon magus *þat*[t] wolde haue bought[t] þe temporel Catell./ þe ȝift[t] *þat*[t] god had ȝeuen / by þe holy goost[t] to seint[t] Peter and to þe apostels./ [784] And perfore vnderstondeþ[t] *þat*[t] boþ he *þat*[t] selleþ and he *þat*[t] byeþ þinges espirituH bene cleped Symonyals be it[t] catel be it[t] procuryng or by flesshly preier of his frendes or of spiritual frendes [785] [. . . . . .
. . . . . *no gap in the MS.*]
Sothly if þei prey for hym *þat*[t] is not able ne worþi. it[t] is Symonya. If he take þe benefice and if he be worþi and able he nys noon. [786] ¶ That[t] o*þ*er maner is if a man or a womman preyeþ for folk to auaunsen hem / only for wikked flesshly affection *þat*[t] þei han vnto þe persones and *þat*[t] is in foule Symony. [787] But[t] *certes* in seruice for which men ȝeuen þinges espirituels vnto her seruauntes It[t] most[t] be vnderstonde[d] *þat*[t] þe [2]seruice most[t] be honest[t] and elils not[t]. and eke *þat*[t] hit be wi*þ* out[t] barganynge and *þat*[t] þe persone be able. [788] ffor as seiþ saint[t] Damasie ¶ Alle þe synnes of þe world[t] at[t] þe regarde of þis *sinne* bene as a þinge of nought[t]. ffor it[t] is þe grettest[t] *sinne* *þat*[t] may be[t] a[f]tere [3]þe synne of lucifer[2] and of antecrist[t] [789] for by þis synne god forleseþ þe churche and þe soule *þat*[t] he bought[t] wi*þ* his precious blood[t] by hem *þat*[t] ȝeuen chirches to hem *þat*[t] bene not digne. [790] ffor þei putten in þeues *þat*

aundise[t] [780] þe t*ha*re Merchandise þat[t] men haunte wi*þ* fraude[t] & trecherye & disceyte wi*þ*e lesinges & fals o*þ*es[t] is cursed & dampnable [781] ¶ Espyritual marchandise is *properly* Symony[t] þat is ententif desire to by þinge espirituele[t] þat is þinge þat appartene*þ* to þe scintuarye of god[t] & to cure of þe soule[t] [782] This desire if so be þat[t] a man do his diligence to performe it al be it þat his desire ne take none effecte ȝit is it to him dedely sinne[t] And if he be ordrede he is Irregulere[t] [783] ¶ Certes Symonye[t] is clepid of Simon Magus þat wolde haue bouht *with* þe *temporele* catell þe ȝift þat god had ȝouen by þe holy goste[t] to seinte Peter[t] & to þe Apostules[t] [784] And *perfore* vnderstandeþ[t] þat boþ he þat selleþ & he þat byeþ þinges espirituels bien cleped Symonyals ¶ be it Catel[t] be it be procureinge[t] Ore be fleschely preyere of his frendes or of spiritual frendes [785] ¶ Fleseh[t]ely[t] in tuo manere[t] as by kinred[t] or as by o*þ*ere frendes or of spiritual frendes. ¶ Sopely if þei prey for him þat is not able & worþi[t] it is Symonye[t] If he take þ[e] benefice[t] & if he be worþi & able[t] he nys none[t] [786] ¶ þe to*þ*ere *maner* is whan a *man* or a *womman* preyeþ[t] preye for folke to *auaunce* hem only for wikked flesechely affeccione[t] þat þei haue vn to þe *persones*[t] & þat is in foule Symony[t] [787] But certes in seruices for whiche mun ȝeuen þinges espirituels vnto her seruantes[t] It mote bien vnderstonde þat þe seruice most be honeste & elles note[t] And eke þat it be wi*þ* outen Barganynge & þat þe[t] persone be able[t] [788] ffor as seiþe sainte Damasye[t] Al þe sinnes [1]of þe worlde att þe regarde of þis sinne biene as a þinge of nouht[t] For it is þe grustest sinne þat may be[t] after[t] þe sinne of lucifer & of anteeriste[t] [789] ffor be þis sinne gor for-leseþ þe chirche & þe soule þat he boughte wi*þ* his precious blode[t] by hem þat ȝeuen cherches to hem þat biene nouht digne[t] [790] For þei putten inn þeues þat

stolen the soules of Ihesu crist and destroyen his patri-
moyne ‖. [791] by swiche vndigne prestes and Curates /
han lewed men the lasse reuerence of the sacramentz of
holy chirche. and swiche yeueres of chirches putten out
the children of Crist /. and putten in to the chirche the
deueles owene sone. [792] they sellen the soules /
that lambes sholde kepen to the wolf that strangloth
hem /. And therfore / shul they neuere han part
of the pasture of lambes / that is the blisse of
heuene [793] NOw comth / hasardrie with hise apur-
tenances. as tables and Rafles. of which / comth deceite.
false othes. chidynges. and alle rauynes. blasphemynge
and reneiynge of god. and hate of hise neighebores. wast
of goodes. mysspendynge of tyme. and somtyme man-
slaughtre ‖. [794] Certes / hasardours ne mowe nat been
with-outen greet synne [. . . *no gap in the MS.*] [795]
Of Auarice / comen eak lesynges. thefte. fals witnesse. and false
othes ‖. And yeshul vnderstonde that thise been grete synnes.
and expres agayn the comaundementz of god as I haue
seyd [796] ¶ ffals witnesse. is in word and eek in dede
¶ In word / as for to bireue thy neighebores goode name
by thy fals witnessyng. or bireuen hym his catel or his
heritage. by thy fals witnesyng. whan thou for Ire / or
for meede. or for enuye. berest fals witnesse / or accusest
hym or excusest hym by thy fals witnesse. or elles ex-
cusest thy self falsly. [797] ware yow questemongeres and
Notaries ¶ Certes. for fals witnessyng was Susanna in ful
gret sorwe and peyne. and many another mo / [798] ¶ The
synne of thefte is eek expres agayns goddes heste. and in
two maneres / corporel. or espirituel. [799] [Corporel]
as for to take thy neighebores catel agayn his wyl
be it by force or by sleighte. be it by Met or by mesure.
[800] By stelyng eek of false enditementz vpon hym. and
in borwynge of thy neighebores catel. in entente neuere
to payen it agayn and semblable thynges / [801] ¶ Es-
pirituel thefte / is Sacrilege. that / is to seyn / hurt-

¶ Of hasardrye with hise apurtenances

¶ How of Auarice, comen leesynges, fals witnesse, and false othes.

¶ Of fals witnesse

¶ Of the synne of thefte ¶ Of theefte corporel

¶ Of theefte espirituel

stolen the soules of· ihesu criste & destroien his patri-
moygne [791] by swiche vndigne prestes & curatz
halowed men han the lesse reuerence of the sacramentz of
holy chirche & swiche yeueris of chirches putten oute
the children of criste and putten into the chirche the
deuels owne sone / [792] they sillen the soules
that lambes shulde kepen to the wolfe that strangleth
hem // And therfore shulle they neuer han parte
of the pasture of lambes *that* is the blysse of
heuene // [793] Now comyth hasardrie with hise apur-
ten*aunces*. as tables. Rafles. of which deceite
fals oothes / chidynges / and alle rauynes / blasphemynge
& reneiynge of god / and hate of his neighebores / waaste
of goodes / mysdespendynge of tyme / & somtym man-
slaughtre // [794] Certes hasardours ne mowe nat ben
with outen grete synne // [. . . *no gap in the MS.*] [795]
Of Auarice / comen ek lesynges / thefte & fals witnesse and fals
oothes / And yeshulle vndirstonde that these ben grete synne.
& expresse agayn the comm*aun*dementz of god as I haue
seyd [796] Fals witnesse is in worde & eke in dede.
In worde· as for to bireue thy neighebores good name
by thy fals witnessynge or birefe hym his catel or his
heritage by fals witnessenge whan thowe for ire or
for mede. or for enuye birefte fals witnesse / or accusest
hym or excusest hym by thy fals witnesse / or ellys ex-
cusest thy self falsly / [797] Ware yow questemongers and
Notaries. Certes thurghe fals witnessyng was Susanna in ful
grete sorwe and peyne. & many a nother moo // [798] The
synne of thefte is eke expresse agayns goddis heste. & that in
two maners / corporel or spiritual [799] [Corporel]
as for to take thy neighebores catel agayns his wille /
by it by force / or by sleighte / be it by mete or by mesure
[800] by stelynge eke of fals enditementz vpon hym. &
in borwynge of thy neighebores catel / in entente neuer
to paie. & semblable thynges // [801] Es-
piritual thefte is sacrilege that is to seyn hurt-

stelys the soulis of Ihesu cryst And distroyen the patry-
monye [791] Be swyche indigne prestis & curatis /
han lewede men lesse reuerence of the sacramentis of
holy cherche. And swy[che] yeueris of cherchis· putte
the yeueris of cryst out / & puttyn in the cherche the
deuyllis owene sone / [792] they sleen the soulys
that lambis schulde kepe / to the wolf that that strangelyth
hem And therfore schul they neuere han part
of the pasture of lambis that is the blysse of
heuene. [793] Now comyth hasardrye with hise aportenancis. as tablis. & rafles / of swyche comyth deceit
false othis chydyngis / And alle rauynesse. blasphemynge
And renayinge of god / And hate of hise neghebourys, wast
of goodis. Mis spendynge of tyme. & *sum*tyme man-
slaughtere. [794] Certis hasardourys ne mow not been
with-oute greet synne / [. . . *no gap in the MS.*] [795]
Of Auaryce comyn ek leayngis, thefte. fals witnesse. & false
othis ¶ And ye that vndirstonde that these been greete synnys
& expres a-geyn the comandementis / of god as I haue
seyd / [796] ffals wytnesse· is in word & ek in deede
By word as for to reue thyn neighebour his goode name
hi thyn false witnessynge / or by-reues hym his catel or his
herytage / by thyn false witnessyng whan thow for yre or
for mede or for envie berist fals witnesse or accusist
hym. or excusest hym by thyn false witnese. Or ellis ex-
cusist thyn self falsely / [797] ware yow ye quest mongeris / & *Notarijs* Certis for fals witnessenge was Susanna in ful
greet sorwe & peyne & manye a nothir mo. [798] ¶ The
synne of thefte is ek expres. a-geyns goddis heste / & in
two maneris corporel or spiritual / [799] [Corporel]
As for to take thyn neighebors catel a-geyns his wil /
be it be forse or be sleyghte / be it be met or be meseur
[800] by stelynge ek of false endytementis vp-on hym / &
in borwynge of thyn neghebouris catel / in entento neuere
to paye it a-geyn / & semblable thyngis / [801] Es-
piritual thefte is sacrilege that is to seyne / hurt-

668 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

stelen the soule of Ihesu criste / & distroyen his patrymoigne / [791] By suche vndigne prestes / & curates haue men the lasse reuerence of the sacramentes of holy chirche / And suche yeuers of chirches putten out the childerne of criste / & putten in-to the chirche the deuels owne sones / [792] thei sellen the soules / the lombes thei kepen to the wolff that strangeliih hem / and therfore shul thei neuer haue parte of the pasture of the lombes / that is in the blisse of heuen / [793] Now cometh hasardrie / with his appurtenaunce / as tables / Rawles / of whiche comen discoite / & fals othes / Chidinges / & al ravynges / blasphemynge / & reuynge of god / & hate of his neighbours / wastynge of goodes / misspendynge of tyme / & somtyme manslaughter / [794] Certis hasardours ne mowe nought be withouten gretesynne/whiles thei haunten that craffte/[795] Off Avarice cometh eke lesinges / theft / fals witnesse / fals othes/and ye shul vnderstonde / that these ben grete synnes / & expresse ayeines the commaundementes of god as I haue seide / [796] fals witnesse is in worde & in dede eke / In worde / as for to bireve thi neighbouris good name / bi thi fals wittnesse / or bireve him his catel / or his heritage bi thi fals wittnessinge / whan thow for Ire / or for mede / or for envie / berest fals witnesse / or accusest him / or excusest him bi thi fals wittenesse / or ellis excusest thi self falsly // [797] War yow questemongeres & notories / Certis for fals wittnessinge was Susanna in grete sorowe & peyne & many another mo / [798] The sinne of theffte is eke expresse ayeines godis heeste / & that in two maners / Corporel & spiritual / [799] [Corporel] as for to take thi neighboris catel / ayeines his wil / be hit bi force / or bi slighte / be it bi mette or bi mesure / [800] bi stelinge eke of fals enditementes vpon him / And in borowynge of thi neighboris catel / in that entente neuere to pay / & semblable thinges / [801] Espiritual theffte is sacrilege / that is to seie in hurt-

¶ hasardrie.

¶ war yow questemongeres.

672 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

stelen þe soules of Ihesu crist and distroyeþ his patrymoyne [791] by suche vndigne prestes and curates han men þe lasse reuerence of þe sacramentes of holy churche. And suche ȝouers of churches putten out þe children of crist. and putten in þe churche þe deuels owne sone. [792] þei sellen þe soules þe lombes shulden kepen to þe wolf þat strangleþ hem and þerfore shul þei neuere haue parte of þe pasture of lambes þat is þe blisse of heuene. [793] ¶ Now commeþ hasardy with his apurtynaunces as tables and Rafuls of which commeþ disceite fals oþes chidyngges and alle rauanys blasphemynge and reneiynge of god and hate of his neighbours waste of good in spendyng of tyme and somtyme mannys slaughter [794] Certes hasardours ne may not be wiþ-oute grete synne þe whiles þei haunte þat craft [795] Of Auarice commeþ eke lesinges. þeeft and fals witnesse. and fals oþes and ȝe shal vnderstonde þat þise bone grete synnes and expresse ageines þe comaundementz of god as I haue said [796] ¶ fals witnesse is in worde and eke in dede In worde as forto byreue þine neighbours good name by þi fals witnessinge or byreue hym his Catell or his heritage by þi fals witnessinge. whan þou for Ire or for mede or for envie berest fals witnesse or accusest hym. or excusest hym by þi fals witnesse. or ellis excusest þine self falsly. [797] ware ȝou questmongers and notaries. Certes for fals witnessyng was Susanna in grete sorowe & peyn and many anoþer moo [798] ¶ The synne of þeft is eke expres ageinst goddes heest and þat in two maners corporell and spirituell [799] [Corporell] as for to take þine neighbours catell against his wille. be it by force or by sclyght by it by mette or by mesure. [800] By stelynge eke of fals enditementz vpon hym and in borowinge of þine neighbours Catell in entent neuer to pay. And semplable þingges [801] espirituell þeft is sacrilego þat is to seyn hurt-

670 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

stelen þe soule of ihesu criste & destruyeþ his patrimoigne [791] ¶ Bu. suche vndigne prestes! & Curates haue men þo lasse Reuerence of þe sacramentz of holychirche! ¶ And suche ȝouers of chirches putten oute þe childerne of criste! & putten in to þe churche þe deueles owen sone [792] þei sellen þe soules! þe lombe þai kepen to þe wolf þat strangleþ hem! And perefore schol þei neuer haue parte of þe pasture of þe lombes þat is in þe blisse of heuen! [793] ¶ Nowe commeþ hasardy with his apurtenance as tables & rawles of whiche commeþ decyte & fals oþes chidinges! & al rauynges! blasphemynge & reniinge of god & hate of his neybours! wastinges of goodes myspendinge of time! And sumtyme manslawhter [794] ¶ Certes hasardours nemaye noulat be wiþ oute grete sinne whiles þei haunte þat crafte [795] ¶ Of Auarice commeþe eke lesinges þeft & false witnessee! Fals oþes! And ȝe schaH vnderstonde! þat þes bien grete sinnes & expresse ageines þe commandementes of god as .I. haue seide! [796] ¶ Fals witnesse is in worde & eke in dede. In worde as for to be-reve þi neyhbours good name By þine fals witnesinge. Or be-reue him his Catell! or his heritage be þine fals wyttenesinge! ¶ whan þou for Ire or for meede or for envy berest fals witteneese or accusest him or excussest him hy þine fals witnesse! or elles excussest þi self falsly [797] ¶ Ware ȝoue qwestmongers & notories ¶ Certes for false witnesseinge was Susanna in grete sorwe! & peyne! & mony anoþer mo [798] ¶ The sinne of þeft is eke expresse ageines godes heste! & þat in tuō maners Corporele & spirituele [799] [Corporele] as for to take þine neyhbours Catel ageines his will be it be force or be sleyht! be it be mette! or be mesure! [800] By stelenge eke of fals enditementes vpon him! And in borwein of þin neyhbours Catell! in entent neuer to paye! & semblable þinges [801] ¶ Espirituel þeft is sacrilege þat is to seye vrt-

ynge of hooly thynges. or of thynges sacred to crist in two maneres. by reson of the hooly place. as chirches or chirche hawes. [802] for which euery vileyns synne that men doon in swiche places / may be cleped sacrilege. or euery violence in the semblable places / ¶ Also / they that withdrawen falsly / the rightes that longen to hooly chirche [803] ¶ And pleynly and generally sacrilege. is / to reuen hooly thyng/ fro hooly place /. or vnhooly thyng out/ of hooly place. / or hooly thing out of vnhooly place

¶ Relevacio *contra* pec*catum* Auaricie

¶ Of Misericorde & pitee

¶ what Misericorde is accordain Philosophum

¶ Of thynges / that ehulde meeue a man to Misericorde

¶ Of the speces of Misericorde

[804]

NOw shul ye vnderstonde. that the releeuynge of Auarice. is Misericorde and pitee largely taken /. And men myghten axe. why that Misericorde and *pitee*. is releeuynge of Auarice [805] ¶ Certes / the Auaricious man / sheweth no pitee ne Misericorde to the nedeful man / for he deliteth hym in the kepynge of his tresor. and nat in the rescowynge ne releeuynge of his euene cristene: and therfore speke I first of Misericorde / [806] ¶ Thanne is Misericorde / as seith the Philosophre. a *vertu* / by which the corage of man is stired by the myseise of hym that is myseised /. [807] vp-on which Misericorde folweth pitee in parfournynge of charitable werkes of Misericorde [808] And certes thise thynges / moeuen a man to Misericorde of Iheu crist. that he yaf hym self for oure gilt. and suffred deeth for Misericorde / and forgaf vs oure originale synnes. [809] and therby releassed vs fro the peynes of helle. and amenused the peynes of Purgatorie by penitence and yeneth grace wel to do / and atte laste the blisse of heuene / [810] The speces of Misericorde been. as for to leue and for to yeue /. and to forȝeuen and releese. and for to han pitee in herte and compassion of the meschief of his

ynge of holy thynges or of thynges sacred to criste in twoo maneris by reson of the holy place. as chirches or chirchehawes. [802] For whiche *euery* vyleyns synne that men doon in swiche places may be cleped sacrilege or *euery* violence in the semblable places // Also they that withdrawe falsly the rightes that longen to holy chirche [803] & plenly & generally sacrilege is to reue holy thynge fro holy place / or vnholy thynge oute of holy ¹place / or holy thynge oute of vnholy place

Remedium *contra* pec*catum* auaricie

[804]

NOw shulle ye vndirstonde / that the releeynge of Auarice / is misericorde & pite largely taken / And men myght axe why that misericorde & pite is releeynge of auarice // [805] Certes the Auaricious man sheweth no pite no misericorde to the nedefull man. For he delitith hym *in* kepynge of hise tresore. and nat in the rescowynge ne releeynge of hys euene cristene / And therfore speke I first of Misericorde // [806] Thanne is misericorde as seith the Philosophre a vertue. by whiche the corage of a man is sterid by the myseise of hym that is myseised / [807] vpon whiche Misericorde folwith pite in perfournynge of charitable werkys of Misericorde / [808] And certes thise moeuen man to the Misericordis of iheu criste that yaf hym self for oure gilte & suffred deeth for Misericorde. & forgaf vs original synnes / [809] and thurly releesed vs fro the peyne of helle. & amenused thee peyne of purgetorie. by penitence / And yeueth grace wele to doo and at the laste. the ioy of heuenc // [810] The spices of Misericorde ben as for to leue. & for to yeue. & eke for to yeue & release. & for to han pite in herte. & compassion of the myschefe of his

ynge of holy thyngis sacrede to *crist* / in twoo maneris / be reson of the holy place As cherchis or cherche hawys / [802] for whiche euery vileyns synne that men doon in swich placis / May ben clepid sacrilege / or euery violence in the semblable placis / ¶ Also they that withdrawyn falsely the rightis that longyn to holy cherche [803] and plesynge / and generally Sacrylage is to reuyn holy thyng out of holy place or onholy thyng out of holy place / or holy thyng out of onholy place

Releuacio contra peccatum Auaricie.

[804]

NOw schul ȝe vndirstonde that the releuynge of auarice is mysericorde & pite largely takyn / ¶ And men myghtyn axen why that mysericorde & pete is releeynge of Auaryce [805] ¶ Certis the Auaricious man / Schewith no pete ne mysericorde to the nedful man / for he delitith hym in the kepynge of hes tresor & not in the rescowynge or in the releeynge of his euene *cristene* & therfore speke I first of mysercyorde [806] thanne is *Misery*corde as seith the philisophere a vertu he whiche the corage of a *man is* sterid bi the [. . . *no gap in the MS.*] myseed [807] ¶ vp-on which mysericorde / folwith pete / in parfomynge of charytable werkis of mysericorde [808] And certis these thyngis meuyn a man to myserycorde of Iheu *crist* that he ȝaf *hym* self for oure gilt And sufferede deth for mysericorde / And forgaf oure original syne [809] And thurby releeth vs *from* the peynys of helle & amenuseth the peynys of purgatorye by penytence / & ȝouyth grace weel to do and at the laste the blysse of heuene [810] ¶ The specis of mysercyorde been as for to leue & for *to* ȝeue And to forȝeuyn & to releeyn and for to han pete in herte / & compassioun of the myschif of his

ynge of holy thinges / or of thinges sacrede to criste / in two
maners / bi reson / of the holy place / as chirches or
chirchehawes / [802] for euery violente sinne that
men don in suche places may be cleped sacrilege / or
euery violence in semblable place. / Also thei that
withdrawen falsly the rightes that longen to holy
chirche / [803] And playnly & generally is sacrilege
to yeve holy thinge / fro holy place / and vn holy
thinge out of holy place / Or holy thinge out of vn-
holy place /

ynge of holy pingges or of pingges sacred to crist in two
maners by reson of þe holy place as churches or
chirch hawes. [802] for euery wylnyns synne þat
men doon in suche place may be cloped Sacrilege or
euery violence in þe semblable places. / ¶ Also þei þat
wiþdrawen falsly þe rytes þat longen to holy
church. [803] And plenyly & generally sacrilege
is to ȝeue holy pinge fro holy place. or vnholy
pinge out of holy place. or holy ping out of vn-
holy place

ynge of holy pinges: or of pinges sacred to crist in two
maners by reson. of þe holy place as chirches or
chirche hawes: [802] For euery violence sinne þat
men done in suche place may bue cleped Sacrilege: Or
euery violence in þe semblable place: Also þei þat
wiþdrawen falsly þe rihtes þat longen to holy
cherche: [803] And plenyly & generally sacrilege
is to ȝeue holy pinge fro holy place: or vnholy
pinge oute of holy place: or holy pinge oute of vn-
holy place:

Remedium contra Anariciam.

[*The Remedy against Avarice.*]

[*The Remedy against Avarice.*]

[804]

NOw shul ye vnderstonde / that the relevynge of
Auarice is misericordo / & pite largely taken /
And men myght axe whi / that misericordo & pite /.
is the relenynge of Auarice / [805] Certes the auaruous
man / shewith no misericordo ne pite / to the nedeful
man / for he delitetli him in the kepinge of his tresoure /
& not in the restoringe no relevinge of his euen
cristen / & therfore speke I first of misericordo
[806] ¹Than is misericordo as seith the Philosophre
a vertu bi whiche the corage of a man is stored / bi the
mysese of him that is mysesed / [807] vppon the whiche
misericordo folwith pite / in performynge of charitable
workes / of misericordo / [808] And certes this
mevith man to misericordo of Ihesu criste / that yaf
him silf for oure gult / & suffred dethe / for misericordo /
& foreyaff vs oure original sinnes / [809] & therbi
relesed vs fro the peyne of helle / & amennshed the
peyne of purgatorio bi penaunce / And yevith grace
wel to do / And at the laste the ioye of heuen / [810] the
spices of misericordo ben as for to leue / & for to
yeve / & eke for to foryeve / & relese & haue
pite / in herte / & to haue compassion of the mischeff of thi

[804] ¶ Now shul þe vnderstonde þat þe relesyng of
Auarice is misericord and pite largely taken./
¶ And men myȝten axen why þat misericordo and pite
is relesynge of auarice [805] ¶ Certes þe Auarous
¹man schoweth no pite ne misericord to þe nedeful
man for he delitep hym in þre kepinges of his tresour
and not in þe reskowinge ne releuing of his euen-
cristen and perfore speke I furst of misericordo
[806] þan is misericordo as seiþ þe philosophre.
¶ A vertue by whiche þe corage of a man is stired by þe
myssese of hym þat is mysesed [807] vpon which
misericord folowep pite in perfourmynge of charitable
werkes of misericord. [808] And certes þis
meuen man to þe misericord of Ihesu crist þat
hym self for our gilt suffred death for misericord
and forȝaue vs our original synnes [809] and per-by
relesed vs fro þe peyne of helle and amenusep þe
peynes of purgatorie by penytence. and ȝeuep grace
wel to doo. and at þe last þe Ioie of heuene [810] The
spices of misericordo bene as forto lene. and forto ȝeue / and
forto [. . . *no gap in the MS.*] releen. and for to haue
pite in herte and compassion of þe meschief of his

[804] Nowe scholns ȝe vnderstonde þat þe relesynge of
Auarice is misericordo & pite largely taken
¶ And me myht axen whi þat mysericordo & pito
is releuenge of Auarice: [805] Certes þe Auarius
man schewep no pite ne misericordo to þe nedful
man: for he delitep him in þre kepinges of his tresour:
& not in þe restoreinge ne releuinge of his euen-
cristen: & perfore spek I. first of mysericordo:
[806] ¶ þan is misericord as seiþ þe philosophr
a vertue bue whiche þe Corage of man is stered be þe
corage of him. ¹þat is my[s]ese [807] vpon whiche
misericordo folowep pytee in perfourmynge of charitable
werkes of misericordo. [808] And certes þat
meuen man to þe mysericord of ihesu criste þat
him self for oure gilt suffred dape for misericordo:
& forȝaf vs oure originale sinnes: [809] & pere-by
relessed vs fro þe peyne of helf; and amynnsep þe
peyne of purgatorie be penitence. And ȝeuep grace
welf to do & att þe last þe ȝoye of heuen: [810] ¶ The
spices of mysericordo bien as for to lene & for to
ȝeue: & eke for to forȝeue & relese & haue
pyte in herte & to haue compassione of þe meschef of hine

¶ Of another remedie agayn Auarice

euene cristene. And eek to chastise there as nede is / [811] ¶ Another manere of remedie agayns Auarice / is resonable largesse / but soothly heere bihoueth the consideracion of the grace of Ihesu crist and of hise temporeel goodes / and eek of the goodes perdurables that crist yaf to vs. [812] and to han remembrance / of the deeth that he shal receyue. he noot whanne. where. ne how /. and eek that he shal forgon al that he hath. saue oonly / that he hath despended in goode werkes.

¶ Of fool largesse

[813] ¶ But for as muche as som folk been vnmesurable. men oughten eschue fool largesse that men clepen wast / [814] ¶ Certes / he that is fool large ne yeueth nat his catel / but he leseth his catel ‖ Soothly / what thyng that he yeueth for veyne glorie. as to Mynstrals and to folk /. for to beren his renoun in the world. he hath synne ther-of and noon Almesse. [815] certes he leseth foule his good. that ne seketh with the yifte of his good / no thyng but synne. [816] He is lyk/ to an hors that seketh. rather to drynken drouy or trouble water / than for to drynken water of the clere welle. / [817] And for as muchel as they yeuen. ther as they sholde nat yeuen. to hem aperteneth thilke malison / that crist shal yeuen at the day of doome / to hem / that shullen been dampned ☙ ☙ ☙

[1]Sequitur de gulâ

¶ What Glotonye is

[818] After Auarice comth Glotonye / which is expres e ek aguyn the comandement of god ¶ Glotonye / is vnmesurable Appetit to ete or to drynke / or elles to doon ynogh to the vnmesurable Appetit and desordeynee coueitise to eten or to drynke. [819] ¶ This synne corrumped al this world. as is wel shewed / in the synne of Adam and of Eue ¶ Looke eek / what seith seint Paul of Glotonye [820] ¶ Manye seith seint Paul goon / of whiche

¶ Seneca Paulus

euene cristene / and eke chastise ther as nede is // [811] A nother maner of remedie agayns Auarice is resonable largesse / But soothly here byhoueth the consyderacion of the grace of ihesu cristo. and of his temporel goodes eke & of the goodes perdurables that criste yaf vs / [812] & eke to han remembraunce of the deeth that he shal receyue. he noot whanne. & eke that he shal forgoon al that he hath. saue oonly that he hath despended in good werkys //

[813] But for as myche as som folke ben vn Mesurable. men oughte eschewe fool largesse that men clepen waaste // [814] Certes he *that* is fool large. ne yeueth nat his catel but he leseth his catel / Soothly what thynge that he yeueth for veyn glorie / as to Mynstrals / & to folke for to beren his renoun in the worlde / he hath synne & noom almesse / [815] certes he leseth firste hys godes. that ne seketh with the yette of his good / nothynge but synne / [816] he is lyke to an hors that seketh rather to drynke drouy or trowble watur than for to drynkee watyr of the clere welle / [817] And for as myche as they yeuen. there as they shulde nat yeuen. to hem aperteyneth thilke malison that cristo shall yeue at the day of dome to hem that shullen be dampned

.De .Gula./

[818] After Auarice comyth Glotonye. whiche is expresse eke a-geyn the commaundement of god//Glotonye is vnmesurable appetyte to ete or to drynke. or ellys to doon y-now to the vnmesurable appetyt & desordeyne coueitise to ete or to drynke / [819] This synne [1]This synne corrumpid al this world / as is wele shewed in the synne of *Adam* & of Eue. loo eke what seith seint Poule of glotonye / [820] Many seith seint Poule goon / of whiche

euene *cristene* and ek to chastise there as is neede [811] A nothir manere of remedye ageyns auaryce[1] is resonable largesse But sothly heere be-howith the consideracioun of the grace of Ihesu *crist* & of his *temperel* goodis And ek of the goodis perdurable that *crist* ȝaf to vs [812] & to han *remembraunce* of the deth that he schal receyue he not whanne whoere ne how and ek that he schal forgoon al that he hath / saue only that he hath spendid in goode werkis /

[813] But for asneche as some folk beeen onmeasurable / men oughte to eschewe fol largesse that men clepyn wast. [814] ¶ Certis he that is fol large / he ȝevith not his catel but he lesith his catel Sothli wat thyng that he ȝeuyth for veyngloryo as to *menstrallis* & to folk to beryn his renoun in the world he hath syzne therof & non almesse [815] Certis he lesyth foule his good / that he ne seksyth *with* the ȝifte of his good no thyng but synne. [816] he is lyk to an hors that that sekyth rathere to drynkyn drouy or trouble watyr than for to dryake watyr of the cleere welle / [817] ¶And for as meche as they [. . . . *no gap in MS.*] schulde not ȝeuyn to hem aperteynyth thilke maliciour that *Crist* schal ȝeuyn at the day of dome to hem that schuln be *dampned*

Sequitur Gula

[1] *Two it seems, of a man, 'Glotonye', riding on a boar or sluth't, and of a woman, 'Abstinence', crowned and with a shield, with a jug in the right hand, and a flower in the left. See Dr. Skeat's Chaucer Autotypes, Part I.*

[818] After Auarice comyth Glotonye whiche is expres ek a-geyns the comaundement of god Glotonye/ is vnmesurable apetit to ete or to drynke or ellis to doon I-now to the onmesurable appetit / & disordeyned coueytyse to etyn or to drynke [819] ¶ This synne corrumpid / al this world as is weel schewyd in the synne of adam & of eue. Loke ek what seyth seynt poule of glotenye. [820] Manye seyth seynt Poule goon of

euencristen / & eke chastice there as nede is / [811] Another manere remedie ayeins auarice is resonable largesse / but sothely here bihovith the consideracion of the grace of Ihesu criste / & of his temporel goodes / & eke of the goodes perdurable that criste yaff vs / [812] & eke to haue remembraunce of the dethe that he shal resceive he note whanne / & eke that he shal forgon al that he hath / saue only that / he hath dispendid in goode workes /

[813] But for-asmeche as somme folke ben vnmesurable / men oughten eschue foole largesse that men clepen waste / [814] Certis he that is foole large ne yevith nought his catel / but he leseth his catel / Certes what thinge that he yevith for vaynglorie / as to mynstralles / & to folke for to bere his renoun in the worlde he hath don synne & noon almes / [815] Certis he leseth foule his goode / that ne seketh nothinge with his goode but synne / [816] he is like an hors that seketh rather to drynke droupy water or troubly / than for to drinke water of the clere welle / [817] And for-asmeche as thei yeuen there as they shulde nat yeuen / to hem apperteyneth that malison that crist shal yeue at the day of dome to hem that shulle be dampnede

De gula.

[818] After auarice cometh glotenye / whiche is expresse eke ayeines the commaundementes of [1]god / glotenye is vnmesurable appetite to ete / or to drinke / or ellis to don I-noughe / to the vnmesurable[2] & discorde covetise to ete & to drinke / [819] This sinne corrumppeth al this worlde / as is wel shewed in the synne of Adam & of Eue / Lo eke what seith seint Paule / of gloteneye / [820] Many folke of whiche

[2 appetite erased]

¶ Paule

euencristen. and eke. chastise þer as nede is [811] ¶ Anoþer maner remedy aȝeinst Auarice is resonable largesse. But soþly here byhoueth þe consideracioñ of þe grace of Ihesu crist and of his temporell goodes and eke of þe goodes perdurables þat crist ȝaue vs. [812] and eke to haue remembrannce of þe deoþ þat he shal haue he noot not whan. and eke þat he shal forgoon all þat he haþe [. . . *no gap in the MS.*] dispended in good

[813] ¶ But for as moche as some folk bene vnmesurable men ouȝten eschewe fool largesse þat men clepen waast [814] Certes he þat is fool large ne ȝeueth not his catell. but he leseþ his catell. Soþly what þinge þat he ȝeueþ for veyn glorie as to Mynstralles and to folk forto byreuen his renoun in þe world he haþ do / [synne and non] almesse. [815] ce[r]tes he leseþ foule his good þat he ne sekeþ no þinge of his good but synne. [816] he is like to an hors þat sekeþ raþer to drink drovy or troubly watere þan of þe clere welle [817] And for as moche as þei ȝeue þere as þei shuld not ȝeue to hem apperteyneþ þilk malysoñ þat criste shal ȝeuen at þe day of dome to hem þat shul be dampned. /

De Gula /

[818] Afters Auarice commeþ glotenye which is expresse eke aȝeinst þe comaundement of god ¶ Gloteny is vnmesurable appetit to ete or to drink or ellis to doon ynogh to þe vnmesurable and discord coueityse to ete and to drynk [819] ¶ This synne corrumpeþ al þis world as is wel shewde in [1]in þe synne of Adam and of Eua ¶ Loo eke what seiþ seynt Paule of gloteny [820] ¶ Mony seiþ seint Paule gooñ of which

euecristene: & eke chastice þere as nede is. [811] ¶ Anoþere manere of Remedie aȝeine avarice is resonable largesse: Bot soþely here be houeþ þe consideracioun of þe grace of ihesu criste & of his temporil goodes [. . . *no gap in the MS.*] perdurables þat crist ȝaff vs [812] and eke to haue remembrance of þe deþ þat he schal receyue he note when: and eke þat he schal for-gone al þat he haþe: [. . . . *no gap in the MS.*]

[813] Bot for as muche as summe folke bien vnmesurable men ouhten eschiewe foole largesse þat men clepen wast: [814] Certes he þat is foole large ne ȝeueþ nouht his catel bot he leseþ his catel: ¶ Soþely what þinge þat he ȝeueþ for veineglorie as to menstrals & to folke for to beren his renoune in þe werlde he haþe do synne & none almes [815] Certeȝ he leseþ foule his good: þat he ne sekeþ no þinge of his goode bot sinne [816] He is ylike to an hors þat sekeþ raþer to drinke drouy or trouble water þan of þe clere well: [817] And for as muche as þei ȝeue þere as þei schold not ȝeue to hem appartenеþ þilke malyson þat crist schal lyven att þe daye of dome to hem þat schal be dampned.

¶ De gula.

[818] After Auarice commeþ glotonye whiche is expresse eke aȝeines þe commandement of god: Glotonye is vnmesurable appetit to ette or to drinke. or elles to done ynouhe to þe vnmesurable & discorde couetise to ete & to drinke: [819] ¶ þis sinne corrumpeþ al þis werlde as is wele schewde in þe sinne of Adam & of Eua ¶ lo eke what seiþe seint Poule of glotonye: [820] Mony folke of whiche

659 SIX-TEXT
GROUP I. § 2. PARSON'S TALE. **Ellesmere MS. 655**

I haue ofte seyd to yow. and now I seye it wepynge / that been the enemys of the croys of Crist. of whiche the ende is deeth. and of whiche / hire wombe is hire god and hire glorie / in confusioũ of hem / that so devouren erthely thynges [821] ¶ He that is vsaũt / to this synne of Glotonye / he no may no synne withstonde, he moot been in seruage of alle vices, for it is the deueles hoord / ther he hideth hym and resteth [822] ¶ This synne hath manye speces ¶ The firste / is dronkenesse. that is the horrible sepulture of mannes reson. and therfore / whan a man is dronken / he hath lost his reson. and this is deedly synne [823] ¶ But soothly. whan that a man is nat wont to strong drynke. and peraũenture / ne knoweth nat the strengthe of the drynke. or hath feblesse in his heed. or hath trauailed. thurgh which he drynketh the moore. al be he sodeynly caught with drynke / it is no deedly synne / but venyal [824] ¶ The seconde spece of Glotonye is. that the spirit of a man / wexeth al trouble. for dronkenesse bireueth hym the discrecion of his wit [825] ¶ The thridde spece of Glotonye. is whan a man deuoureth his mete. and hath no rightful manere of etynge [826] ¶ The fourthe is. whan thurgh the grete habundaunce of his mete. the humours in his body / been destempred [827] ¶ The fifthe. is forȝetelnesse by to mychel drynkynge. for which somtyme a man forȝeteth er the morwe. what he dide at euen. or on the nyght biforn [828] ¶ In oother manere been distinct the speces of / Glotonye after seint Gregorie ¶ The firste is. for to ete biforn tyme to ete ¶ The seconde is / whan a man get hym. to delicat mete / or drynke [829] ¶ The thridde is. whan men taken to muche ouer mesure ¶ The fourthe is curiositee with greet entente. to maken and apparaillen his mete ¶ The fifthe is. for to eten to grodily [830] Thise been / the fyue fyngres of the deueles hand. by whiche he draweth folk to synne

¶ Of the speces of Glotonye
¶ The firste spece of Glotonye
¶ The .ij.de spece of Glotonye
¶ The .iij.de spece of Glotonye
¶ The .iiij.te spece of Glotonye
¶ The .v.te spece of Glotonye
¶ Of othere manere speces of Glotonye. whiche been likned to the .v. fyngres of the deueles hand. secundum sanctum Gregorium

659 SIX-TEXT
626 GROUP I. § 2. PARSON'S TALE. **Christch.² for Heng. MS.**

I haue ofte seyde to yow / And now I seye it wepynge / that ben the enemys of the croys of criste / of whiche the ende is deeth / and of whiche hire wombe is hire god. and hir glorie / & in confusion of hem / that so deuouren erthely thynges / [821] he that is vsaunt to this synne of glotonye: he no may no synne withstonde / he mote ben in seruage of alle vices / for it is the deueles horde / ther he rideth hym & resteth / [822] this synne hath many spices // The firste is dronkenesse that is the horrible sepulcre of mannes reson / And therfore whan a man is drunken. he hath loste his reson. and this is deedly synne / [823] But soothly whan that a man is nat wonte to stronge drynke. & peraduenture ne knoweth nat the strenghthe of the drynke or hath feblesse in his heed or hath trauailled / thurgh whiche he drynketh the more. al be he sodeynly caught with drynke. it is no deedly synne / but venial // [824] The secounde spice of glotonye is: that the spirite of a man wexeth alle troble for dronkenesse bireueth hym the discrecioun of his witte // [825] The thridde spice of glotonye is. whan a man devowreth his mete. & hath no rightfull maner of etynge [826] The ferthe is. whanne thurgh the grete habundaunce of his mete / the humours in his body ben destempered // [827] The fifte is. forȝetilnesse bo to mychel drynkynge. for whiche somtyme a man forgeteth er the morwe // what he dyde at euen or on the nyght byfore //

[828] In other maner ben distynte the spices of Glotonye aftir seint Gregorie // The firste is for to ete biforen tyme to ete // The secounde is whan a man gete hym no delicate mete or drynke // [829] The thridde is. whan men taken to myche ouer mesure // The fourthe is Curiosite / with grete entente to make & apparaillen his mete // The fifte is for to ete to grodely // [830] These ben the v. fyngers of the deuels hande / by whiche he drawith folke to synne

659 SIX-TEXT
650 GROUP I. § 2. PARSON'S TALE. **Cambridge MS.**

whiche I haue ofte seyd to ȝow & now I seye it wepynge that been the enmyis of the croys of crist of whiche the ende is deth and of whiche here wombe is here god & here glorye in confusioun of hem that so deuouryn erthely thyngis [821] he that is vsaunt to this synne of glotenye he no may no synne withstonde he mot been in seruage of alle vicis / for it is the deuillis hord there he hydith hym and restith [822] this synne hat manye spicis / ¶ The ferste is dronkenesse / that is the horible sepulture of mannys resoun / And therfore whan a man is dronkyn: he hath lost resoun & this is dedly synne // [823] ¶ But sothly whan a man is not woned to strong drynk & peraventure ne knowith not the strenthe of the drynk or hath feblnesse in his heed / or hath trauayled / thour whiche he drenkyth the moore / Al be he sodeynly caust with drynk it is no dedly synne but venyal [824] ¶ The secunde spece of glotenye is // that the spirit of a man / wexeth al trouble for dronkennesse: bereuyth hym the discrecioun of his wit. [825] ¶ The thredde spece of Glotenye is whan a man deuouryth his mete / & hath not ryghtful manere of etynge. [826] ¶ The fourte is whan thour the greete habundaunce of his mete. the humuris in his body been distemperede [827] ¶ The fifte is forȝetefulnesse be too meche drynkynge for whiche sumtyme a man forȝetith on the morwe what he dede at euyn or on the nyght be-forn

[828] ¶ In othere manerys been distynit the specis of glotenye aftyr seynt Gregorye ¶ The ferste is for to etyn before tyme of etynge ¶ The secunde is whan a man get hym to delicat mete or drynk. [829] ¶ The thredde whan men takyn ouyr mesure ¶ The forte is curiositee with greet entent to makyn & apparaylyn his mete ¶ The fifte is for to ete gredilocho. [830] ¶ These been the fyue fyngerys of the douyllis hand be whiche he drawyth folk to synne

I haue oft seide to yow / & now I seie it wepinge / to hem that ben enemyes of the croyce of criste / of whiche the ende is dethe / and of whiche here wombe is here god / & here glorie in confusion of hem that so devouren erthely thinges / [821] he that is vsante to this synne of glotenye / he ne may no synne with-stande / he moste be in the seruage of alle synnes or vicis / for it is the deueles horde there he hideth him inne & resteth / [822] this synne hath many spices / The first is dronkenesse / that is the sepulture of manis reson / & therfore whan a man is dronke he hath loste his reson / & this is dedly synne / [823] but certis whan a man is nought wonte to stronge drinke / ne peraventure ne knowith nat the strengthe of the drinke / or hath feblenesse in his hede / or he hath travailled thorugh whiche he drynketh the more / al be he so sodenly caughte with drynke / it is no dedly synne but venial / [824] The seconde spice of gloteneye is / whan the spirite of man waxeth al trouble for dronkenesse / & bireveth him the discresion of his witt / [825] The thridde spice of glotenye is whan a man devoureth his meete / & hath no rightful manere of etynge / [826] The ferthe is whan thorugh the grete abundaunce of his meete / the humores of his body ben distemperede / [827] The .v. is forȝetefulnesse / bi to mechel drynkynge / for whiche somtyme a man for-ȝetith bi the morowe / what he dide at eve or on the night biforne /

¶ Gregorie.

[828] In other manere ben discrived the spices of glotenye / after seynt Gregorie / The first is for to ete bi fore tyme / The .ij.de is whan a man geteth him to delicate meete / *[829] The .ij.de is whan a man taketh to mechel ouere mesure / The .iiij. is the curiouste / with grete entente to make & apparaille his meete / The .v. is to ete to gredily / [830] These ben the .v. fyngeris of the Deuels honde / bi the whiche he drawith folke to synne /

I haue oft seide to ȝou, and nowe I seie it wepynge þat þei bene Enemyes of þe crois of crist of which þe ende is deeþ and of which her woombe is her god and her glorye in confusion of hem þat so saueren erþely pingges [821] he þat is vsant to þis synne of glotenye he ne may no synne wiþstonde, he / mote bene in seruage of alt vices. for it is þe deuels hoorde þer [he] hideþ him and resteþ [822] ¶ This synne haþ mony spices ¶ The furst is dronknes þat is þe horrible sepulcre of mannys reson And þerfore whan þat a man is dronken. he haþ lost his reson and þis is dedly synne [823] ¶ But certes whan a man *is nat wonte to straunge* drynk and peraventure ne knoweþ not þe strength of þe drynk or haþ feblenesse in his hede or haþ travailed þorgh which he drinkeþ þe moore al be he sodeynly cauȝte wiþ drink it is no dedly synne. but venial [824] ¶ The secounde spice of Gloteny is þat þe spirit of a man wexeþ al trouble. for dronknesse bereueþ hym þe discrecion of his witte [825] ¶ The þred spice of gloteny is whan a man deuoureþ his mete and haþ no riȝt-ful maner of etynge [826] ¶ The fourte is whan þorgh þe grete habundaunce of his mete þe humours of his body bene distempred [827] ¶ The v. is forȝetelnesse by to mochel drynkynge. ffor which somtyme a man forȝeteþ by þe morowe what he did at Eue or on þe nyȝt byfor

[828] ¶ In oþer manere bene distincte of vices & spices of glotenye aftere seint Gregorie ¶ The furst is forto ete byfore tyme. The secounde whan a man geteþ him to delicate mete [829] ¶ The iij. is whan men taken to moche ouere mesure ¶ The 4 is curiosite wiþ grete entent to maken and apparailen his mete ¶ The .v. is forto eten to gredely [830] These bene the .v. fyngers of þe / deueles honde. by which he draweþ folk to synne

I. haue oft seide to ȝowe! & nowe I. seye it wepeinge! þat þei bien ennemys of þe croyce of crist of whiche þende is deþe! & of whiche here wombes is hire god & hire gloria in confusione of hem þat so saueren erþely þinges! [821] ¶ He þat is vsant to þis sinne of glotonye he ne may no sinne wiþ-stande! He moste bue in seruage of al vices for it is þ^e deuels horde þere he hideþ him inne & resteþ! [822] ¶ This sinne haþ mony spyces! þe first is dronkennesse þat is horrible sepulcre of manues resoun! And þerefor whan þat a man is dronken he haþe lost his reson! & þis is dedely sinne [823] ¶ Bot certes whan a man is nouht wonte to *straunge* drinke! ne peraduentura ne knoweþ not þe strenkeþ of þ^e drinke! or haþe feblesse in his hede! or haþe trauailede þoruhe whiche he drinkeþ þe more Al be he so sodanly cauht wiþ drink it is no dedely sinne bot veniale! [824] The secunde spice of glotonye is þat þe spirit of man waxeþ al trouble for dronkenesse bereueþ him discrecioun of his witte! [825] ¶ þe þred spice of glotony is! Whan a man devoweþ his mete & haþe no *rihtful* manere of etynge! [826] ¶ þe ferþe is whan þorwh grete abundaunce of his mete þe humours of his body biene distemperi [827] ¶ þe .v^e. is forȝetelnesse bo to mechel drynkynge for whiche suxtyme aman suzume tinne a man forȝeteþ be þo morwe what he dide att eue or att þ^e nyhte be-fore!

[828] In *opere* manere bien distinket of *Spices* of glotony *after* soint gregoryce. ¶ þo first is for to ete to fortime ¶ þe. secunde is *whan* a man geteþ him to delicate mete [829] ¶ þ^e thredeⁱ is. whan a man takeþ to muchel ouere mesure ¶ þe ferþe. is þe coriouste wiþ grete entent to maken & apparell his mete. þe fifte. is to ete to gredely! [830] þes bien þe .v. fyngres of þe deueles honde be whiche he draweþ folk to sinne

¶ Remedium *contra peccatum* Gule

[831]

¶ Augustinus

Agayns Glotonye is the remedie Abstinence. as seith Galien. but that holde I nat meritorie. if he do it oonly for the heele of his body ‖ seint Augustyn wole / that Abstinence be doon for *vertu* and with pacience [832] ¶ Abstinence he seith is litel worth /. but if a man haue good wil ther-to. and but it be enforced by pacience and by charitee. and that men doon it for godes sake. and in hope to haue the blisse of heuene

¶ Of the folwen of Abstinence
¶ Attemperaunce

[833] ¶ The felawes of Abstinence / been. Attemperaunce that holdeth the meene in alle thynges ¶ Eek

¶ Shame
¶ Sufflisaunce

shame. that eschueth alle deshonestee ¶ Sufficsaunce / that seketh no riche metes ne drynkes. ne dooth no fors of to

¶ Mesure

outrageous apparaillynge of mete [834] ¶ Mesure also. that restreyneth by reson / the deslaue appetit of etynge

¶ Sobrenesse

¶ Sobrenesse also. that restreyneth the outrage of drynke ‖

¶ Sparynge

[835] sparynge also. that restreyneth the delicaat ese *to* sitte longe at his mete and softely. wherfore / som folk stonden of hir owene wyl / to eten / at the lasse leyser

¶ Sequitur de Luxuria

[836]

¶ Of diuerse Iayres / to diuerse wommen of estaat/ for the synne of lecherye

After Glotonye / thanne cometh lecherie. for thise two synnes / been so ny cosyns. that ofte tyme / they wol nat departe. [837] god woot this synne is ful displesaut thyng to god. ffor he seyde hym self/ do no lecherie. and therfore / he putte grete peynes agayns this synne / in the olde lawe [838] ¶ If woman thral / were taken in this synne. she sholde be beten with staues to the deeth. And if she were a gentil *wo*mman / she sholde be *slayn* with stones. And if she were a bisshoppes doghter/ she sholde been brent/ by

¶ How for the synne of lecherie al the world was

goddes commandement/ [839] ¶ fforther ouer/ by the synne of lecherie / god dreynte al the world / at the

¶ Remedium contra peccatum gule

[831]

Agayns glotonye is the remedie. Abstynence as seith Galien. but that holde I nat meritorie. if he do it oonly for hele of the body / Seint Augustyn wole that Abstinence doon for vertue & with pacience / [832] Abstynence he seith. is litelle woorth. but if a man haue good wille therto / and but it be enforced by pacience & by charite & that men doon it for goddis sake & in hope to haue the blysse of heuene //

[833] The felawes of Abstinence / ben attemperaunce that holdeth the mene in alle thynges / Eke shame that escheweth alle deshoneste / Sufflisaunce that siketh no riche metes ne dryn*k*es ne dooth no fors of to outrageous apparaillynge of metis / [834] Mesure also that restreyneth by reson the deslaue appetit of etynge / Sobrenesse also that restreyneth the outrage of drynke / [835] Sparynge also that restreineth the delicate ease to sitte longe at his mete. and softely / wher fore *somme* folke stonden at hire owne wille to eten atte lasse leyser

[1]De luxuria ./

[836]

After Glotonye. thanne cometh lecherie / For these two synnes ben so nygh Cosyns that ofte tyme they wole nat departe / [837] God wote this synne is ful displesaunt to god / for he seide hym selfe. doo no lecherie / And therfore he putte grete peynes agayns thys synne in the olde testament. [838] If woman thralle. were taken in *this* synne. she sholde be beten with staues to the deth / And if shee were a gentilwoman. she sholde be slayn with stones / And if she were a bisshopes doughter. she sholde be brente by goddes commaundement // [839] Forther ouer by the synne of lecherie god dreinte alle *the* worlde. at the

[1...] MS. repeats hope to haue the blysse of heuene. ¶ The felawis of abstynence been ¶ Attemperaunce. that holdith]

Remedium contra peccatum Gule

[831]

Ageyns glotonye is the remedie Abstynence as seyth Galiene / but that holde I not meritorye / 3if he do it only for the hele of the body. Soynt Augustyn wele that abstynence be doon for vertu & not for vice / but with pacyence. [832] Abstynence he seyth is lytil worth but 3if a man haue ryght good wil therto & but it be enforsed bi pacience / And be charite & that men don it for godis sake And in [1]hope to haue the blysse of heuene

[833] ¶ The felawis of abstynence been attemperaunce/ that holdith[1] the meene in alle thyngis. Ek schame that eschewith al disoneste ¶ Sufferaunce that sekith no ryche metis ne drenkys / ne doth no fors of too outragious apparaylynge of mete. [834] Mesure also that restreynyth by reson the dislaue appetit of etynge / Sobirnesse also that restreynyth the outrage of drynk. [835] Sparynge also that restreynyth the delicat man as is to sitte longe at his mete & softely wherfore some folk stondyn of here owne wil to etyn at the lasse leyser.

[Two paintings, "Lecherye," seated on a goat, with a sparrow (both animals types of lecherye) on her right fore-finger, and "Glotille" standing on the rump and forepaws of some fawny couchant beast animal, with a spear in her hand.]

Sequitur de peccato Luxurie

[836]

Ffyr glotonye comyth Lecherye For these two synnys been so nygh Cosynys / that ofte tyme thei wele not departe god [837] wot This synne is ful displesaunt thyng to god For he seyde hym self. Do no lecherye And therfor he putte greete peynys a-geyn this *synne in* the olde lawe/ [838] ¶ If *woman* thral were takyn in this synne scho schulde been betyn *with* stonys to the deth. And 3if sche were a gentil wemun sche schulde be slayn *with* stonys / And if sche we[n]re a bischopis doughtyr sche schulde been brent by godis comaundement. [839] ferthere ouyr bi the synne of lecherye god dronkte al the world / at the

Remedium contra gulam.

[831]

Ageynes glotenye is remedie / the abstinence of his body / as seith Galienus / but that holde I nat meritorie / if he do hit onely for helthe of the bodie / seint Austyne wolde that abstynence were don for vertu / & with pacience / [832] Abstinence he seith is litil worthe / but if a man haue goode wille therto / And but if he be enforced bi pacience and bi charite / & that men do it for godis sake / & in hope to haue the blisse of heuen /

[833] The felowes of abstinence ben Attemperaunce / that holdith the meene in al thinges Eke shame that eschewith al dishoneste / Suffisaunce that seketh no riche metes / ne drinkes / ne doth no fors of noon outrageous apparaillynge of meete / [834] Mesure also that restreyneth bi reson the dislave appetite of etinge / Sobernesse also that restreyneth the outrageousnesse of drinke / [835] Sparynge also that restreyneth the delicate ease to sitte longe at his meete / & sofftly / wherfore somme men stonden of here owne wil / to eten here meete at the lasse leyser /

De luxuria.

[836]

Affter glotenye / than cometh lecherie / ffor these two sinnes ben so nygh cosyns / that often tyme / thei wil nat departen / [837] god woot this sinne is ful displesaunt to god / for he seide him selff / do no lecherie / And there he putte grete peynes ayeines this sinne in the olde lawe / [838] yff a woman thral were taken in this sinne // she sholde be beten with stanes to the dethe / And if she were a gentilwoman she sholde be sleyne with stones / And if she were a busshopes doughter / she sholde be brente / bi godis commaundement / [839] fforther-ouere / for the synne of lecherie god dreynte al the worlde at

[The Remedy against Gluttony.]

[831] ¶ Aȝeinst' glotenye is the remedy abstinence of his body as seiþ Galien. but' þat' hold' I not' meritorie if he do it' only for þe helþ of his body ¶ Seynt' austyne wil þat' abstinence be doon for vertue & wiþ pacience [832] ¶ Abstinence he seiþ is litel worþ. but' if a / man haue good wille þerto / and but' if it be enforced by pacience and by charite and þat' men doon it' for goddys / sake and in hope to haue þe blisse of heuene

[833] ¶ The felowes of abstynence. bene attemperaunce þat' haldeþ þe mene in alle [1]þingges ¶ Eke shame þat' escheweþ all dishoneste. Suffisaunce þat' sekeþ no riche metes ne drinkes ne dooþ noo force of noon / outrageous apparaillynge of mete [834] Mesure also þat' restreyneþ by resoñ þe delaue appetite of etynge. Sobrenesse also þat' restreyneþ þe outrage of drynk. [835] Sparyng' also þat' restreyneþ þe delicate eese to sitte longe atte mete and softly // wherfore some folk' stonden of her owne wille and to eten at' þe lasse leisere

¶ De luxuria Sequitur./

[836]

Aftere Gloteny commeþ lecherye. ffor þise two synnes ben so nygh Cosyns þat' often tyme þei. wil not' departe./ [837] God woote þis synne is ful displesaunt' þing' to god. ffor he / seiþ hym self. do no lecherye. And þerfore he putteþ grete peynes aȝeinst' þis synne. As in þe olde lawe. [838] ¶ If womman þral were taken in þis synne. she shuld be beten wiþ staues to þe dethe And if she were a gentile womman she shulde be sclayn with stones And if she were a bishoppes douȝter'; she shuld be brent' by goddis comanndement' [839] ¶ fferþermore by þe synne of lecherye; god draynt' al þe world' at' þe

[The Remedy against Gluttony.]

[831] ¶ Aȝeynes glotonye is remedy. þe abstinence of his bodi; as seiþe Galienus. Bot þat hold. I. not meritorie. if þat he onely it do for þe hele of his body; ¶ Seint Austine wil þat abstinence be done for vertwe; & wiþ paciens [832] abstinens he seiþ is litel worþi bot if a man haue goode wil þere to // And bot if it be enforced be pacience & charite; & þat men do it for goddes saake & in hope to haue þe blisse of heuen;

[833] ¶ þe felawes of abstynence bien attemperance þat haldeþ þe mene in all þinges; eke schame þat escheweþ al disoneste; sufficeance þat sekeþ no Riche mete ne drinkes ne doþe no force of no owtrage apparelynge of mete [834] ¶ Mesure also þat distreyneþ bue resoun þe delavy appetite of eteinge; Sobernesse also þat restreyneþ þe outrage of drinke. [835] Sparynge also þat restreyneþ þe delicate ese to sitte att his mete softly; where-for summe folke stonden of here owen will & to eten att þe lasse layser

¶ De luxuria.

[836]

After glotony. þan commeþ lycherye for þes two sinnes bien so nyhe cosines þat often tim þei wil not departe; = [837] god wote þis sinne is displesant to god; for he seiþ him selfe do no lychery;// & þere-fore he put grete peynes aȝeines þis sinne. in þe olde lawe [838] If a womman þrall were taken in þis sinne sche scholde be beten with stones to þe deþ; And if sche were a gentil womman sche scholde be sleyne with stones; And if sche wer a bischopes douhtere sche scholde be bernte be goddes commandement; [839] ¶ Forþermore be sinne of licherye god dreynte al þe werlde att þe

dreynt/ And .v. Cities brent & sanken

diluge. And after that he brente .v. Citees with thonder leyt and sank hem in to helle

¶ Of the synne of Auowtrie

[840] Now lat vs speke thanne / of thilke stynkynge synne of lecherie that men clepe Auowtrie. of wedded folk /. that is to seyn. if that oon of hem be wedded. or elles bothe [841] ¶ Seint Iohn seith that Auowtiers shullen ben in helle / in a stank brennynge of fyr and of Brymston [. . . . . *no gap in the MS.*] for the stynk of hire ordure /. [842] Certes / the brekynge of this sacrement is an horrible thyng/. it was maked of god hym self in paradys and conferned by Ihesu crist as witnesseth seint Mathew in the gospel. A man shal lete fader and mooder/ and taken hym to his wif/ And they shullen be two in o flessh [843] ¶ This sacrement bitokeneth the knyttynge togidre / of Crist and of hooly chirche. [844] And nat oonly that god forbad Auowtrie in dede. but eek he comanded that thou sholdest nat coveite thy neighebores wyf [845] ¶ In this heeste seith seint Augustyn. is forboden alle manere coueitise to doon lecherie ¶ Lo what seith seint Mathew in the gospel. that who so seeth a *womman* to coueitise of his lust /. he hath doon lecherie / *with* hire in his herte. [846] Heere may ye seen / that nat oonly. the dede of this synne is forboden. but eek the desir / to doon that synne / [847] This cursed synne anoyeth greuousliche hem that it haunten ¶ And first to hire soule. for he obligeth it to synne and to peyne of deeth that *is perdurable* ‖. [848] vn-to the body. anoyeth it greuously also for it dreyeth hym. and wasteth. and shent hym. and of his blood he makoth sacrifice to the feend of helle. it wasteth his catel and his substaince. [849] And certes if it be a foul thyng / a man to waste his catel on *wommen*. yet is it a fouler thyng/. whan that for swich ordure. *wommen* dispenden vp-on men hir catel and substance [850] ¶ This synne as seith the prophete bireueth man and *womman* hir goode fame. and al hire honour. and it is ful plesant to the deuel. for ther-by

¶ Nota secundum Johannem

¶ Matheī .xxv.

¶ Sanctus Augustinus

¶ Matheī .v. to

¶ Nota

¶ prophete

diluge / And aftir that he brente .v. Citees *with* thonder lyght. & sonke hem into helle //

[840] Now late vs speke thanne of thylke stynkynge synne of leccherie that men clepe avoutrie of weddide folke that is to seyn. if that oon of hem be weddyd. or ellys bothe [841] Seint Iohn seyth / that auowtiers shullen ben in helle in a stanke brennynge of fuyr & of brymstoon [. . . . . *no gap in the MS.*] for the stynke of hire ordure // [842] Certes the brekynge of this sacrement. is an horrible thynge. It was maked of god hym selfe in paradys. and conformed by *Ihesu* criste as witnesseth seint Mathew in the gospel. 19. A man shal lete *Fader & Moder & takyn hym to his wyfe. & they shuln* ben twoo in oo fleissh [843] This sacrament betokeneth the knyttynge to-gidre of criste & of holy chirche. [844] And nat oonly that god forbade avoutrie in dede. but ek he *comma*unded / that thow shuldest nat coueite thy neighebores wyfe [845] In *this* heste seith seint Augustyn. is forboden alle manere coueitise to doon lecherie / loo what seith seint Mathewe .v°. in the gospel / that who seeth a woman to coueitise of hys luste *he* hath doon lecherie with hire in his herte. [846] here may ye sen / that nat oonly the de dede of *this* synne is forboden / but eke the desire to doon that synne // [847] Thys cursed synne anoieth greuously hem that it haunten And firste to hire soule / For he obligeth it to synne & to peyne of deth that is perdurable / [848] vnto the body anoieth it greuously also / For it drieth hym & wasteth / and shente hym / and of his blood he maketh sacrifice to the *fende* of helle / It wasteth eke his catel / and his substeunce [849] and certes yef it be a foule thynge a man to wasten his catel on *wommen*! yet is it a fouller thynge whan that for swiche ordure *wommen* despenden vpon men hire catel & substaunce // [850] Thys synne as seith the prophete bireueth man & woman hire good fame & alle hire *honour*. And it is full *plesaunt* to the deuel / For therby

diluge / and aftyr that he brente .v. ceteis *with* thundyr liȝth & sank in to helle

[840] ¶ Now lat vs speke of that stynkende Synne of lecherye. that men clepe auoutarye of weddede folk / that is to seyne that ȝif that on of hem be weddit or ellis bothe. [841] Seynt Ioon seyth auouteryis schuln been in helle *in* a stark brennynge fere of bronston [. . . . . *no gap in the MS.*] for the stynk of here ordure [842] ¶ Certis the brekynge of this sacrementis is an orrible thyng / it was makyd of god hym self in Paradys. & conformed be *Ihesu crist*. as witnesseth *seynt* Mathew / in the gospel / A · man schal lete fadir & modyr / & takyn *hym* to his wif / And they schuln ben two in on flesch. [843] This sacrement be-tokenyth the knyttynge to-gedere of *Crist* & of holy chirche / [844] And nat only that god forbad auoutrye in dede.[1] but ek he comaundede that thow schuldist not coueyte thyn neyhebouris wif. [845] And *in* this heste seyth seynt augustyn[1] is forbodyn alle manere coueytyse to doon lecherye. lo what seyth seynt Mathew *in the gospel*. That ho so seth a woman to coueytyse. of his lust he hath doon lecherye with hire in herte / [846] Heere may ȝe seen that nat only the. dede of this *synne* / is forbodyn. but ek the desir to *doon* that synne / [847] This cursede synne anoyeth greuously hem that it haunt*y*n. & ferst to here soule. for he obligeth it to *synne*. & to peyne of deth that is perdurable [848] On to the body anoyeth it greuously also. ffor it dreyeth hym And wastith hym also & schyndyth hym. And of his blood he makyth sacrifise to the deuyl of helle it wastith his catel [. . . . .] [849]. . . . . *no gap in the MS.*] on women. // ȝet it is a foulere thyng whan that for swich ordure wemen *spendyn* vp-on men here catel & here substance. [850] This *synne* as seyth the prophete / bereuyth man & woman here goode fame & al here honeur / & it is ful plesaunt to the deuyl. For therby

[1] MS. note in text, Non emuit plenam utrumque privilegii (on an erasure).

dilivio / And after that he brente .v. Citees / with thonder lighte / and [1]sanke hem in-to helle /

¶ seint Iohan. [840] Now lete vs speke than / of thilke foule stinkyng synne of lecherie / that men clepen advoutrie / of wedded folke / that is to seie if that oon of hem be wedded or ellis bothe / [841] seint Iohn seith that advoutrers shulle ben in helle / in a stynkynge brennynge fire of brymston / for here lecherie / In bremston for the stinkynge of there ordure / [842] Certes the brekynge of this sacrament is an horrible thinge / hit was made of god him self in paradise / & confermed bi Iheu criste / as

¶ Matheew. seith seint Matthew in the gospell / A man shal lete fader & moder / & take him to his wiff / & thei shul be two in oo flesshe / [843] this sacrament bitokeneth the knyttynge to geder of criste / and of holy chirche / [844] And nat onely that god forbade advoutrie in dede / but eke he commaunded that thow shuldist nat coveite thi neighbors wiff / [845] in this heeste seith seint Austyne is forboden al manere of coustise to do

¶ Matheew. lecherie, Lo what seith seint Mathew quinto *capitulo* / in the gospell / That who so seeth a woman to coustise of his luste / he hath don lecherie with hir / in his herte / [846] here may ye sen / that nat onely the dede of this synne / is forboden / but eke the desire to don that synne / [847] This cursed synne annoyeth greuously hem that hit haunteth / & first to here soules / for he obligeth hit to synne & to the peyne of deth / that is *perdurable* / [848] vn-to the body annoyeth it greuously also / for hit drieth him / & wasteth him / & shendeth *him* / & of *his* blode he maketh sacrifice to the feende of helle / hit wasteth eke his catel / & his substaunce / [849] And *certis* if it be a foule thinge / a man to wasten his catel on a woman / *yit is it a fouler thinge* / whan that for suche ordure / wommen dispenden vppon men here catel & here substaunce / [850] this sinne as seith the prophete birevith man & woman here gode fame / & al here honour / And it is ful plesaunt to the deuel / for therby

dilure. And after þat he brent .v. Citees wiþ liȝt and sonke hem into helle

[840] ¶ Nowe lat vs speke þan of þilk stynkinge synne of lechery. þat men clepen aduoutrie of wedded folk þat is to say if þat oon of hem be wedded or ellis boþ [841] ¶ Seint Iolin seiþ þat þe aduoutrers schullen be in helle in a stynk brunnyng of fuyre and of bremstoon. In fuyre for lechery. In bremstone for þe stynke of her ordure [842] ¶ Certes þe brekinge of þis sacrament is an horrible þinge. it was maked of god hym self in Paradise and conformed by Iheu crist as witnesseþ seint Matheue in þe gospell ¶ A man shal lete fadere and modere and take hym to *his wiff* and þei shul be two in oo flesch [843] ¶ This sacrament bytokenep þe knyttynge to-gidere of crist and of holy churche. [844] and nat oonly þat god forbad aduoutrie in bedde. but eke he commanded þat þou shuldest not coveyte þine neighbours wiff [845] ¶ In þis heest seiþ seint Austyne is forboden al manere coueitise to doon lecherie ¶ Loo what seiþ seint Matheue þe .v. chapitle in þe gospell. *þat* who so *seep* a *woman* to coueitise of his lust. he haþ doon lecchery wiþ her in his hert [846] ¶ Here may ȝe see þat not oonlyp þe dede of this synne is forbode but eke þe desire to doon þat synne [847] ¶ This cursed [1]synne annoyeþ greuously hem þat *it* haunten and first to her saule for he obligeþ it to synne and to peyne of þe deeþ / þat is perdurable / [848] vnto þe body annoyeþ *it* greuously also for it drieþ him and waasteþ hym / and [. . *no gap in MS.*] of his blood he makeþ sacrifice to þe feende of helle. hit waasteþ eke his catel and his substaunce. [849] & certes if it be a foule þing a man to waast his catel on *wommen*. *ȝit* is it a foulere þinge whan þat for such ordure wommen dispenden vpon men her catel and her substannce [850] ¶ This synne as seiþ the prophete byreuep man and *woman* her good fame and al her honure and it is ful plesaunt to þe deuel. for þerby

dilure! & after he berned .v. Cytes with lyht & sanke hem in to hell

[840] ¶ Now latt vs spek of þilk foule stinkynge sinne of lichery! þat men clepen aduoutre of wedded folke! þat is to sey if þat one of hem be wedded or elles bope! [841] Seint Iohn seiþe þat þat þo aduowtrers schal bien in hell in a stinkinge birninge fire of brimstone for licherye ¶ In brimstone for þo stinkeninge of hire ordure! [842] Certey þe brinynge of þis sacrament is an horrible þinge! It was maked of god him self in paradise & conformed be iheu crist as seiþ seinte Matheue in þe gospell! A man schal lete fader & moder & take him to his wif. And þe schulne haue be two in one flesche! [843] ¶ This sacrament betokenep þe knyttinge to-geder of criete & of holy chirche [844] ¶ And nouht onely þat god for bidde aduoutre in bedde! But eke he commanded ⁱ þat þou schuldest nouht coveyte þine neyhebours wif [845] ¶ In þis hest seiþe seint Austine is forboden alnanere Coueitise to done lycherye! Lo what seiþe seint Matheue .v. c. in þe gospel þat who so seþe a womman to coueitise of his lust he haþe done lycherye wiþ hire in his herte! [846] Here maye ȝe see þat not onelye þe dede of his sinne is forbode bot eke þe desire to done þat sinne [847] ¶ þis cursed sinne anoyeþ hem greuously þat it haunteþ! & first to here saule for he obligeþ it to sinne! & to þe peyne of þe depe þat is perdumble [848] ¶ Vnto þe body anoyeþ it greuously also! for it drieþ him & waasteþ him: & of his blode he makeþ sacrifice vn-to þe feende of hell ¶ It waasteþ eke his catel & his substance! [849] & certes if it be a foule þinge a man to waast his catell one wommen! ȝit is it a fouler þinge whan þat for whiche ordure wommen dispenden vpon men her catel & here substance [850] ¶ þis sinne as seiþe þ prophite bereuep man & woman her goode fame & al her honour! And it is ful plesant to þe deuel! & þerby

wynneth he. the mooste partie of this world ¶. [851] And right as a Marchant/ deliteth hym moost in ¹chaffare / that he hath moost auantage of // right so deliteth the fend in this ordure.

¶ Of .v. fyngres of the deuelles hande

[852] this is that oother hand of the deuel / with .v. fyngres to cacche the peple to his vileynye [853] ¶ The

¶ The firste fyngre

firste fyngre / is the fool lokynge of the fool woman. and of the fool man. that sleeth / right as the Basilicok sleeth folk/ by the venym of his sighte. for the coueitise of eyen / folweth the coueitise of the herte [854] ¶ The

¶ The .ij.de fyngre

¶ Salomon

seconde fyngre / is the vileyns touchynge in wikkede manere. And ther-fore seith Salomon. / That who so toucheth and handleth a woman. he fareth lyk hym that handleth the Scorpioun þat styngeth and sodeynly sleeth / thurgh his enuenymynge. as who so toucheth warm pych. it shent[h] hise fyngres [855] ¶ The thridde. is foule wordes. that fareth lyk fyr. that right anon / brenneth the herte [856] ¶ The fourthe fynger / is the kissynge. and trewely / he were a greet fool that wolde kisse the mouth of a brennynge Ouene / or of a fourneys. [857] And moore foules been they that kissen in vileynye. for that mouth / is the mouth of helle. and namely thise olde dotardes holoure. yet wol they kisse / though they may nat do and smatre hem [858] Certes / they been lyk to houndes. for an hound / whan he cometh by the Roser / or by othere beauteca. though he may nat pisse. yet wole he heue vp his leg / *and* make a contenance to pisse [859] And for that many man weneth. that he may nat synne. for no likerousnesse that he dooth with his wyf// Certes that opinion is fals. god woot. a man may sleen hym self/ with his owene knyf / and make hym seluen dronken of his owene tonne ¶. [860] Certes be it wyf be it child / or any worldly thyng/ that he loueth biforn god. it is his mawmet and he is an ydolastre [861] ¶ Man sholde louen his wyf/ by discrecion paciently and atemprely. and thanne is she. as though it

¶ The .iij.de fyngre

¶ The .iiij.e fyngre

¶ How thise olde bordeuses / been likned to houndes

¶ Nota

¶ How a man sholde louen his wyf

wynneth he the moste partie of this worlde / [851] And right as a Merchaunt deliteth hym moste in chafare that he hath moost auauntage of/ right so deliteth the fende in this ordure /

[852] This is that other [hond] of the deuel with .v. fyngers to cacche the peple to this vileynye // [853] The firste fynger is the fool lokynge of the fool woman. and of the fool man that sleeth right as the basilicok/ sleth folke / by the venym of hys ¹syght for the coueitise of the eyen / folwen the coueytse of the herte // [854] The secound fynger is the vyleyns touchynge in wicked manere / And therfore seith seint Salomon. that who so toucheth and handleth a woman he fareth lyke hym that handleth the Scorpion that stynguth & sodeinly sleeth thurgh his enuenemynge / as who so touchith warme piche. hit shent hise fingres // [855] The thridde is fool wordes. that fareth lyke fuyr that right anoon brenneth the herte // [856] The fethe fynger. is the kyssynge / And trewely he were a greet fool that wolde kysse the Mouth of a brennynge Ouene. or of a Forneis [857] And more fooles ben they that kysson in vileynye / For that Mouth is the Mouthe of helle / And namely this olde Dotardes holors yet wole they kysse: though they may nat doe. & smatro hem / [858] Certes they ben lyke to houndes / For an hounde whan he cometh by the roser or by other beantes. though he may nat pisse / yet wole he heue up his legge and make kontenaunce to pisse / [859] And for that many man weneth that he may nat synne for no lykerousnesse that he doth with his wyfe certes that opynyon is fals / god woot a man may slen hym selfe with his owne knyfe / & make hym selfe dronke of his owne tonne / [860] Certis be it wyfe or childe. or any worldly thynge that he loueth byforn god / it is his mawment. & he is an ydolastre / [861] A man shulde louen his wyfe by discrecion / paciently and attemprely. and thanne is she as it were

wynnyth he the more party of this world [851] And ryght as a marchaunt delytith hym most in chaffare that he hath most auau[n]tage of. ryght so delyt[h]th the feend in this ordure

[852] ¶ Thys is that othir hand of the deuyl *with* .v. fyngerys / to cache the peple to his vilanye / [853] The ferst fyngir is / the fool lokynge of the fool woman. And of the fool man. that sleth rygh as the Baselycok sleth folk by the venyn of his syth. for the couevtyse of eyen: folwith the couevtyse of the herte. [854] ¶ The secunde fyngir is the vyleyns touchynge in wekede maners And therfore seyth Salomon. that ho so touchith a woman or handelith: he farth lyk to hym that handelyth the skorpyoun that styngith & sodeynly sleth thour his enuenymynge. As ho so touche warm pych. it schout hise fyngerys [855] The thredde is foule wordys. that farth lyk fuyr that rygh a-non brennyth the herte. [856] The fourte *fynger* is. the kyssynge. And trewely he weere a greet fool that wolde kysse the mouth of a brennynge ouene or of a forneys [857] And moore folys been they. that kessyn in vilenye. for that mouth is the mouth of helle. and namely these olde dotardys holowris ȝit wole they kisse and smatere hem thow they may nat doon. [858] Certis they been lyke to houndys. for an hound whan he comyth by the roser. or by othere beauteis. thow he may not pisse. ȝit wele he heue vp his leg and make a cuntenau[n]ce to pisse. [859] And for that manye men wenyth. that he may not synne for no lykerousnesse that he doth with his wif. Certis ȝit the opynyoun is fals God wot a man may sleen hym self. *with his owene knyf And* make hym self dronke of his owene ale or of his oweno wyn. [860] Certis be it wif be it child. or ony wordely thyng that he louyth by-forn god. it is his maumet. & he is an ydolastre. [861] Man schulde louyn his wif by dyscreeyous paciently. & attemprelly. And thanne is sche as they it

wynneth he the most partie of [1]this worlde / [851] And right as a Marchaunt deliteth him moste in chaffare that he hath most auantage of / Right so deliteth the fende in this ordure /

[852] this is that other honde of the Deuel / with .v. fyngeres to that kaccheth the peple to his vilonye / [853] The first fynger is the fool lokyng of the fool man / & of the fool woman / that sleth / Right as the Basilicok sleth folke bi the venym of his sight / for the coueitise of the eyghen folwith the coueitise of the herte / [854] The .iij[de]. fynger is the vileynes touchinge in wikked manere / and therfore seith Salomon / that who so toucheth & handelith a woman / he farith I-like him that handelith the Scorpion that stingeth & sodenly sleth / thorugh his envenymynge / And who so toucheth warme picche / hit fouleth his fyngers / [855] The .iij. fyngeris foule wordes that farith like fire that anoon brenneth the herte / [856] The iiij. fynger is the kissinge / & trowely he were a grete foole that wolde kisse the mouthe of a brennynge Oven / or of a forneys / [857] & more fooles ben thei that kissen in vilanye / for that mouth is the mouthe of helle / & namely these olde dotardes houlours / yit wol thei kisse / though thei may nat do & smater hem / [858] Certis thei ben I-like houndes / ffor an hounde whan he cometh bi the rosiere / or bi other beautees / though he may nought pisse / yit wol he lifft vp his legge / & make a contenaunce to pisse / [859] And for that many men wene that thei may nat synne / for no licorousnesse that he dothe with his wiff / Certis that oppinion is fals / god wote a man may sle him self with his owne knyff / & maken him dronken with [2]his owne tonne / [860] Certes be it wiff / be it childe / or any other erthely thinge / that he loueth bifore god / hit is his mavmet / & he is an ydolastre / [861] A man sholde loue his wiff bi discresion paciently & attemporally / & than is she [2]as it

¶ Salomon.

[1 leaf 320] SELDEN (for Corpus 674) (6-T. 662) [2 leaf 320, back]

wynneth he þe most partie of þis world / [851] And right as a marchaunte deliteþ hym moste in chaffare þat he haþ most auantage of Right so deliteþ þe feende in þis ordure

[852] this is þat oþer hand of þe deuel wiþ .v. fyngres to cacche þe puple to his vilanye [853] ¶ The first fynger is þe foolissh lokinge of the foolyssh man or the folissh woman þat sclee þ right as þe basilicok sclee þ folk' by þe venynne of his / sight'. ffor þe Coueityse of þe eyen folowe þ þe couetise of þe herte [854] ¶ That oþer fynger is þe vileyns touchynge in wicked maner And perfor seiþ Salomon. þat who so touche þ and handlo þ a womman. he fare þ like hym þat handle þ þe scorpion þat stynge þ and sodeynly sclee þ bourgh his enuenemynge. As who so touche þ warme picch'. he shent' his fyngres [855] ¶ The iij is foolissh wordes þat fare þ liche fire þat brenne þ. þat ryst anoon brenne þ þe herte. [856] ¶ The iiij. is þe kissynge. And soþly he were a grete fool þat' wolde kysse þe mouþ of a brennynge ouen or of a forneys. [857] And / more fooles bene þei þat' kissen in vileynye for þat' mouþ is þe mouþe of helle. And namely þise olde dotardes holours ȝit' wil þei kisse þouze þei may not' do. and smatere hem [858] ¶ Certes þei bene like to houndes. for an hounde whan he comme þ by þe Rosere or by oþer bewtees þouze he may not' pisse. ȝit wil he heuene vp his legge and make countenaunce to pisse. [859] And for þat' mony man weneth þat' he may not' synne for no likerousnesse þat' he do þ with his wiff' Certes þat' opynyon is fals ¶ God wote a man / may sele hym self wiþ his owne knyff'. And maken hym drunke wiþ his owne tunge [860] Certes be it' wif or childe or eny worldly þing þat' he loueth'-to-fore god it' is his mament and he is his ydolastre [861] ¶ A man shuld loue his wiff' by discrecion paciently and temperally And þan is she as it'

PETWORTH 678 (6-T. 662)

he wynneþ þe moste party of þis worldes [851] ¶ And riht as a marchant deliteþ him moste in chaffer þat he haþ most a-vantage of Riht so deliteþ þe fende þis ordure! //

[852] þis is þe tobere honde of þe deuel with .v. fingeres þat cacheþ þe peple to his velany: [853] þe first finger is þe foole lokeynge: of þe foole man; & of þe foole woman þat sleþe Riht as þe Basilicoc sleþe folke be þe venym of his syht: ffor coueitise of þe eyen folowe þ þe couetyse of þe hert: [854] þe tobere finger his þe violence toucheinge in wykked maneres: And perfor seiþ Salomon. þat who so toucheþ & handeleþ a womman: he fareþ ylyke him þat handeleþ þe scorpion þat stingeþ: And sodanly sleþe þoruhe his envenymynge: As who so towcheþ warme piche þat fouleþ his fingers [855] ¶ þe. þred is: foule wordes þat fareþ ylyke fir þat birneþ: þat riht anone birneþ þe herte: [856] ¶ þe fierþe is. kissinge: & trewly he were a grete foole þat woldes kisse þe mouþe of a birneinge houen: or of a forneys: = [857] And more fooles bien þei þat kissen in velanye: ffor þat mouþe is þe mouþe of helle: & namely þe holde dotardes hulours: ȝit wil þei kisse þouhe þei may nouȝt do & smater hem: [858] Certes þei bien ylyke to þe houndes. For an hounde whan he commeþ be þe roser or be oþere beautees þouhe he maie nouht pisse: ȝitte wiht he lift vp his legge & make countenarce to pisse. [859] ¶ And for þat: many weneþ þat þei maie nouȝt sinne for no likerous þat he deþe with his wif: Certes þat opynionne is fals: God wote a man maie sle him self with his owen knyf: & maken him dronken with his owen tunne. [860] Certes be it wif of childe or any oþer werldely þinge þat he loueþ be-for god: it is a maumet & he is an ydolastre: [861] ¶ Man scholde loue his wif be discrecioune paciently & temporalye: & þan is sche as it

LANSDOWNE 676 (6-T. 662)

¶ The v^e fyngar of the deueles hands

were his ouster [862] ¶ The fifthe fynger of the deueles hand is the stynkynge dede of leccherie [863] ¶ Certes the .v. fyngres of Glotonie the feend put in the wombe of a man. and with hise .v. fyngres of lecherie. he gripeth hym by the reynes / for to throwen hym in to the fourneys of helle. [864] ther as they shul han the fyr and the wormes that euere shul lasten. and wepynge and waillynge / sharpe hunger *and* thurst. and grymnesse of deueles / that shullen al to-trede hem with-outen respit and with-outen ende [865] ¶ Of leccherie / as I seyde / sourden diuerse speces ¶ As fornicacion / that is bitwixe man and womman / that been nat maried. and this is deedly synne and agayns nature. [866] Al that is enemy and destruccion to nature. is agayns nature [867] *Parfay* / the reson of a man / telleth eek hym wel / that it is deedly synne. for as muche. as god forbad leccherie. And seint Paul yeueþ hem the regne that nys dewe to no wight. but to hem that doon deedly synne [868] ANother synne of leccherie. is to bireue a mayden of hir maydenhede. for he that so dooth. / certes / he casteth a mayden / out of the hyeste degree that is in this *present* lif. [869] and bireueþ hire thilke precious fruyt that the book clepeth the hundred fruyt I ne kan seye it noon oother weyes in englissh. but in latyn / it hight Centesimus fructus [870] ¶ Certes / he that so dooth. is cause of manye damages and vileynyes / mo than any man kan rekene. right as he som tyme is cause of alle damages that bestes don in the feeld. that brekeþ the hegge or the closure. thurgh which he ¹destroyeth. that may nat been restoored. [871] ¶ ffor *certes* / namoore may maydenhede be restoored. than an Arm that is smyten fro the body may retourne agayn to wexe. / [872] She may haue *mercy* this woot I wel. if she do penitence. but neuere shal it be / that she nas corrupt [873] ¶ And al be it so that I haue spoken somwhat of Auowtrie. it is good to shewen mo perils that longen to Auowtrie. for to eschue that foule

¶ Of diuerse speces of leccherie

¶ Of the synne, to bireue, a mayden / of hir maydenhede

hys syster // [862] The fyfthe fythe fynger of the deuels hand / is the stynkynge dede of leccherv [863] Certes the .v. fyngres of glotonye the fende putte in the wombe of a man. & with his .v. fyngers of lecherie he gripeth hym by the reynes for to throwe hym into the forneys of hello / [864] ther as they shalle han the fuyr and the wormes that euer shulle lasten and wepynge & waylyng/ sharpe hunger & thurste / grymlynesse of the deueles that shullen alle to treden hem withoute respyte. and with outen ende // [865] Of lecherie as I seyde sourden dyuerse spices. As fornicacion. that is bitwixe man & woman that ben nat maryed/ and this is deedly and agayns nature / [866] al that is enemy and destruccioun to nature. is agayns nature / [867] *Parfay* the reson of a man telleth hym eke wele that it is deedly synne / For as myche as [go]d forbade lecherie / And seint Poule yeueth hem the regne/*that* [*MS. torn*] dewe to no wight but to hem that doon deedly synne [868] [*MS. torn*] her synne of lecherie of is for to bireue a maiden. of hire may[denh]ode// For he that soo dooth[certes he casteth a maiden out [*MS. torn*]e hiest degree that is in this present lyfe [869] & bireuith hire thil[ke precious fruyt that the book clepith the hundrid fruyt I ne kan [nat seye] it noon other weyes in englyssh. but in latyn it hight Cen[tesim]*us* fructus / [870] Certes he that so dooth. is cause of many damages [and vile]ynyes. moo than any man kan rekene / Right as he somtyme is cause of alle the damages that bestes don in the felde. that brekyth ¹the hegge or the closure / thurgh whiche he destroieth that may nat be*n* restored / [871] For certes no more may maydenhede be restored thanne an arme that is smyten fro the body may retorne a-gayn to wexe / [872] she may haue mercy. thys woot I wele if shee do penitence / but neuer shal it be. that she nas corrupt. [873] And alle be it so that I haue spoke somwhat of avoutrie. it is good to shewe moo perils that lougen to avoutrye for to eschewe that foule

weare his systir. [862] ¶ The fyfte fyngir of the deuylys hand[is the stynkynge dede of lecherye. [863] Certis the .v. fyngyr of glotenye the fend put in the wombe of a man. And with his fyue fyngerys of lecherye[he grypyth hym by the regnys / for to throwyn hym in-to the furneys of helle. [864] theere as they schal have ¹the fyre that euere schal laste / & wepynge & waylynge & scharp hongir & thurst grymnesse of deuyllis / that schuln al to-trede hem *with*-outyn [. . *no gap in MS.*] ende. [865] ¶ Of lecherye as I seyde Sourdyn dyuerse spechis / as fornycacioun. that is between man & woman that been not maried. And this is dedly synne. and a-geyns nature. [866] Al that is enemy & distruxioun to nature[is a-geyns nature [867] parfay The reseun of a man tellyth eek hym weel that it is dedly synne. ffor as moche as god forbad lecherye And seynt poule zeuyth hem the regne that ne is dewe to no wyzt But to hem that don no dedly synne. [868] A nothir synne of lecherye is[to bereue a maydynhede. for sertis he that so doth[he castyth a maydyn out of the heyeste degre that is in this present lyf. [869] And be-reuyth hire the ilke precyouse freut that the book clepith the hunderede freut I ne can seye it noon othere weyis in engelisch but in latyn it hyzte Contesimus fructus [870] Certis he that so doth is cause of manye damagis & vylenyis mo than ony man can rekene. zyght as he sumtyme is cause of alle damagis that bestis doon in the feeld / that brekyn hegis of the closure / thorw whiche he distroyeth that may not been restrored. [871] ffor certis no more may maydynhede[[. . *no gap in the MS.*] thaw an arm that is smetyn from the body may returne a-geyn & wexe. [872] Sche=may haue mercy this wete I weel / zif sche haue wil to don penytence / but neuere schal it be that sche nas corupt. / [873] And al it so be. that I haue spoke sumwhat of avouteryе[it is good to schewyn perilys that longyn to a-nouteryе. ffor to eschewe that foule

were his suster / [862] The .v. fynger of the deuels honde is the stingkyng dede of lecherie / [863] Certes the .v. fyngers of glotenye the fende putteth in the wombe of a man / And with the .v. fyngers of lecherie he gripeth him bi the reynes for to throwe him in to the furneys of helle / [864] there as thei shul haue the fire & the wormes that euere shal laste / & wepinge / & wailynge / sharpe hunger / & thruste / griselynesse of deuels / that shullen al to treden hem withouten respite / & without ende / [865] Off lecherie as I seide sourden diuerse spices / as fornicacion that is biswix man & woman / that ben nat maried / & this is dedly synne & ayeines nature / [866] Al that is enemy & distruccion to nature / is ayeines nature / [867] Perfay the reson of a man telleth him wel that it is dedly synne / for-usmeche as god forbode lecherie / And seynt
¶ Paule. Paule seith / yeueth him the regne that is due to no wight but to hem that don dedly synne / [868] Another synne of lecherie is / to bireven a *maiden of* hir maidenhede / ffor certis he that so dothe / he taketh a maiden out of the highest degre that is in this present liff / [869] & birevith hir thilke precious fruyte / that the booke clepeth the hundredo fruyte / I can nat seie it / in noon other wise in
¶ Centes[i]mus fructus. englissh / but in latyn hit hight / Centes[i]mus fructus / [870] Certes he that so dothe / is cause of many damages & vilonyes mo than any man can reken / Right as he somtyme is cause of al the damages that bestes don in the felde / that breken the hegges or the clausure / thorugh whiche he distroyeth that may nat be restorede / [871] ffor *certis* no more may maidenhede be restored / than an arme that is smeten from the body / may retorne ayeine to wexe / [872] she may haue *mercy* this woote I wel / if she do penaunce / but neuere shal hit be / that she nas corrupte / [873] And al be it so that I haue spoken somwhat of advoutrie / it is goode to shewen mo perilles that longen to aduoutrie / ffor to eschewe the foule

were his suster [862] ¶ The .v. [1]fynger of þe deuels honde is þe stynkynge dede of lecherie [863] *Certes* þe .v. fyngers of glotenye þe fende putte in þe wombe of a man. and wiþ þise .v. fyngers of lecherie he griþeþ hym by þe Raynes forto þrowe hym into þe fornais of helle. [864] þer as þei / shul han þe fuyr and þe wormes þat euere shul lasten. and wepyng and waillyng. sharp hunger and prest. Grislynesse of deuels þat shullen alle treden hem wiþ-outen respite and without ende [865] ¶ Of lecchery as I seide sourden dyuers spices As fornicacion þat is bytwix man and *woman*an þat bene *not* maried. and þis is dedly synne and *ageinst* nature. [866] for al þat is enemye and destruction to nature is ageinst nature. [867] *Parfay* þe reson of a man telleth hym eke wel þat it is dedly synne for as moch as god forbode lechery. And seint Paule ȝeueþ hym þe regne þat is due to no wiȝt ¶ But to hem þat doon dedly synne [868] ¶ A noþer synne of lechery is forto byreuen a maide of her maidenhode. ffor certes he þat so doþ he caccheth a mayde out of þe hiest degree þat is in þis present liff [869] and byreueþ hire þilke precious fruyte þat þe boke cleþeþ þe hundred fruyte I ne can not seye it in noon oþer wyse in englissh. but in latyne it hiht Centesimus fructus [870] Certes he þat so doþ is cause of mony damages and vilenyes moo þan eny man can rekne Riȝt as he somtyme is cause of all Damages þat bestes doon in þe feelde þat breke þe hegge or þe closure þorowe which he distroieþ þat may not be restored. [871] ffor certes no more may maidenhede be restored. þan an harme smyte fro þe body may retourne aȝein to woxe. [872] She may haue mercy þis wote I well if she doo penitence. but neuer shal it be þat she nas corrupte. [873] And al be it so þat I haue spoken somwhat of aduoutrie. it is good to shewen moo periles þat longen to aduoutrie forto eschewe þe foule

were his sustere [862] ¶ þe fift finger of þe deueles honde is þe stinkeinge dede of lycherye [863] Certes þe .v. fingers of glotonye þe fende putteþ in þe wombe of a man & *with* þese .v. fingers of lychery he griþeþ him be þe reynes for to þrowe him into þe forneyse of helt [864] þere as þei scholne haue þe fuyre & þe wormes þat euer schal laste & wepeinge & wailcinge scharpe hunger & þurste grieslyneese of deueles þat schal al to treden hem wiþ-outen respite & without ende [865] of lychery as .I. seide sourden diuerse spyces: as fornicacion. þat is be-tuex man & *wommana* þat bien not maried: & þis is dedely sinne & ageines nature: [866] Al þat is enemy & destruccion to nature is ageines nature [867] *parfaye* ¶ þe reaone of a man telleþ him eke wele þat it is dedely sinne for als muche as god forbad lycherye: = And seint Poule ȝeueþ him þe regne þat is dieu to no whight but to hem þat done dedely sinne [868] ¶ Another sinne of lycherye is: for to be-reven a mayden of hirs maydenhede: ffor certes he þat so doþe he takeþ a maiden oute of þe hieat degre þat is in þis present lif: [869] & bereueþ hire þilke precious fruyte þat þe boke cleþeþe þe hundreþ fruyte. I can nouht seye it in none oþere weye in ynghische Bot in latine it hiht Contesoimus fructus: [870] Certes he þat so doþe is cause of mony damage & velânyes mo þan any man kan reken ¶ Riht as he sûmtyme is cause of al þe damage þat bestes done in þe feelde: þat brekeþ þe hegge of þe closur þoruhe whiche he distroyeþ þat may not be restored: [871] ffor certes no more maye maydenheds bue restored: þan an arme þat is smetan fro þe body maye retorne ageine to wex: [872] Sche maye haue mercye þis wote .I. wele if sche do penitence: Bot neuer schal it be þat sche nas corrupte: [873] ¶ And albeit as þat .I. haue spoken sumwhat of aduowtre it is goode to schewen mo perilles þat longen to aduoutre ¶ For to eschewe þe foule

¶ What Auowtrie is / And of diuerse perils pat fallen to Auowtrie

synne [874] Auowtrie in latyn is for to seyn. Approchynge of oother mannes bed. thurgh which / tho that whilom weren o flessh abawndone hir bodyes to othere persones [875] ¶ Of this synne / as seith the wise man folwen manye harmes ¶ ffirst brekynge of feith. and certes. in feith is the keye of Cristendom. [876] and whan that feith is broken and lorn. soothly Cristendom stant veyn and with-outen fruyt [877] ¶ This synne is eek a thefte. for thefte generally is for to reue a wight his thyng agayns his wille [878] ¶ Certes / this is the fouleste thefte that may be. whan a womman / steleth hir body from hir housbonde and yeueth it to hire holour to defoule hire ./ and steleth hir soule fro Crist / and yeueth it to the deuel. [879] this is a fouler thefte. than for to breke a chirche and stele the chalice ||. for thise Auowtiers breken the temple of god spiritually and stelen the vessel of grace. that is the body and the soule. for which Crist shal destroyen hem. as seith Seint Paul [880] ¶ Soothly of this thefte douted gretly Ioseph. whan that his lordes wyf preyed hym of vileynye. whan he seyde. lo my lady. how my lord hath take to me vnder my warde al that he hath in this world. ne no thyng of hise thynges is out of my power/ but oonly / ye that been his wyf. [881] And how sholde I thanne do this wikkednesse and synne so horrible agayns god / and agayns my lord[s] god it forbeede. Allas al to litel. is swich trouthe now y-founde [882] ¶ The thridde harm is the filthe / thurgh which they breken the comandement of god. and defoulen the Actour of matrimoyne þat is Crist/. [883] ffor certes / in so muche as the sacrement of mariage is so noble and so digne. so muche is it gretter synne for to breken it. for god made mariage in Paradys in the estaat of Innocence to multiplye man kynde to the seruice of god. [884] and therfore. is the brekynge moore greuous. of which brekynge comen false heires ofte tyme that wrongfully ocupien folkes heritages. And therfore / wol Crist putte

¶ How in Auowtrie is comprehended thefte

¶ Sanctus Paulus

¶ Nota de Ioseph

synne / [874] Auowtrye in latyn is for to seyne aprochynge of oother mannes bedde thorgh thoo that whilom were o fleyssh abawdone hir bodyes to othere persones [875] Of this synne as seyth the wise man folwen many harmes / First brekynge of feyth And certes in feith is the keye of Cristendome / [876] And whan that fey[th] is broke & lorne. soothly Cristendome stant veyne & with outen fruyt [877] This synne is eke a thefte / For thefte generally to speke is for to reue a wight his thynge agayns his wille / [878] Certis this is the fouleste thefte that may be whan a woman stelyth hire body from hire housbande. & yeueth it to hire holour to defoule hire. & stelyth hire soule fro criste and yeueth it to the deuel / [879] this is a fouler thefte. than for to breke a chirche & stele the Chalice // For these avoutiers breken te temple of god spirituely. & stelen the vessel of grace that is y[e] body & the soule. For whiche criste shal destroien hem as seyth seint Poule. [880] Soothly of this thefte. douted gretly Ioseph. whan *that* hys lordes wyfe preyed hym of vyleinye whan he seyde / loo my lady how my lerde hath take to me vnder my warde / al that he hath in this worlde. ne no thynge of hise thynges is oute of my power but only ye that ben his wyfe / [881] And how sholde I thanne do *this* wikkednesse & synne so horribly agayns god / and agayns my lorde god it forbeede / Allas alto lyte ys swiche treuth now yfounde // [882] The thridde harm is the filthe. thurgh whiche they breken the commaundement of god. and defoulen the Auctour of hire Matrimony that is criste. [883] For certes in so myche as the sacrament of[e] mariage is so noble & so digne so myche it is grete synne for to breke yt For god makyd mariage in Paradys in the staat of Innocence to multiplie mankynde to the seruyce of god [884] and therfore is the brekyng the more greuous of whiche brekynge comen fals eires ofte tyme that wrongfully occupien folkes heritages / And therfore wole [*crist*] put

synne // [874] Auouterye in latyn is for to seyne aprochynge of othere manys bed / thorw whiche / tho that whilom weare on flesch Aboundone here bodyis to othere personys. [875] Of this synne as seyth the wyse man folwyn manye harmys. Fyrst brekynge of feyth. And certis in feyth is the keye of cristendom [876] And what that feyth is brokyn & lorn: sothly cristendam stant veyn. And *with*outyn frout. [877] this syne is ek a thefte. for thefte generally is as to reue a wight his thyng agcyns his wil [878] [1]Certis this is the fouleste thefte that may be / whan a woman stelyth hire body from hire husbonde & ȝeuyth it to hire holour / to defoulyn hire And stelyth hire soule from cryst / & ȝeuyth it to the deuyl / [879] this is a foulere thefte than for to breke a cherche & stele awey the chalys ¶ ffor these auoutyeris brekyn the temple of god / spiritually & stelyn the vessel of grace that is the body & the soule / For whiche Crist schal distroye hem as seyth seynt poule. [880] ¶ Sothly of this thefte doutede greetly. Iosep whan that his lordys wif preyede him of vyleuye / whan he seyde lo myn lady how myn lord hath take to me vndyr myn warde al that he hath in this world / no nothyng of his thyngis is out of myn power but only ȝe that been hise wyf [881] And how schulde I thanne do this wekednesse & synne so horyble a-geyns god. & a-geyns myn lord / god it for-beede Allas al to lytil is swich trouthe now I-founde [882] The thredde harm is the fylthe thorw whiche they breke the comaundement of god / & defoule the auctour of matrymonye that is cryst [883] for certis in so meche as the sacrement of maryage is so noble & so dygne: so meche is it grettere *synne* for to brekyn it for god made maryage in paradys In the estaat of innocence to multyplye mankynde in the seruyse of god / [884] and therfore is the brekynge therof the more greuous / Of whiche brekynge comyn false eyrys ofte tyme that wrongfully ocupye menys eritage And therfore god wele putte

synne of [874] aduoutrie / in latyn it is for to seie / approching of other menis wivis / thorugh whiche tho that whilom were first oo flessche / abunden here bodies to other persones / [875] Off this synne / as seith the wise man / folowen many harmes / ffirst brekyng of feith / & certis in the feith is the keye of cristendom / [876] & whan that feith is broke & lorne / certis cristendom standith in vayne & withouten fruyte / [877] this sinne is eke a theffte / for theffte generally is / to reve a wighte his thinge ayeines his wille / [878] Certes this is the fouleste theffte that may be / whan a woman stelith hir body from hir housbond / & yivith hit to hir holour to defoule hir / & stelith hir soule from criste / & yivith hit to the deuel / [879] this is a fouler theffte than forto breke a chirche & stele the chaleys / ffor these aduoutres breken the temple of god spiritually / & stelen the vessel of grace / that is the body & the soule / ffor whiche criste shal distroien hem as seith seint Poule / [880] sothely of this theffte dovted gretely Ioseph / whan that his lordis wiff preide him of vilonye / whan he seide lo my ladi how my lorde hath taken to me vnder my warde al that he hath in this worlde / ne nothing of his thinges is out of my power / but onely ye that ben his wiff / [881] and how sholde I than do this wikkednes / & synne so orrible ayeines god / & ayeines my lorde / god hit forbede / Allas al to litel is suche trouth now I-founde / [882] The thridde harme is the filthe thorugh whiche thei breken the commaundement of god / & defoulen the auctor of here matrymoigne that is criste / [883] ffor certis in-so-meche that the sacrament of mariage is so noble / & so digne / so meche hit is the gretter synne to breke hit / ffor god made mariage in Paradise in the state of Innocence / to multiplie [1]mankynde to the seruice of god / [884] & therfore is the brekyng therof the more greuous / of whiche breking cometh fals heires ofte tyme / that wrongefully occupien other monis heritage / & therfore wol criste put

¶ Poule

synne of [874] aduoutrie ¶ Anoutry in latyne is forto seyne approchings of an oþer mannys bed. þoorgh which þoo þat whilom were oo flessh. abounden her body to oþer persones [875] ¶ Of þis synne as seiþ þe wiso· man comneþ mony harmes ¶ ffirst brekinge of þei feiþ. And certes feiþ is keye of cristendome [876] And whan þat feiþ is broke & lorne. soþly cristendome stant. [veyne] And wiþ-out fruyte [877] þis synne is eke a þeef./ ¶ ffor þeefe generalli to speke is forto Reue a wiȝt his þinge ageinst his wille. [878] Certes þis is þe foulest þeft that may be. whan ¹a woman steleþ her body from her husbond and ȝeueþ it to her holour to defoule her and steleþ her soule from crist & ȝeueþ it to þe deuel. [879] This ¶s a foule[r] þatt þan forto stele or breke þe chalice from þe autere. ffor þise aduoutrers broken þe temple of god spiritually and stelen þe vessell of grace þat is þe body and þe saule. ffor which crist shal destroien hem as seiþ seynt Paule. [880] ¶ Soþly of þis þeft douted gretly Ioseph whan þat his lordys wif preide hym of vilanye whan he saide ¶ lo my lorde howe my lady haþ take to me vnder my ward al þat he haþ in þis world. ne no þing of his ouȝt of my powr but oonly ȝe þat bene his wiff [881] and howe shuld I þan doon þis wikkednesse & synne so horribli ageinst god. god it forbedo. Allas al to litel is suche trouþe now yfounde [882] ¶ The iij. harme is the filþe þorowe þe which þei breken þe comaundemen of god and defoulen þe autere of her matrimoyne þat is crist [883] ffor certes in so moche as þe sacrament of mariage is so noble and so digne. So moche it is þe gretter synne forto breke it. ffor god made marage in paradys in þe estate of Innocence to multiplie mankynde to þe seruice of god. [884] and þerfore is þe brekinge þerof greuous. Of which breking commen fals heires often tyme þat wrongfulli occupien folkes heritage and þerfore wil crist putte

sinne of [874] aduoutre ſ in latine is for to seyne ſ Approcheinge to anoþere manes bedde ſ þoruhe whiche þo þat whilom were first o flesche ſ abawndon here body to oþere persones [875] ¶ Of þis sinne as seiþe þe wisman comeþ mony harmes ſ firste brekinge of feiþe ſ And certes faiþe. is keye of cristendome ſ ¶ [876] And whan þat feiþe is broke & lorne ſ soþely cristendome stant wiþ outen fruyte ſ [877] ¶ þis sinne is eke a þefe ſ ffor þeft generaly to speke is for reue a wight his þinge ageines his wiſ ſ [878] Certes þis is þe foulesta þeft þat maie bue ſ whan a womman steleþ hir body fro her husbonde ſ & ȝiueþ it to hirs holoure to defoule hers & steleþ hire soule fromme cristo ſ & ȝeueþ it to þe deuel. [879] þis is foulere þeft ſ þan for to breke & stele þe chalys ſ ffor þes aduoutres breken þe temple of god spyritualy & stelen þ vessel of grace ſ þat is þe bodye & þ soule ſ ¶ For whiche cristo schal destroyen hem as seiþe seinte Poule. [880] Soþely of þis þeft douted gretely Iosephe whan þat his lordes wif preide him of velanye ſ whan he seide ſ Lo my lady howe my lorde haþe take to me vnder my warde al þat he haþe in þis worlde ne noþinge of his oute of my powere bot onely ȝe þat bien his wyf [881] ¶ And howe schold .I. þan do þis wikkednesse & sinne so orrible ageines god ſ god it for-bede ¶ Alas al to litel is suche trouþe no way founde ſ [882] ¶ þe þredde harme is þe felþe þorowe whiche þei breken þ commandement of god. & defoulen þe autere of here matrimoygne þat is crista ſ [883] ¶ For certes in so muche þat þe sacrament of Marage is so noble & so digne So muche it is þe grettar sinne for to breke it ſ ¶ For god maad mariage in paradise ſ in postate of Innocence to multeplie mankynde to þe seruice ſof god ſ [884] & þerfore is þe brekeinge þere-of greuous ſ Of whiche brekeynge commeþ fals heires often time þat wrongefully occupien oþer monnes heritage ſ And þere fore wil criste put

hem out of the regne of heuene that is heritage to goode folk [885] ¶ Of this brekynge comth eek ofte tyme. that folk vnwar / wedden or synnen with hire owene kynrede. and namely / thilke harlottes that haunten bordels of thise fool wommen. that mowe be likned to a commune gonge where as men purgen hire ordure [886] ¶ What seye we eek of Putoirs *þat* lyuen by the horrible synne of putrie. and constreynte wommen to yelden to hem a certeyn rente of hire bodily puterie. ye somtyme of his owene wyf/ or his child. as doon this bawdes / certes / thise been cursede synnes [887] ¶ Vnderstoond eek / that Auowtrie is set gladly in the ten comandementz bitwixe theffte and manslaughtre. for it is / the gretteste theffte that may be. for it is theffte of body and of soule. [888] and it is lyk to homycide. for it kerueth atwo and breketh atwo / hem / * that first were maked o flessh. and therfore / by the olde lawe of god they sholde be slayn. [889] but natheless by the lawe of Ihesu crist that is lawe of pitee. whan he seyde to the [1]woman that was founden in Auowtrie. and sholde han been slayn with stones. after the wyl of the Iewes as was hir lawe. Go quod Ihesu crist and haue namoore wyl to synne. or wille namoore to do synne ‖ [890] Soothly / the vengeance of Auowtrie is awarded to the peynes of helle but if so be / that it be destourbed by penitence [891] Yet been ther mo spoces of this cursed synne. as whan that oon of hem is religious. or elles bothe. or of folk / that been entred in-to ordre. as subdekne or prest[e] or hospitaliers. and euere the hyer that he is in ordre. the gretter is the synne [892] ¶ The thynges that gretly agreggen hire synne. is the brekynge of his Auow of chastitee. whan they receyued the ordre ‖ [893] And forther ouer sooth is that hooly ordre. is chief of al the tresorie of god. and his especial signe and mark of chastitee. to shewe that they been ioyned to chastitee which that is moost precious lyf that is /. [894] And thise ordred folk[e] been specially titled to god / and of the

¶ Of putours that lyuen / by the pulcrye of wemmen

¶ Of Religious and ordred folk/ that ween lechurye

hem oute of the reigne of heuene that is heritage to good [folke] [885] Of thys brekynge comyth eke ofte tyme that folk vnware [wed]den or synnen with hire owne. kynrede. and namely thilke ha[rlotes] that haunten bordels / of these fool wymmen that mowe b[e lykened] to a comyn gonge. where as men pourgen hire ordure [886] // w[hat se]y wee eke of putours that lyuen by the horrible synne of pute[rie [and] constreynte wymmen to yelden hem a certeyne rente of hire bo[dely] Puterie / ye somtyme his owne wyfe or his childe. as doon [these] bawdes / certes these ben cursed synnes // [887] vndirstonde eke[1] [*that Adwowtre is sette eke in the .x. commaundementis betwexe thefte and manslauhter / for hit is lyke gretist thefte that may be / ffor hit is theft of body and of soule / [888] and hit is like an homycide ffer hit kervith a too hem that first were made oo flesshe And therfore by the olde lawe of god he sholde be sleyne / [889] But nevir the lesse bi the lawe of Ihu Crist that/ is the lawe of pite / whan he seide to the woman that was founden in Adwowtre and sholde haue bene sleyne *with* stones after the wil of the Iewes as was her lawe / go *quod* Ihu Crist and haue no more wil to do synne or will no more to do synne / [890] Sothely the vengiaunce of Adwowtre is awarded to peynes off [2]helle but[e] yff hit be disturberid bi penitence // [891] yet ben ther mo spices of this cursed synne / as whan the tone of hem is religious or bothe / or of folke that ar enterid in the ordure of subdekyn or prest/ or hospitilers / and evir the hiher that he is in ordure the grettir is the synno / [892] The thynges that gretly grogen her synne is to breken her avowe of chastite / whan he hath receyved the ordour / [893] and ferthere ovir soth it is / that hooly [3]ordur is cheeff off alle tresoure of god and his speciall signe and marke of chastite to shewe that they be Ioyned to chastite which that is most precious liffe that is [894] And thes ordred folke bene specially tytelid to god And off the

hem out of the regne of heuene that is herytage to goede folk. [885] ¶ Of this brekynge comyth ek that folk that onwar weddyn or synnyn *with* here owene kenrede / And namely thilke harlotys / that haunyn bordelys / of this folk[e] women mowe be lykenede to a comune gonge whoere as men porgis here ordure. [886] // What seye we ek of putruse that lyuyn by the horrylble synne of putrye And constreynyn wemen to geuyn to *hem* a certeyn rente of here bodyly putrye. *ȝa sumtyme* of his owene wif or his child as doon these baudys. Certys these [1]been cursede synnys [887] ¶ Vndyrstond ek that auoutrye is set in the ten comaundementis be-twixe thefte & manslaughere for it is the gretteste thefte that may be for it is theffe of body & of soule / [888] and it is lyk to homycyde / for it kcruyth a too / & brekyth atwo[1] *hem* that first were makid o flesch. And therfore by the olde lawe of god[1] they schulde been slayn / [889] But natheles by the lawe of Ihesu *crist* that is lawe of pite / *whan* he seyde to the woman that was foundyn in anouteryo / & schulde han ben slayn *with* stonys aftyr the wil of the Iewys as was here lawe. Go *quod* Ihesu *crist* & haue no more wil to *synne* or wille no more to *synne*. [890] ¶ Sothly the vengeaunce of Anouteryo[1] is awardit to the peynys of helle. but if so be that that it be disturbit be penytence [891] ¶ yit been there moore spicis of these cursede *synne* / as *whan* that on of *hem* is relygious / or ellis bothe / or of folk that been entrid in-to ordere. as subdekene / dekene. & presst / or ospitallerys / And euere the heyere that he is in ordere[1] the moore is the synne [892] ¶ The thyngis that gretly agreggyn here synne[1] is the brekynge of here awowe of chastite whan they receyvyn the ordere. [893] And ferthere ouyr soth is that holy ordere is cheef of al the tresore of god / & his especial sygne & marke of chastite to schewe that they been ioyned / [2]o chastite whiche that is most precious lyf that is / [894] and these orderede folk been specially tytelede to god / and of [. .

hem out of the regne of heuen / that is heritage to goode folke / [885] Of this brekyng cometh oftyn tyme / that folke vnwar wedden or synnen / with here owne kynrede / & namely thilke harlottes that haunten bordels / of these foole wommen that mowe be likened to a comune gouge / where as men purgen there ordure / [886] what seie we eke of poytours that leven bi the horrible synne of putrie & constreinen wommen to yelde hem a certeyne rente of here bodily putrie / y somtyme of his owne wiff / or his childe / as don these baudes / Certes these ben cursed synnes / [887] Vnderstondith eke that aduoutrie is sette gladly in the ten commaundementes / bituexe theffte & manslaughter / ffor it is the grettest theffte that may be / ffor it is the theffte of body & of soule / [888] & hit is like homycide / for it kerueth a-two & breketh a-two hem that first were made Oo flesshe / & therefore bi the olde lawe of god / thei sholde be sleyne / [889] But natheles bi the lawe of ihesu criste that is the lawe of pite / whan he seide to the womman that was founden in advoutrie / & sholde haue ben sleyne with stones / after the wil of the Iewes / as was there lawe / Go quod ihesu criste & haue no more wille to synne / or willen to do no more no synne / [890] sothely the vengeaunce of advouirie is awarded to the peyne of helle / but if it be distorbled bi penaunce / [891] yit ben ther mo spicis of this cursed synne / as whan that con of hem is religious / or ellis both / or of folke that ben entred in-to order / as subdeacone / & deken / or preste / or hospitelers / & euer the higher that he is in order / the gretter is the synne / [892] The thinges that gretly agregen here synne / is the brekyng of here avowe / of chastite / that thei made whan thei receiveden order / [893] And forther ouere seith it is / that holy order is tresour [1]cheff of god / & his especial signe & marke of chastite / to shewe that thei ben Ioyned to chastite / whiche that is the most precious liff that is / [894] And eke these ordred folke ben specially entitled to god / & of the

hem out of pe regne of heuene pat is heritage to good folk [885] ¶ Of pis brekinge commep eke ofte tymes pat folke vnware wedden or synnen with her owne kynrede, and namely pilke harlottes pat haunten bordels ¶ Of thise foel wommen pat mowen be likned to a comune gonge wher as men purge her ordure [886] ¶ What say we eke of putours pat lyuen by pe horrible synne of Putrie and constreynen wommen ȝe somtyme his owne wiff or his childe as doon pise bawdes to ȝelden hem a certeyn rent of her bodily putrie Certes pise bene cursed synnes [887] ¶ Vnderstondep eke pat aduoutre is sette gladly in pe x. comaundementz bytwix pefft and mannys sclaughter. for it is pe grettest pefft pat may be. ffor it is poefft of body and soule [888] and it is like homycide ffor it kerueþ a twoo and breke þ a twoo hem pat furst were ymaked oo flessh. and perfor by pe olde lawe þei [1]shuld be sclayn [889] But natheles by pe lawe of Ihesu crist pat is pe lawe of pite whan he saide to pe womman pat was / founde in aduoutrie and shuld haue bene sclayn wip stones aftere pe wille of pe Iwes as was her lawe ¶ Go quod iheu crist and haue no more wille to do synne or wil no more to do synne [890] Soply vengeaunce of aduoutrie is a-warded to pe peyne of halle but it be distroubled by penaunce [891] ¶ ȝit bene pere moo spices of pis cursed synne. as whan pat con of hem is religious or ellis boop. or of folk pat bone entred into ordre as subdeken or deken or prestes or hospitalers. and euer þe hier pat he is in ordre pe gretter is pe synne [892] The pinges pat gretly aggroggen. his synne is pe breking of his avowe of chastite whan he receyneþ order. [893] And ferþer ouer. seop is pat holy order is cheef of alle pe tresour of god. And his especial synne and marke of chastite to shewe pat þei bene Ioyned to chastite which pat is pe mostr precious lif pat is. [894] And eke pise ordred folk bene specially tytled to god. and of pe

hem oute of pe Regne of heven pat is pe herytage to good folke [885] Of pis brekeinge commeþ eke oft times pat folke vnware wedden or sinnen wip here owen kynred: & namely pil harlotes pat hanten bordels: Of pes foels wemmen pat maie bu likned to a commune gonge where as men purȝen here ordur: [886] what saie we eke of poytours pat lyuen bi pe orrible sinne of puytrye And constreynyed wemmen ȝe somme time his owen wif: or his childe as done pes baudes to ȝelden hem a certeine rente of her bodely putrye ¶ Certes pes bien cursed sinnes: [887] ¶ Vnderstandeþ eke pat aduoutre is sette gladly in pe ten commandementes: hy-tuex peft & manslawhter For it is pe gratest peft pat may be: For it is pe peste of body & soule: [888] & it is ylike homicide for it kerueþe a tuo: & breke þ atuo hem pat first weren ymaked o flesche And pere-fore by pe olde lawe þei schulde be sleyne: [889] ¶ Bot napeles be pe lawe of iheu crist pat is pe lawe of pite whan he seide to pe womman pat was foul[illegible]den in aduoutre: and schulde haue slawe with stones aftere pe wille of pe Iewes as was her lawe: ¶ Go quod iheu criste & haue no more will to do sinne: or willen no more to do sinne: [890] Sobely þe vengeance of advoutre is awarded to pe peyne of helle: bot it bue distroubled be penance. [891] ¶ ȝette bien pere mo spyces of pis cursed sinne as whan pat one of hem is religious or elles bope: Or of folke pat bien entred vnto order as subdecane & deken: or preste or hospitaleres: And euer pe hyer pat he is in ordre pe gretter is pe sinne: [892] ¶ pe pinges pat gretely agregen his sinne is pe brekinge of his avowe of chastite whan he receyneþ ordre [893] ¶ And forpere oure sope is pat holy holy ordere is chef of al pe treasure of god: & his especial sinne & merke of chastite to schewe pat þei bien Ioyned to chastite: whiche pat is pe most precious lif pat is [894] ¶ And eke pes ordred folke bien specialy titlyd to god: = & of pe

special meignee of god. for which / whan they doon deedly
synne. they been / the special traytours of god and of his
peple. for they lyuen of the peple ‖. [. . . . . .
. . . . . .
. *no gap in the MS.*] [895] Preestes been Aungeles. as by
¶ Sanctus Paulus the dignitee of hir mysterye /. but for sothe / seint Paul
seith /. that Sathanas *tr*ansformeth hym in an Aungel of
light. / [896] Soothly / the preest that haunteth deedly
synne. he may be likned to the Aungel of derknesse
*tr*ansformed in the Aungel of light /. he semeth Aungel
of light. but for sothe / he is Aungel of derknesse
[*Item Belial*] [897] ¶ swiche preestes been the sones of [1]Helie. as
¶ In libro Regum sheweth in the book of Kynges. that they weren the
sones of Belial. that is the deuel ‖. [898] Belial is to seyn /
with-outen Iuge. and so faren they / hem thynketh
they been free and han no Iuge. namoore than hath a free
bole that taketh / which Cow that hym liketh in the
town. [899] so faren they by wommen. / for right as a
free bole. is ynough for al a toun. right so is a wikked
preest' corrupcioun ynough for al a parissh. or for al a
contree ‖. [900] Thise preestes as seith the book / ne
konne nat the mysteric of preesthode to the peple. ne god
ne knowe they nat. they ne holde hem nat apayd as seith
the book' of soden flessh that was to hem offred / but they
tooke by force / the flesh that is rawe [901] ¶ Certes / so
thise shrewes / ne holden hem nat apayed of roostad flessh
and sode flessh. with which the peple / fedden hem in
greet reuerence. but they wole haue raw flessh of folkes
¶ Nicola & quinte wynes and hir doghtres. / [902] And certes / thise
wommen that consenten to hire harlotrie / doon greet
wrong to Crist and to hooly chirche / and alle halwes. and
to alle soules. for they bireuen alle thise. hym that sholde
worshipe Crist and hooly chirche And preye for cristene
soules ‖. [903] And therfore han swiche prestes and hire
lemmanes eek that consenten to hir leccherie. the malison
of al the court cristiene. til they come to amendement

speyaft meynye of god / ffor whiche whan thei done deedly
synne thei bene the speciaft traitours of god and off his
poeple / ffor the lyven off the poeple and prayen for the poeple /
and whil thei be suche traitours / her prayours availe
nat to the poeple / [895] Prestes bene Aungellis as bi
the dignyte of mysteric / but sothely seynt poule
seith that Sathanas transformyth hym in Aungel of
lifft / [896] Sothely the prest that hauntyth deedly
synne he may be lykened to the Aungell of derkens
*tr*ansformed in the Aungell of light / he semyth an Aungell
of lift / but forsothe he is an aungell off derkenes /
[897] Swche prestes bene the sonnes of belial as
sheweth in the booke of kynges / that thei were the
sones of belialt. that is the devift / [898] Beliaft is to seyn
withouten Iuge and so fare thei that thynken
thei be fre / and haue no Iuge no more than doth a fre
boft that taketh suche a Cowe as hym lyketh in the
townc / [899] so fare they by women For rift as a
fre boft is Inouft for alle a toune / rift so is a wicked
preste corrupcioun Inowft for alt a *par*yssh*e* or for alle a
contreis / [900] Thes prestes as seith the booke ne
comme not to the mysteric of presthode to the poeple ne to god
ne knowe thei not ns the holde hem not apayed as seith
the booke of suche flesshe that was to hem offerid / but thei
take bi force the flesshe that is rawe / [901] Certes so
thes olde shrewes holde hem not apayed of rostid flesshe
and sode flesshe / *with* whiche the poeple feden hem on
grete reverence but thei will haue rawe flessh of folkes
wyves and her doulteris [902] And certes thes
women that consentyn to her harlotry done gret
wronge to Crist and holy Chirche and alle halows / and
to alle sowles / ffor thei bereyn hym alle thes that sholde
worship crist and hooly chirche and pray for cristen
sowls / [903] And therfore haue [1]suche prestes and her
lemans eks that consentyn to her lecherye the malison
off alle cristen courte tille thei come to Amendement //

. . . . . .
. . . . . *no gap in the MS.*] his
pople / for they leuyn of the peple. [. . . . . .
. . . . . .
. . *no gap in the MS.*] [895] Prestis been aungellys / as by
the dignetee of here mysteric but forsothe seynt Poule
seyth that Sathanas transformede hym in an angel of
lyght. [896] Sothly that preest that hauntyth dedly
synne he may been lykkened to the aungel of derknesse
transformed hym in to the aungel of lygh. he semyth Aungel
of lyght but forsothe he is aungel of derknesse
[897] Swcche prestis been the sonys of belyal as
seyth in the book of kyngis / that they weere the
sonys of Belyal that is the deuyl. [898] Belial is to seyne
with-outyn Iuge / And so farn they. hem thynkyth
they been free and haue no Iuge no moore. than hath a fre
[1]bole / that takyth euery cow of the toun that hym likyth /
[899] So farn they be wemen / for riȝt as on
fre bole is I-nowgh for al a toun: righ so is a wekkede
prest corrupcioun I-now for al a parisch or for al a
cuntre / [900] these prestis as seyth the bok ne
kusne not mynystre the mysteri of presthode to the peple / ne
god ne knowe they not / they ne helde hem nat a-payed / as
seith the book of sodyn flesch that was to *hem* offered: but they
take by forse the flesch tat is raw. / [901] Sertis so
these schrewis / ne holde *hem* nat apayed / of rostede flesch
& sode flesc[h] *with* whiche the peple fedyth *hem* with
greet reuerence / but they wele haue raw flesch of folkys
wyuys / And here doutcris / [902] And sertis these
wemen that consentyn to here harlotery: doon gret
wrong to *crist* & to holy churche & alle halwys &
to alle soulis. for they bereue alle these *hym* that schulde
worschepe cryst & holy cherche & preye for cristene
soulys [903] And therfore han swcche prestis & & here
lemanys ek that consentyn to here lecherye: the malysous
of al the court *cristene* til they come to a-mendement.

special meyne of god / ffor whiche whan thei don dedly synne / thei ben the special traytours of god / & of his peple / ffor thei leven of the peple / to praie for the peple / And while they ben suche traitours / here praiers availen not to the peple / [895] ¶ Prestes ben as Aungels / as bi *the dignite* of here misterie / but for sothe seint Poule seith / that Sathanas transformeth him in an Aungel of light / [896] sothely the preste that haunteth dedly synne / he may be likened to the Angel of derkenesse / transformed / in the Angel of light / he semeth an Angel of light / & but for sothe he is an Angel of derkenesse / [897] suche prestes ben the sones of Belye as shewith in the boke of kynges / that thei weren the sones of Belial / that is the deuel / [898] Belyal is to seyne withouten *Iugge* And so faren thei / hem thenketh thei ben fre / & han no Iugge / no more than *hath* a fre Boole / that taketh whiche kow that him liketh in the towne / [899] Right so faren thei bi *wommen* / ffor right as a fre Boole is I-nough for al a toune / Right so is a wikked preste corrupt / I-nough for al a parisch / or for al a contre / [900] these prestes as seith the booke / ne conne nat the mynysteris of *presthode* to the pepel / ne god knowith hem nought / thei holde hem nat a-paide as seith the books / of soden flessh that was to hem offred / but thei toke bi force the flessh that is rawe / [901] Certes right so these olde shrewis / ne holde hem nat a-paide of rosted flesh / & soden flessh / wish the whiche the peple feden hem with grete reuerence / but thei wol haue rawe flessh / as men-is wivis & here doughtren / [902] And certis these women that consenten to here harlotries / don grete *wronges* to criste / & to holy chirche / And to alle halowes / & to alle soules / ffor they [1] bireven him alle these that sholden worushipe criste / & holy chirche / & pray for alle cristen soules / [903] And therefore haue suche prestes & here lemmans eke that consenten to here lecherie / the malison of al cristen courte / til thei come to amendement /

¶ Paulus.

¶ prestes wol haue rawe flessche.

special mayne of god. fforwhich whan þei doon dedly synne þei bene þe special traitours of god and of his puple. ffor þei lyuen of þe puple to prey for þe puple. And while þer bene suche traitours her preiers availen not to þe puple./ [895] ¶ Prestes bene as aungels as by þe dignite of hir mysterye ¶ But forsoþ seynt poule seiþ. þat sathanas transformeþ hym into an aungelt of liȝt. [896] Soþly þe preest þat haunteþ synne he may be likned vnto þe aungel of derknesse. transformed in þe aungel of liȝt ¶ He semeþ aungel of *liȝt*. but forsoþ he is aungel of derknesse [897] ¶ Suche prestes bene þe sones of Belye. as scheweþ in þe boke of kynges þat þei weren þe sones of Belial þat is þe deueil [898] Belial is to say wiþ-outē Iuge. and so faren þei. hem þenke þei bene free and han no Iuge no more þan haþ a free boolþ þat takeþ which kowe þat him liteh in þe toune. [899] So faren þei by *wommen*. ffor riȝt [as] a fre bulle is ynouȝe for al a toune Riȝt so is a / wikked preest corrupte ynough for al a parisch or aȝt a cuntree [900] Thise prestes seiþ þe boke ne kon nott þe mysteryes of presthode to þe puple. ne god ne knoweþ hem nouȝt They ne holden hem nouȝt a-paide as seiþ þe boke of soden flesch þat was to hem offred but þei toke by force þe flesche þat is rawe [901] Certes riȝt so þise schrewes ne holdene hem not a-paide of rosted flesch and soden flesch wiþ þe which þe pupell fedden hem in grete reuerance. But þei wil haue rawe flesch as folkes wyues and her doughtren [902] ¶ And certes *wommen* þat consenten to her harlotrie done grete wronge to *criste* and to holy churche and to alhalowes and to aȝt saules ffor þei byreuen al þese hym þat shulde worshipen criste and holy church and prey for cristen saules [903] And perfore han suche prestes and her lemmans eke þat consenten to her leccherie þe malison of þe/ courte cristen to þei come to amendement

special meyne of god; = ffor whiche whan þei doon dedely sinne þei bien þe special traytours of god & of his peple: for þe leven of þe peple to preie for þe peple: ¶ And while þere biene suche traitours Here preyers availeþ nouht to þe peple [895] ¶ Pristes bien as aungels as by þe digneto of here mysteri: ffor sope seint Poule seiþe: þat Sathanas transformeþe him in Angel of lihte: [896] ¶ Sobelye þe preste þat haunteþ sinne may bue lykned to þe angel of derknesse transformed in þe Angel of lyht: ¶ He semeþ an Angel of liht: Bot for sope he is an Angell of derknesse [897] ¶ Suche *prestes* bien þe sonnes of of Belye. As schewеþe in þe boke of Kynges þat þei weren þe sonnes of belial þat is þe deuel: [898] Belyall is to seyne wiþowten Iuge: & so faren þei hem þenken þei bien fre & han none Iuge no more þan haþe a fre boll þet takeþ whiche kowe þat him likeþ in þe toune: [899] so faren þei bue wymmen: ffor riht as a fre boll is ynouhe for al a toune ¹liht so is a wykked *priste* corrupet ynowhe for al a parische or al a contre // [900] þes *prestes* as seine þe boke ne konne nouht myȝsteryе of prestehode to þe peple: ne god ne knoweþ hem nouht: þei ne halde hem not apaide as seiþe þe boke of sopen dosche þat was to hem offred: ¶ But þei toke be force þe flesche þat is rowe: [901] Certes riht so þes schrewes ne folden hem nouȝt apaiede of Roste flesche & sopen flesche wiþ þ* whiche þe peple fedden hem in grete reuerence: Bot þei woll haue rowe flesche as mennes wyves & here douhtren: [902] And certes þes *wommen* þat consenten to here harlotries done grete wronges to criste & to holy chirche & to aȝt halowes & to al sowels: ffor þei bo-reven al þes him þat schuld worschipen criste & holy cherche & pray fo[r] aȝt cristen sowles: [903] And perfore haue suche *prestes* & here lemmans eke þat consenten to here lycheryе þe malison of þe courte cristen til þei comme to amendement.

¶ Of Auowtrie / betwixe a man and his wyf

[904] The thridde spece of Auowtrie / is som tyme betwixe a man and his wyf and that is whan they take no reward in hire assemblynge. but oonly to hire flessehly delit /. as seith seint Ieroime. [905] And ne rekken of no thyng but that they been assembled. by cause that they been maried al is good ynough as thynketh to hem. [906] but in swich folk hath the deuel power / as seyde the Aungel Raphael to Thobie. for in hire assemblynge / they putten Ihesu crist out of hire herte. and yeuen hem self to alle ordure [907] The fourthe spece is. the assembles of hem that been [1]of hire kynredē. or of hem / that fadres / or hir kynrede / han deled in the synne of lecherie / this synne / maketh ham lyk to houndes that taken no kepe to kynrede [908] ¶ And certes parentele is in two maneres / outher goostly or flesshly /. goostly / as for to deelen with hise godsibbes. [909] for right so as he that engendreth a child / is his flesshly fader / right so is his godfader / his fader espirituel. for which / a womman may in no lasse synne assemblen with hire godsib / than with hire owene flesshly brother [910] The fifthe spece. is thilke abhomynable synne. of which / that no man vnnethe oghte speke ne write. natheless / it is openly reherced in holy writ ‖ [911] This cursednesse doon men and wommen in diuerse entente and in diuerse manere. but though that hoely writ speke of horrible synne. certes / hooly writ may nat been defouled. namoore / the sonne that shyneth on the Mixne [912] Another synne aperteneth to leccherie that comþ in slepynge. and this synne cometh ofte / to hem that been maydenes / and eek/ to hem that been corrupt. and this synne men clepen Polucion that conth in .iij. maneres ‖. [913] Somtyme / of langwissynge of body / for the humours been to ranke / and habundaunt in the body of man ¶ Somtyme of infermetee. for the fieblesse of the vertu retentif. as phisik maketh mencion ¶ som tyme for surfeet of mete and drynke [914] ¶ And somtyme / of

¶ Ieronimus

¶ Angelus Raphael ad Thobiam

¶ Of the assemblee of hem/ that/ been of o kynrede

¶ Of kynrede in two maneres / outher goostly / or flesshly

¶ The .v^e. spece of lecherie

¶ Of the synne of Polucioun

[904] The .iij. spice of Advowtre is some tyme betwene a man and his wiff / that is whan thei take no reward to her assembelynge but onely to her flesshly delite as seith Seynt Ierome [905] and ne reken of no thyng / but that [. . . . . *no gap in the MS.*] they ben maried alle is good Inough as thynketh to them / [906] but in suche folke hath the deviłł power as seith the Aungell Raphael to Tobye / For in her assembelynge that thei put Ihe crist oute of her herte and yeve hem silf to alle ordoure // [907] The .iiij. spice is of the semble of hem that bene of her kynred or of affinite or els with them /*with* whiche her faders or her kyndred haue delid in the synne of lecherye / this synne maketh hem like to houndes that take no kepe to kyndred / [908] And certes parentail is in .ij. maners eyther gostly or flessly / Gostlye as for to delyn with her gossepis / [909] ffor riht so as he that engenderith a childe is his flessly fader / rilit so is god fadir his spiritual fader / ffor whiche a woman may in no lesse synne assemblyn with hir gossep than with hir owne flesshly broder // [910] The .v. spice is thilke abhominable synne of whiche no man vnneth spekith ne writeth / nevir the lesse it is openly reherced in holy writte / [911] this cursidnes doth men & women in dyverse entente or [. . . . . *no gap in the MS.*] horrible synne / Certes hooly writte may nat be defouled no more than the sonne that shyneth on the dongehille // [912] Another synne apperteneth to lechery þat cometh in slepyng / and this synne cometh ofte to hem that bene maydens and eeke to them that bene corrupte and this synne men cleepe pellucion that commeth in .iij. maners / [913] some tyme off langwisshyng of body / for the humours bene to rank and habundaunt in the bodie of man / some tyme for infirmyte [1]for the febilnes of the vertu retentiff as phisik maketh mencion / some tyme for sorfett of mete and drynke / [914] And some tyme of

[904] ¶ The thredde spece of anouterye: is *sumtyme* be-twixe a man & his wif / And that is whan they take no reward in heres assemblynge: but only to here fleschly delit / as seyth seynt Ierome / [905] and ne rekkyn of no thyng but that they been assemblit / bi cause that they been maryed / al is good I-now as thynkyth to hem / [906] but in swich folk / hat the deuyl power as seit the aungel Raphael to Thobis / for in here assemblynge they putte Ihesu crist out of here herte & ȝeuyn *hem self* to alle ordure. [907] The forte spece is the assemblynge of hem that been of [. . . . . *no gap in the MS.*] oon affinytee. Or ellis of hem *with* whiche here faderis / or here kenrede han delid / in the *synne* of lecherye / this *synne* makyth hem lyk to houndys that take no keep to kenrede. [908] And certis parentele is in two manerys othir gostely oth[ir] fleschly. Gostly as for to dele with his gossib. [909] for rygh so as he that engenderyth a child / is his fleschely fadyr: rygh so is his godfadyr his fadyr espirytuel. for whiche a woman may in no lasse synne assemble *with* hire gossib than *with* hire owene fleyschely brothyr. [910] ¶ The fyfte spece is. thilke abominable synne of whiche abhomynable synne that no man onethe oughte speke of [. . . . . *no gap in the MS.*] horrible synne [. . . . . *no gap in the MS.*] that schynyth on the myxene. [912] A nothir synne apartonyth to lecherye that comyth sleppynge and this synne comyth ofte to hem that been maydenys And ek to hem that been corupt & this synne men clepyn pulucious that comyth of iij manerys / [913] Sumtyme of languyschynge of body for the humouris been to ranke & habundant in the body of man / Sumtyme of Infyrmyte for the febillesse of the vertu retentyf / as Phisyk makyth mencyoun Sumtyme of surfeet of mete & drynk. [914] And sumtyme of

[904] The thride spice of advoutrie / is bitwene a man and his wiff / & that is whan thei take no rewarde in here assemblynge / but onely to here flesshly delite / as seith seint Ieronne / [905] and rekken of nothinge but that thei ben assembled / bi-cause that thei ben I-maried *al is good* I-nough / as thenk*ith to* hem / [906] but in suche folke the deuel hath power / as seide the Aungel Raphael to Tobye / ffor in al here assemblynge thei putten oute ihesu criste of here herte / & yeven hem self to al ordoure / [907] The .iiij. spice of advoutrie is the assemblyng of hem that ben of here kynrede / or of them that ben of oon affinite / or ellis with hem with whiche hir fader or here kynrede hath deled in the synne of lecherie / this synne maketh hem I-like to houndes / that taken no kepe to kynrede / [908] And *certis* parentela is in two maners / outher gostly outher flesshly / gostly is to delen with here gossebes / [909] ffor right so as he that engendreth the childe is the flesshly fader / right so is his gossebe his spiritual fader / ffor whiche a woman may no lasse synne assemble with hir gosseb / than with hir owne flesshely brother / [910] The .v. spice is that abhomynable synne of whiche that no man vnnethes ought to speke ne write / natheles hit is openly rehersed in holy writte / [911] this cursednes don men & women in diuers entente / & in diuers maners / but though that holy writte speke of orrible synne / certis holy writte may nat be defouled / no more than the sonne that shyneth on the mexen / [912] Another synne perteyneth vn-to lecherie / that cometh in sleping / & this synne cometh ofte to hem that [1]ben maydens / & -eke to hem that ben corrupte / & this synne men clepen pollucion / that cometh in .iiij. maners / [913] somtyme of a languyshinge of body for the humours ben to ranke / & to habundaunte in the bodie of a man / Somtyme for the infirmite & for the feblenes of the vertu retentiff / as phisike maketh mension / Somtyme for surfete of mete & drinke / [914] And somtyme of

¶ Ieronne.

[904] ¶ The iij spice of aduoutrie is somtyme by-twone a man and his wiff. & þat is whan þei taken no reward in her assemblynge but only to her flesshly delite as seiþ seint Ierom. [905] and ne rekken of nopinge but þat þei bene assembled by cause þat þei bene ymaried. al is good ynouge as þenkeþ to hem [906] But in suche folk haþ þe deuel power as seide þe aungel Raphael to/ Thobie. ffor in her assemblynge þei putten Ihesu crist out of her hertes and 3eue hem self to all ordure [907] ¶ þe iiij spice is þe assemblynge of hem þat bene of her kynrede. or of hem þat bene of oon affinite or ellis wiþ hem wiþ þe which her faders or her kynrede han deled wiþ in þe synne of lecherie This synne makeþ hem liche houndes þat taken no kepe of kynrede [908] and certes Parentela is in two maners oiþer / goostly or flesshly. Goostly as forto delen wiþ her gossipes [909] ffor riȝt so as [. . . . . , ... *no gap in the MS.*] is his godfader his fadere espirituel ffor which a womman may in no lasse synne assemble wiþ her Gossipe þan wiþ her owne flesshly brobere [910] ¶ The v. spice is ꝑilke abhominable synne of which þat no man vnneþes ouȝt to/ speke ne write // Naþeless it is openly rehersed in holy writt [911] [. . . . . *no gap in the MS.*] speke of horrible synne Certes holy writt may not be defouled no more þan þe sonne þat shyneþ on a myxen./ [912] ¶ Anoþer synne appertoneþ to lecherie þat commeþ in sclepinge and þis synne commeþ ofte to hem þat bene maydens and eke to hem þat bene corrupte And þis synne men clepen pollucion þat commeþ in iiij. maners [913] Somtyme of a langwissbing[1] of body for þe humours bene to rank and habundaut in þe body of man. somtyme for þe infirmite for þe ſeblesse of þe vertue retentif as phisik makeþ mencion. somtyme for sorfete of mete and drinke [914] and somtyme for

[904] ¶ þe þrid spice of aduoutrie is sumtime betwene a man & his wif & þat is whan þei taken no rewarde in here assemblynge but onely in his flesshely delite as seiþ seinte Ierom: [905] & ne reken of nopinge but att þei bien assembled be cause þei bien ymaried: al is good ynouhe as þinkeþ to hem: [906] But in suche folk haþ þe deuel power as seide þe Angel Raphael to thobie. = ffor in hire assemblynge þei puten oute ihesu criste of here hert & 3aff hem self to al ordure [907] ¶ þe ferþe spice is þe assemblynge of hem þat bien of her kinrede or of hem þat bien of oon affinite or elles wiþ hem: *with* whiche hire fadres or here kinred haþe deled wyþþe inne þe sinne of licherie: þis sinne makeþ hem like houndes þat taken no kepe of kinred: [908] ¶ And certes Parentela is in two maners owþer gostely: oþre flesslyu: Gostly as for to delen wiþ her gossebus. [909] For riht so as he [. . . . . *no gap in the MS.*] is his godfader: he is his fader spirituele: For whiche a womman maie in no lesse sinne assemble wiþ hire gossib þat *with* hire owen flesschely brobere: [910] ¶ þe fifte spice is þilke abhominable signe of whiche þat no man vnneþes ouht write or speke: ¶ Neþeles it is openly rehersed in holy writte: [911] [. . . . . *no gap in the MS.*] to speke of orrible sinne: certes holy writte may not bue defoulede nomore þan þe sonne þat schineþ on a mexen. [912] ¶ Anoþere sinne þat pertineþ to licherye þat commeþ in slepeinge: & þis sinne commeþ oft to hem þat biene maydens: And eke to hem þat bien corrupt ¶ & þis sinne men clepen pollucione þat commeþ in .iiij. maners: [913] *somme* time of a languyssenge of bodye for þe humers bien to rank & abundant in þe body of a man: Sumtyme for þe infermete for þe feblenesse of þe vertue retentif as phisik makeþ mencion: Sumtim for forfete of mete & drinke: [914] And sume time for

vileyns thoghtes. that been enclosed in mannes mynde / whan he gooth to slepe. which may nat been with-oute synne. for which men moste kepen hem wisely. or elles / may men synnen ful greously

¶ Remedium contra peccatum luxurie ⁂

[915] NOw comth the remedie agayns leccherie. and that is generally Chastitee *and* Continence. that restreyneth alle / the desordeynes moeuynges / that comen of fleshly talentes. [916] And euere / the gretter merite shal he han. that moost restreyneth the wikkede eschawfynges of the ordure of this synne. and this is in two maneres. that is to seyn / chastitee in mariage and chastitee of widwehode [917] NOw shaltow vnderstonde that matrimoyne / is leeful assemblynge of man And of womman / that receyuen by *vertu* of the sacrement the boond. thurgh which they may nat be departed in al hir lyf that is to seyn. whil that they lyuen bothe [918] This as seith the book/ is a ful greet sacrement. god maked it. as I haue seyd in Paradys. and wolde hym self. be born in mariage. [919] and for to halwen mariage. he was at a weddynge. where as he turned *water* in to wyn. which was / the firste miracle that he wroghte in erthe biforn hise disciples [920] ¶ Trewe effect of mariage / clensseth fornicacioun and replenysseth hooly chirche of good lynage. for that is the ende of mariage. *and* it chaungeth deedly synne in to venial synne / bitwixe hem that been ywedded. and maketh the hertes al oon / of hem that been ywedded. as wel as the bodies. [921] verray mariage. that was establissed by god. er that synne bigan. whan naturel lawe / was in his right poynt in Paradys and it was ordeyned. that o man / sholde haue but o woman. and o. woman but o man. as seith Seint Augustyn by manye resoñs

[922] ¶ ffirst for mariage is figured / bitwixe Crist and

¶ Of chastitee in two maneres

¶ What matrimoyne is

¶ Of trewe effect of mariage

¶ How þ man sholde haue but o woman. And o woman but o man in mariage accordeth Augustin

vilons thouhtes that ben enclosed in mannes thouht whan he goth to slepe whiche may nat ben *with*outen synne / ffor whiche men most kepe hem wiselye or ellis men mowe synne right greuously &c

Remedium contra peccatum Luxurie.

[915] Nowe *comm*eth the remedie ageyns Lecherye that is generally Chastite and continence that restreyneth alle disordeynet moevyng that *comm*eth of fleshly talent/ [916] And evir the grettir merite shalt he hane that most restreyneth the wicked enchawfyng or ardure of this synne / And this is in .ij. maners that is to seye chastite of mariage and chastite of widdowhode / [917] Nowe shallt thou vndirstonde that matrymonye is leefull assemblynge of man & woman that receyven bi vertu of the sacrement the bonde / thoruh whiche thei mowe not be departed in alle her liff / that is to seyne while that thei lyven here both [918] as seith the booke is fulle grete sacrement / god made hit in paradise as I haue seide bifore and wolde hym silf be borne in mariage / [919] [. . *no gap in the MS.*] he was at weddyng where as he tornyd watyr in to wyne / whiche was the first miracle that he wrouht in erthe bifore his disciples [920] Trewe effecte of mariage clensith fornicacion & replenishith holy chirches of good ffor hit is the ende of mariage ffor hit chaungith deedly synne in to veniall synne bitwexte hem that bene I-weddid and maketh her hertes alle one that bene I-weddid as well as the bodyes / [921] this is verrey mariage that was enstablisshid by god or synne biganne / whan natural lawe was in the right poynte in paradise / & hit was ordeyned that one man sholde haue but one womane and one woman sholde haue but one man as seith seynte Austyne / by many reasoune /

[922] ffirst for mariage is first figured bitwex crist and

vyleyns thoughtys that been enclosede in mannys mynde whan he gooth to slepyn / whiche may not been *with*outyn synne / For whiche men muste kepe hem wysely / or ellis men may synne ful greuously.

Remedium contra peccatum luxurie

[915] NOw comyth the remedie a-geyns lecherye & that is generally chastite & contynence that restreynyth alle dysordenee meouyngis that comyn of flesschely talentys [916] And euere the gretter meryt schal he han / that most restreynyth the wekede eschewyngis of the ordure of this synne And this is in two manerys that is to seyne chastite in maryage and chastyte in wedewehode / [917] Now schalt thow vndyrstonde that matrymonye is lefful assemblyage of man & woman that receyuyn be vertu of this sacrement the bond thurgh whiche they may not be departid in al here lyf that is to synne whiche that they leuyn bothyn. [918] This as seyth the bok is a ful groet sacrement / god makede it as I haue seyd in paradys / And wolde hym self been born in maryage / [919] & for to halwyn in maryage he was at a weddyng where as he turnede watyr in to wyn / whiche was the feste myrakele that he wrouste / in erthe by-forn hise disspylys / [920] Trewe effect of maryage / clensyth fornycacyoun / & replenyschith holy cherche of goode lynage / for that is the ende [1]of maryage & chaungith dedly synne in to venyal synne be-twyxen hem that been I-weddyt / & makyth the hertis of on of hem that been I-weddyt as wel as the bodyis [921] Verray maryage was establyschid / by god er that synne be-gan. whan naturel lawe was in his ryghte poynt in paradys. ¶ And it was ordeynyd / that oon man schulde han but oon woman And on woman but on man As seyth seynt augustyn by manye resonys / *

[922] ffyrst for maryage is figurd be-twyxe crist &

violent thoughtes that ben enclosed in man-is mynde whan he gooth to slepe / whiche may nat be withouten synne / ffor the whiche men muste kepe hem wisely / or ellis thei may synne greuously

¶ The remedie ayeines lecherie

[915] NOw cometh the remedie ayeinst lecherie / & that is generally chastite / & continence / that restreyneth al the disordeine meyynges that cometh of fleeshly talentes / [916] & euer the gretter merite shal he haue / that moste restreyneth the wikked enchaufynges / or ordour of this synne / And this is in two maners / that is to seie chastite of mariage / & chastite of widewhode / [917] Now shalt thow vnderstonde that matrymonye is lefful assemblynge of man & of woman / that receiven bi vertu of sacrament / the bonde thorugh whiche thei may nat be departed in al there liff / that is to seyn whiles that thei leven botho / [918] This is as seith the booke a ful gret sacrament / god made hit as I haue seide in Paradise / & wolde him self be borne in mariage / [919] And for to halowen mariage / he was at a wedding / whereas he torned water vn-to wyne / whiche was the firste miracle that he wroughte here in erthe / bifore his disciples / [920] Trewe effecte of mariage clensith fornicacion / & replesshith holy chirche of good lynage / for that is the ende of mariage / & hit changith dedly synne / in-to venial synne / hitwex hem that ben wedded / & makith the hertes al oon / of hem / [. . . *no gap in the MS.*] as wel as the bodies / [921] this is verry mariage that was establis[h]ed bi god or that synne bigan / whan naturel lawe / was in his right poynte in Paradise / And hit was ordeyned that oo man / sholde haue but oo woman / And oo woman sholde haue but oo man / as seith seint Austyne bi many resons /

¶ Austyne.

[922] ffirst for that mariage is figured bitw[i]x god &

vileyns þouȝtes þat bene enclosed in mannes mynde whan he gooþ to sclepe which may not bene wiþ-outen synne fro whiche þei may not kepe hem wisely or ellis may men synne ful grenously

¶* *Remedium contra luxuriam*

[915] ¶ Now commeþ þe remedy ayeinst leccherie and þat is generalli chastite and contynence at refreyneþ al þe disordeyne moyngges þat commen of flesshly talentes [916] And euere þe grotter merite shal he haue þat most restreyneþ þe wikked enchawfinge of ordure of þis synne and this is in two maners / þat is to sayn. chastite of mariage and chastite of widowhede [917] ¶ Now shalt þou here þat matrimoyne is leeful assemblyng of man and woman þat resceyuen by þe vertue of þe sacrement þe boond þorgh which þei may not beno departed in alt hir liff þat is to say. þe whiles þei lyuen boþ. [918] this is as / seiþ þe book a ful grete sacrament. god made it as I haue saide in paradis and wold hymself be born in maryage. [919] and for [to] halowe mariage he was at a weddinge. Where as he turned water into wyne which was þe furst myracle þat he wrouȝt in erþe byforn his disciples. [920] Trewe effecte of mariago clenseþ fornicacioñ & replenyssheþ holy churcli in good lynage. ffor as þe ende of mariage as it chaungeþ dedly synne into venial ytwix hem þat bene wedded / and makeþ þe hertya allon of hem þat bene ywedded as wel as the bodies [921] þis is verrey mariage þat is establissed by god er þat synne bygan. whan naturel lawe was in his riȝt poynt in paradya. And it was ordeynd þat oo man shuld haue but oo womman and oo womman but oo man as seiþe seynt Austyne by mony resons

[922] ffurst for þat mariage is figured bitwix man. and

violence þouhtes þat bien enclosed in mannes mynde whan he goþe to slepe whiche may not bue with outen sinne: For whiche he may nost kepe him wiselye: or elles maie men sinne ful greuously

[*The Remedy against Lechery.*]

[915] ¶ Nowe comeþ remedy ayeines lycherye & þat is generaly chastite & continence: þat refreyneþ. al þe disordeine meueinges þat comen of flessely talantes: [916] And euere þ[e] grete merite shal he haue þat moste restreyneþ þe wykkede eschanfeinges of ordur of þis sinne: & þis is in tuo maners: þat is for to seyn: chastite of Mariage & chastite of wydewhede // [917] Now schalt þou knowe þat matrimony is leful assemblynge of man & womman þat receyne be vertue of sacrament þe bande þoruhe whiche þei maie not bu departed al here lif: þat is to sey whiles þei leuen bope: [918] ¶ þis is as seiþe þe boke a ful greet sacrament: God maked it as I. haue seide in paradise: & wolde him self bu borne in mariage: [919] ¶ And for to halowen mariage he was at wedynge where as he turned water vnto wyne: whiche was þe firste miracle þat he wrouhte here in erþe befur his deciples: [920] trewe effecte of Mariage clenseþ fornicacion: & replenyscheþ holy chirche of good lignage: for as þe ende of Mariage & it chaungeþ dedly sinne in to veniale be-twex hem þat biene wedded: & makeþ þe hertes alone. [. . . . . *no gap in the MS.*] [921] þis is þe verrey maryage þat is ystabist be god: ere þat sinne begamne: whan natural lawe was in his riht pointe in paradise ¶ And it ordeynede þat o man schold haue bot o womman: & o womman bott o man: as seiþ seint Austine be mony resones:

[922] first for þat Mariage is figured betwex man &

holy chirche. And that oothe is [1]for a man / is heed of a *wo*mman. algate / by ordinaunce it sholde be so. [923] ffor if a *wo*mman / hadde no men than oon. thanne sholde she haue / moo heuedes than oon. and that were an horrible thyng biforn god. and eek / a *wo*mman / ne myghte nat plese to many folk / at ones. / And also / ther ne sholde neuere be pees ne reste amonges hem. for euerich / wolde / axen his owene thyng [924] ¶ And forther ouer / no man ne sholde knowe / his owene engendrure. ne who sholde haue his heritage. and the *wo*mman sholde been the lasse biloued / fro the tyme that she were / conioynt to many men

¶ How a man sholde bere him with his wyf

[925] NOw comth / how that a man sholde bere hym with his wif / and namely in two thynges. that is to seyn / in suffraunce and reuerence as shewed Crist. whan he made first wo*mman*. [926] ffor he ne made him nat of the heued of Adam. for she sholde nat clayme to greet lordshipe [927] for ther as the wo*mman* hath the maistrie / she maketh to muche desray / ther neden none ensamples of this. the experience of day by day oghte suffise [928] ¶ Also certes / god ne made nat wo*mman* of the foot of Adam / for she ne sholde nat been holden to lowe. for she kan nat paciently suffre. but god made wo*mman* of the ryb of Adam. for wo*mman* sholde be felawe vn-to man [929] Man sholde bere hym to his wyf In feith / in trouthe / and in loue / as seith seint Paul that a man sholde louen his wyf / as Crist loued holy chirche /. that loued it so wel / that he deyde for it. so sholde a man for his wyf[f] if it were nede

¶ Sowcrus Paulus

¶ How a wo*mman* / sholde be subget to his housbonde / accordeth Patrus & decretum

[930] ¶ Now / how that a wo*mman* / sholde be subget to hire housbonde that telleth seint Peter. first in Obedience [931] ¶ And eek / as seith the decree. A wo*mman* that is wyf / as longe as she is a wyf / she hath noon Auctorite to swere ne bere witnesse / with-oute leue of hir housbonde. that is hire lord / algate / he sholde be so by reson [932] ¶ She sholde eek/ seruen hym in alle

holy cherche / and the other is for a man is hede of a woman / algate bi ordinaunce hit sholde be so / [923] ffor yff women had mo men than one [. . . . . *no gap in the MS.*] and that were an horrible thynge bifore god / and eke a woman cowde nat plese to many folke at ones / and also that sholde nevir be pease nor rest amonge hem ffor everiche wolde axe his owne thynge / [924] And ferther ovir no man sholde knowe his engendure nor who sholde haue his heritage and the woman sholde be the lasse bilevid fro the tyme that she were coniuncte to many men //

[925] Nowe commeth howe a man sholde bere hym to his swiffe in .ij. thynges / that is to seye in sufferaunce and reuerence as shewid crist whan he made first woman / [926] for he ne made her not of the hede Adam for she sholde nat cleyme to grete lordship / [927] for ther as the woman hath the maistre she maketh to moche defray ther nedith none / Ensaumples of this the experience day bi day ouht to suffice / [928] Also certes god ne made not woman off the foot of Adam ffor she ne shulde not be holden to lowe for she can nat paciently suffyr / but god made woman of the rybbe of Adam / ffor woman sholde be felaw vnto man / [929] man sholde bere hym vnto his wiff in feith and in trouth and in love as seith Seynt Poule / that man sholde love his wiff as crist lovith holy cherche / that lovid it so wel that he dyed for hit / so sholde a man for his wiff yf hit were nede //

[930] Nowe han a woman sholde be subiecte / that tellith Seynt Petyr fyrst in obedience [931] as seith the deere / A woman that is a wiff / as longe as she is a wiff she hath none auctorite to swere nor to bere witnes *with*oute leve off hir housbonde that is hir lorde / Algate she sholde be so by reason [932] [1]She sholde eke serve hym in alle

holy cherche / & that othir is for a man is heuyd of a woman. algate by ordenaunce it schulde be so. [923] For if a woman hadde mo men than oon: thanne schulde sche haue mo heuedys than on / And that were an horyble synne / by-forn god / And ek A woman ne myghte not / plese two manye men at onys and also theere schulde neuere been pees ne reste amongis hem / for euerych wolde axe his owene thing [924] ¶ And ferthere ouyr no man schulde knowe his owene engenderure ne ho schulde haue his erytage / And the woman schulde been the lesse be-louyd / for the tyme that sche weere comeynt to manye men

[925] ¶ Nowe comyth how that a man / schulde bere hym *with* his wif & namely in two thyngis / that is to seyne in sufferaunce & reuerence as shewith *crist* whan he made ferst woman / [926] for he ne made hire not of the heed of Adam: for [sche] schulde not cleyme to greet lorschepe / [927] For theere as the woman hath the maystrye: sche makyth to greet disray Theere nedyn none exsaumplis of this / the *experience* day be day oughte I-now suffyse. [928] ¶ Also certis god ne made not woman / of the foot of Adam / for sche schulde not ben holdyn to lowe / for sche can not pacyuntly suffere / but god made woman of the ribbe of man: for woman schulde been felawe on to man. [929] Man schulde beryn hym vnto his wif / in feyth in trouthe / & in love as [seyth] seynt Poule that a man schulde louyn his wif as *crist* lovede holy cherche that louede it so weel that he deyede for it / So schulde a man for his wif If it weere neede.

[930] ¶ Now how that a woman schulde been subiect to hyre housbonde / that tellyth seynt Petyr fyrst [1]in obedience / [931] And ek as seyth the Decree a woman that is wif as longe as schche is a wyf *sche* hath non autorite to swere ne bere witnesse with oute leue of hire husbonde that is here lord/ algatis he schulde be so be reason / [932] sche schuldo ek seruyn hym in alle

holy chirche / And that other is / for that a man is the hede of
the woman / algate bi ordinaunce hit shulde be so /
[923] ffor if a woman had mo men than oon / than
sholde she haue mo hedes than oon. / & that were an
orrible thing bifore god / And eke oo woman
myghte nat please to many folke attones / And also
there shulde neuere be pees ne reste / amonges hem / ffor
euerych̃e wolde axe his owne thinge / [924] And
ferther ouer no man shulde knowe his owne en-
gendrure / ne who sholde haue his heritage / And the
woman sholde be the lesse biloued fro the tyme that
she were commune to many men /

[925] Now cometh how that a man sholde bere him
with his wiff / And namely in two thinges / that is to
seie / in suffraunce & in reuerence / & that shewed criste
whan he made first woman / [926] ffor he made hir
nought of the hede of Adam / ffor she sholde nat cleyme to
grete lordshippe / [927] ffor there as the woman hath the
maistrie / she maketh to meche disaray / there nedeth noon
ensamples of this / thexperience day bi day
oughte I-nough suffice / [928] Also certis god ne made nat
woman of the foote of Adam / ffor she sholde nat be
holden to lowe / ffor she can nat paciently suffre / but god
made woman of the ribbe of Adam / ffor woman sholde
be fe̅lowe vn-to man / [929] A man sholde bere him to his
wiff / In feith / In trouthe / & in love / as seith seint
¶ Poule Poule / that a man sholde love his wiff / As criste loueth
holy chirche / that loued hit so wel that he deyede for hit /
so sholde a man for his wiff If hit were nede /

[930] Now how that a woman sholde be subiecte
¶ Petrus. to his housbonde / that tellith seint Peter / first in obeis-
ance / [931] and eke as seith the Decre / A woman
as longe [1]as she is a wiff / she hath noon
auctorite to swere / ne to bere wittnesse / withoute leve of
hire housbondes / that is here lorde / algate he sholde be so
bi reson / [932] She sholde eke serve him in al

holy churche. And anoper is. for þe man is hede of
þe woman. Algate by ordynaunce it shulde be doo soo.
[923] ffor if a woman haue moo men þan oon. þan
shulde she haue moo hedes þan oon. and þat were and
horrible þinge byfore god./ And eke oon woman ne
myght nott plese to mony men at ones And also
þer ne shuld be neuer pees ne rest amonges hem for
euerych̃e wold axe his owen þinge [924] And
forþermore no man shulde knowe his owne en-
gendrure ne who shulde haue his heritage and þe
woman shuld þe lasse be byloued fro þe tyme þat
she were commytte to mony men

[925] ¶ Nowe comm̃eth how þat a man shulde bere hym
wiþ hys wiff. and/ namely in two þinges þat is to
say in suffrance and in reuerence and þat shewed first crist
when he made first woman [926] ffor he ne made her
nought of þe hede of Adam. for / she shulde not haue to
grete lordslip. [927] ffor þer as þe woman hap þe
maistrie she makeþ to moched disarye þer neden noon
ensamples of þis. The experience of þis
ayst suffise [928] ¶ Also certes god ne made not
woman of þe foote of Adam for she shuld not be
holden to lowe for she can not pacyently suffre But god
made woman of the ribbe of Adam for woman shulde
be felawe vnto man [929] ¶ Man shulde bere hym to his
wiffe in feiþ. in trouþe an in loue. as seiþ seint
Poule that a man shal loue his wiff as crist loued
holy chirch þat loued it so wel þat he dyed for it.
So shal a man for his wiff if it were nede

[930] ¶ Now how þat a woman shuld be subiecte
to her husbond þat telliþ seint Peter / [. . . *no gap in the MS.*] [931] and eke as seiþ þe decre. A woman
as longe as she is a wiff she ne hap noon
auctorite to swere ne bere witnesse wiþ-outt leue of
her husbonde þat is her lorde it shuld be so
by reson. [932] she shulde eke serue hym in all

holy chirche/ And þat opere is for aman is þe hede of
þe woman algate be ordinance it schulde be so/
[923] ¶ For if a woman had mo men þan one/ þan
schold sche haue mo hedes þan one/ & þat were an
orrible þinge to for god/ ¶ An eke one woman ne
myht nouht pleise to mony folke att ones/ And also
þere ne schulde neuer be pes ne rest amonges hem/ for
euerych̃e wold axe his owen þinge/ [924] And
forþer more no man schold knowe his owen en-
gendrure ne who schulde haue his heritage/ And þe
woman schulde þe lasse be louede fro þe time þat
she were comune to many men/

[925] ¶ Nowe comm̃eth howe þat aman schulde bere him
wiþ his wiff/ & namely in tuo þinges þat is to
seye in suffrance & in reuerence/ And þat schewd first cristo
when he maade first woman/ [926] ffor he maad hir
nouht of þ̃ hede of Adam for she schulde nouht haue to
grete lordschipe/ [927] ffor þere as þ̃ woman haþ þe
maystre sche makeþ to mokel disarye/ þeru nede none
ensamples of þis ¶ Thexperience of þis day be day
ouhte suffice [928] ¶ Also certes god ne maad not
woman of þe foote of Adam/ ffor sche schulde nouht be
holden to lowe ffor sche cannot paciently suffur/= But god
maad woman of þe ribbe of Adam. ffor woman schulde
be felawe vnto man/ [929] ¶ A man schold bere him to his
wif in feiþe in troupe & in loue/ as seiþe seint
Poule/ þat aman schol loue his wif/ As cristo loueþ
holy chirche þat loued it so wele þat he dyed for it/
So schal aman for his wif If it were nede

[930] ¶ Nowe howe þat a woman schold be soubiette
to her/ Husbonde þat telleþ seint Peter/ [. . . *no gap in the MS.*] [931] And eke as seiþe þe decree. A woman
as longe as schо is a wyf schе haþe non
auctorite to swere ne to bere wittenesse wiþ outen leue of
here husbonde þat is hire lorde it schulde be so
by reson/ [932] ¶ Sche schulde eke serue him in all

honestee. and been attempree of hire array /. I woot wel/ that they sholde setten hire entente to plesen hir housbondes but nat/ by hire queyntise of array [933] ¶ Seint Ieromе seith/ that wynes/ that been apparailled in silk/ and in precious purpre. ne mowe nat clothen hem in Iheau Crist. / What seith seint Iohn eek / in thys matere? ‖ [934] Seint Gregoris eek seith. that no wight/ seketh precious array. but oonly for veyne glorie / to been honoured the moore / biforn the peple ‖. [935] It is a greet folye /. a womman to haue a fair array outward / and in hir self / foul inward [936] ¶ A wyf / sholde eek be mesurable in lookynge and in beryngе and in lawghynge / and discreet/ in alle hire wordes / and hire dedes. [937] and abouen alle worldly thyng/ she sholde louen hire housbonde with al hire herte. and to hym / be trewe of hir body [938] ¶ so sholde an housbonde eek/ be to his wyf /. ffor sith that/ al the body / is the housbondes. so sholde hire herte been. or elles / ther is bitwixe hem two. as in that/ no parfit mariage [939] Thanne shal men vnderstonde. that for thre thynges / a man and his wyf flesshly mowen assemble ‖ ¶ The firste. is in entente of engendrure of children. to the seruice of god. ffor certes / that is the cause final of matrimonyne [940] ¶ Another cause is. to yelden euerich of hem to oother / the dette of hire bodies. ffor neither of hem / hath power ouer his owene body / ¶ The thridde is. for to eschewe leccherye and vileynye ¶ The ferthe / is for sothe deedly synne [941] As to the 1firste / it is meritorie /. the seconde also / for as seith the decree. that she hath [merite of chastitee] þat yeldeth to hire housbonde the dette of hir body. ye though it be agayn hir likynge *and* the lust of hire herte [942] ¶ The thridde manere is venyal synne. and trewely scarsly nny ther any [of] thise be *with*-oute venial synne / for the corrupcioni *and* for the delit / [943] ¶ The fourthe manere is for to vnderstonde. if they assemble oonly for amorous loue / *and* for noon of the foreseyde causes. but

¶ Note seruendum sine/ulla lubidinem

¶ Sweetus Gregorius

¶ How a wyf sholde be mesurable in lookynge & in beryngе *doctrina*

¶ How a man & his wyf mowen assemblen fleshely for iij. thynges

¶ In decreto

honeste and ben attempre of hir arraye / I wot wel that thei sholde sette her entente to plesse her housbondes but nat bi her quayntes of Arraye / [933] Seynt Ierome seith that wyfes that bene apparullid in selke in precious purpill no mowe nat cloth hem in Iheau Crist Loo what seith Seynt Iohn eeke in this mater [934] Seynt Gregory eeke seith that no wiht seekith precious armye but onely for vayne gloryo / the more to be honoured biforne the people [935] hit is a grete folye a woman to haue a fayre array outeward and in her silf foule inwarde // [936] A wiffe sholde eke be mesurable in lookyng and beryng and in laugage and discrete in alle hir wordes and in hir dedes / [937] and above alle thynges she sholde love hir housbonde *with* alle hir herte and to *hym* to be trewe of her bodye / [938] so sholde an housbonde eke to his wiff / For sith that alle the bodye is the housbondes / so shulde hir herte ben / or ellis bitwexte hem too as in that is no *p*rfite mariage / [939] Then shuld ye vndirstonde that for .iij. thynges a man and his wiff flesshly maye assemble / The first is the entente of engenderure of childerne to the *s*rvice of god / For certes that is the cause fynalle of matrimonye [940] Another cause is to yelden *e*uryche of hem to other the dette of her bodye / for neyther of hem hath power of his owne body / The .iij^{de}. is for to eschewe lechere and vilanye / the iiij. is forsoth deedly synne / [941] As to the first hit is meritory / the secounde also as seith the decre / that she hath meryte of chastite that yeldith to her housbonde the dette of hir bodie / ye thouh hit be ayen her lykyng atte the lust of hir hert // [942] The .iij. manere is veniall synne and trowly skarsly may any of thes be *with*oute veniall synne for the corrupcion and the delite // [943] The .iiijth. maner is for to vndirstond as is thei that assemblelith onely for Amorous love / and for nome of the 1foreseide causes / but

onestee / & been attempre of hire aray I wot wel that they schulde sette here entent to plese here husbondis. But not by queyntyse of aray [933] ¶ Seynt Ierom seyth that vyuys that been apparayled in silk and in precious purpure/ ne mowe not clothe hem in Iheu crist What seith seynt Ion ek in thys matyero. [934] Seynt gregory ek seyth that no wight sokyth precious ary/ but only for veyngloric to been honoured the moore be-forn the peple. [935] It is a greet folye a woman to haue a greet aray outward / And in hire self be foul inward [936] ¶ A wif schulde ek be mesurable / in loky*n*ge & in bery*n*ge & in laughynge & discret in alle hire wordis / & hire dedis. [937] And a-bouyn alle wordely thy*n*gis sche schulde loue hire husbonde *with* al hire herte / & to hym been trewe / of hire body / [938] so schulde an husbonde been to his wif / For sythe that alle the body is the husbondis so schulde hire herte been / or ellis theere is by-twixe hem two/ as in that/ no parfyt maryage [939] ¶ Thanne schal we vndyrstonde that for thre thyngis a man & his wyf fleschly moun assemble The fyrste is in entent of engenderure of childeryn to the scruyse of good / for certis there is the cause fynal of matrymonye [940] ¶ A nothir cause is to ȝeldyn euerych of hem to othir the dettis of here bodijs / for neythyr of hem hath power of here owene body. The thredde is for to eschewe lecheryе & vilenye / The forte is forsothe dedly synne [941] ¶ As to the fyrste is meritorye the secunde also. For as seith the Decree / that sche hath merite of chastite that ȝeldyth to hire husbonde the dette of hire bodij. ȝe thow it be a-geyn hire likyng & the lust of hire herte. [942] The thredde manere is venyal synne / [. . . . . .
. . . . . *no gap in the MS.*] for the corupcious & for the delyt. [943] The fourte manere is for to vndirstonde / ȝif they assemble only for amorous loue / & for noon of the forseyde causys / but

honeste / & ben attempre of hir array I woot wel
that thei shulde sette al here entente to please here hus-
bondes / but nat bi queyntise of here array / [933] seint
¶ Ieronne. Ieronne seith that wives that ben apparelled in silke &
in precious purpul / ne mowen nat clothen hem in iheu
¶ Iohem. criste / Loke what seith seint Iohn eke in this matere
¶ Gregorie. [934] seint Gregorie seith eke that no wight seketh
precious array but onely for vaynglorie to ben
honoured the more biforn the peple / [935] hit is a grete
folie a woman to haue faire array outwarde / &
hir silff to be foule inwarde / [936] A wiff sholde eke be
mesurable in lokynge / & eke in berynge / & in laughynge /
& discrete in al hir wordes / & in hir dedes / [937] And
aboven al wordly thinge she sholde loue hir housbonde
with al hir herte / & to him be trewe of hir bodie /
[938] *so sholde an housbonde eke be trewe of his bodie to his*
wiff / for soth al the bodie of the wiff is the housbondes / so sholde
hir herte be / or ellis ther is bitwex hem two / as in
thut no parfite mariage / [939] Than shal a man vnder-
stonde / that for thre thinges a man & his wiff mowe flesshly
assemble The first is / in entente to engen-
drure of children to the seruice of god / for certis that is
the cause fynal of matrymony / [940] A-nother cause is / to
yelden euerych of hem to other the dette of here bodies /
for neither of hem hath powere of his owne bodie /
The thirde cause is to eschewe lecherie / & vilonye /
The ferthe for-soth is dedly synne / [941] As to the
first it is meritorie / the seconde also / ffor as seith the
Decre / that she hath the merite of chastite / that yeldeth to
hir housbonde the dette of hir bodie / ye though hit be
ayeinst hir likyng & the lust of hir herte / [942] The
thride manere is venial synne / & trewly scarsly may
any of these ben withoute venial synne / for the
corupcion & for the delite / [943] The ferthe
manere is / for to vnderstonde as is the assemble onely for
amorous loue / & for noon of the forseide causes / but

honeste and bene attempre. of her aray I woot well
þat þei shulden setten her entent to plese her hus-
bondes but not by her queyntise of aray / [933] Seynt
Ierom seiþ, þat wyves þat bene apparailed in silke and
in purpure ne mowe not clopen hem in Iheu
criste [. . . . . *no gap in the MS.*]
[934] ¶ Seynt Gregor seiþ eke þat no wiȝt seke þ
precious araye but oonly for veynglorie to bene
honoured þe more toforn þe puple [935] ¶ It is a
foly a wommman to haue a grete aray outward and
her self boe foule inward [936] ¶ A wif shuld eke be
mesurable in lokynge and in berynge and / in laughinge
and discrete in all her wordes and dedys [937] and /
abouen alle worldly pingges. She shulde loue her husbonde
wiþ al her harte and to hym by trewe of her body
[938] ¶So shuld an husbonde eke by trewe to his wif.
ffor sipens þat al þe body is þe husbondes. soo shuld
her hertes bene oon Or ellis þer is bytwix hum twoo as in
þat no *parfit* mariage [939] ¶ Than shal a man vnder-
stonde þat for iij. pinges a man and his wiff
mowen assemblen ¶ The furst is for engen-
drure of children to serue god. ffor certes þat is
þe cause fynall of matrimoynye [940] ¶ Anoþer is to
ȝelde euericho of hem to oþer þe dette of her body.
ffor neiþer of hem haþ power of her owne bodye
¶ The iij. is forto eschewe leccherye and vilenye
¶ The iiij. forsoþ is dedly synne / [941] As to þe
furst it is meritorie þe seconnde also for as saiþe þe
decree. þat chasiþ merite of chastite þat ȝeldeþ to
her husbonde þe dette of her body. ȝe þouȝe it be
ageinst her lykinge and þe lust of her herte [942] ¶ The
iij. manere of venial synne. And trewly scarcely may
eny of þise be wiþ-outen venyal synne for þe
corrupcion and for þe delite [943] ¶ The iiij.
manere is forto vnderstonde if þei assemble oonly for
amerous loue. and for noon of þe forsaide causes but

honeste & ben atempre of here ȝaraye! I. wote wele
þat þei scholden sette hire entente to plese her hus-
bondes but not by hers qweyntise of araye! [933] ¶ Seint
Ierom! seiþ! þat wymes þat bien apparelled in silke
ne mowen nouht clopen hem in iheu
criste! [. . . . . *no gap in the MS.*]
[934] Seint gregori seiþ eke þat no wight seke þ
precious araye bot onely veyngloríe to be
honoured þe more to for þe peple! [935] ¶ It is a grete
foly a *wommman* to haue a grete araye outewarde and
her self boe foule inwarde! [936] A wif scholde eke be
mesurable in lokeynge & in bereinge & in lawheinge!
& discrete in al here wordes & here dedes! [937] and
abouen al worldly pinges eche scholde loue her housbonde
wiþ al her hert! & to him be trewe of hire bodye!
[938] So schold an husbond eke be trewe vnto his wif!
ffor sopine þat al þe body is þe hosbondes! so schold
her hertes bien! Or elles *þer* is be tuex hem tuo! as in
þat no *parfit* mariage [939] ¶ þan schal aman vnder-
stonde þat for þre pinges aman & his wif aman & his wif
mowen assemblen! ¶ þe first is in entente of engen-
drure of children to þe seruice of god! ¶ For certes þat is
þe cause fynal off Matrymoyne! [940] *Anoþere* is to
ȝelde euerycche of hem to *oþere* þe dette of his bodye!
ffor neyþere of hem haþ powere of his owun bodye!
The þredde is to eschiew lichery & velanye!
¶ þe ferþe forsoþe is dodly sinne! [941] ¶ As to þe
first it is meritorye! = þe seconde also! ffor as saiþe þe
decree. ¶ þat chasiþ merite of chastite þat ȝeldeþ to
her husbonde þe dette of hire bodye! ȝe þouhe it be
ageine hir lykeinge & þe lust of here herte! [942] ¶ þe
þrot manere is veniale An trewly scarcely mayes
any of þes bue *with* outen venial sinne for þe
corrupcion & for þ delite! [943] ¶ þe ferþe
manere is for to vnderstonde! and if þe assemble onelye for
amerous loue & for none of þe forseide causes bot

for to accomplice thilke brennynge delit / they rekke neuere how ofte. soothly it is deadly synne. and yet *with* sorwe *somme* folk wol peynen hem moore to doon / than to hire appetit suffiseth

¶ Of chastitee in wydwehede

[944] The seconde manere of chastitee / is for to been a clene wydewe *and* eschue the embracyngces of man *and* desiren the embracynge of Ihesu crist. [945] thise been tho þat han been wyues *and* han forgoon hire housbondes. and eek wommen þat han doon leccherie *and* been released by Penitence [946] ¶ And certes. if þat a wyf koude kepen hire al chaast by licence of hir housbonde so þat she yeue neuere noon occasion þat he agilte. it were to hire a greet merite [947] ¶ Thise manere *wommen* þat obseruen chastitee [. . . . . *no gap in the MS.*] in clothynge *and* in contenance / & been abstinent in etynge. *and* drynkynge. in spekynge / *and* in dede. they been the vessel / or the boyste of the blissed Magdelene / þat

¶ Of chastitee in virginitee

fulfilleth hooly chirche of good odour [948] The thridde manere of chastitee is virginitee. *and* it bihoueth þat she be hooly in herte *and* clene of body / thanne is she spouse to Ihesu crist *and* she is the lyf of Angeles. [949] she is the preisynge of this world. *and* she is as thise martirs in egalitee. she hath in hire. that tonge may nat telle ne herte thynke ‖. [950] Virginitee baar oure lord Ihesu crist *and* virgine was hym selue

¶ Of another remedie agayns leccherye

[951] Another remedie agayns leccherie. is specially / to withdrawen swiche thynges / as yeue occasion to thilke vileynye. as ese. etyng *and* drynkynge / for certes / whan the pot boyleth strongly /. the beste remedie is to withdrawe the fyr [952] ¶ Slepynge. longe in greet quiete. is ek a greet norice to leccherie

¶ Another remedie agayns leccherie

[953] ¶ Another remedie agayns leccherie. is / þat a man or a womman eschue the compaignye of *hem* by whiche he douteth to be tempted. for al be it so þat the dede is withstonden. yet is ther greet temptacioũ ‖.

for to complysshe thilke brennynge delyte they reke nevir howe /ofte / sothlye it is dedely synne and yet with sorwe some folke wolt peyne hem more to do then to the appetite sufficith /

[944] The secounde maner off chastite is to be a clene widdowe and eschewe the enbrasynges of a man[1] and desiren the embrasynge of *Ihesu* criste. [945] These ben thoo that han ben wyues. & han forgoon hir housbondes. and eke women *that* han doon leccherie & ben releued by penitence / [946] And certes if that a wife koude kepen hire all chaste by licence of hire housbonde, so that shee neye noon occasion that he agilte: it were to hire a greto merite /. [947] Those manere women that obseruen chastitee most be clene in herte. as wele as in body. & in thought. & mesurable in clothynge. & in countenaunce // Abstinent in etynge and drynkynge in spekyng & in dede / And thanne is she the vesseH. or the boiste of the blessed Mawdelene. that fulfilleth holy chirche full of good odour // [948] The .iij.e manere of chastite is virginite. and it behoueth that she be holy in hert & clene of body / and than is she spouse to Ihesu criste and she is the lyfe of Aungels / [949] she is the preisyng of this world/. and she is as these martyrs in egalite / she hath in hire that tunge may nat telle / [950] virginite bare oure lorde criste / & virgyn was hym //

[951] A nother remedie agayust leccherie is/ specially to withdrawe swiche thyngis as yeuen occasion to thilke vylenye as ease. etyng & drynkynge. For certes whan the potte boylith strongely. the best remedye is to withdrawe the fuyr [952] Slepynge longe in grete quiete is eke a grete norise to leccherie //

[953] A fiother remedye agayns leccherie. is that a man or a woman eschow the compangny of hem of whiche he douteth to be tempted / For alle be it so. that the dede be withstonde: yet is there grete temptacion.

[1 Addit. MS. 5140 ends. 2 Christchurch MS., leaf 376.]

for to exemplice thilke brennynge delit [1]they rekke neuere howsofte Soothly it is dedely synne. And that with sorwe some folk wele peynyn hem more to doon: than here apetit suffisyth.

[944] ¶ The secunde manere of chastitetis / for to been a cleene wedewe / & eschewe the enbrasyngis of man / And desyre the enbrasyngis of Ihesu crist / [945] These been tho that han been wynys And han forgetyn here husbondys. And ek wemen that han doon lecherye. & been releeyuyd be penytence. [946] And certis 3if that a wyf coude kepyn hire al chast by lycence of hire husbonde / So that sche 3eue noon occasyoun that he agilte it were to hire a groet merite. [947] This manere of wemen that obseruyn chastite [. . . . . *no gap in the MS.*] in clothynge & in cuntenaunce abstinent in etynge & drynkynge in spekynge & in deede they been the vessel or the Boyste of the blyssede Magdelyn that fulfillyth holy cherche of good odour [948] ¶ The iij manere of chastite: is vyrgynyte / & it be-houyth that it be holy in herte and cleene of body thanne is sche spouse to Ihesu crist. And sche is the lyf of aungellis / [949] Sche is the preysynge of this world / And sche is as these martyrys egalyte / sche hat in hire that tunge may not telle / ne herte thynke / [950] Virginyte bar oure lord Ihesu crist. And virgyne was hym selue.

[951] ¶ Anothir remedye ageyn lecherye is this/specyally to withdrawe sweche thyngis as 3euyn occasioun to thilke vilenye as ese etynge & drynkynge. ffor certis whan the pot boylyth strongely: the beste remedye is to withdrawe the feer [952] Slepynge longe in greet quyete: is ek a gret norysce to lecherye

[953] ¶ A nothir remedye a-geyn lecherye is that a man or a woman eschewe the cumpaygnye of hem be whiche he douteth to been temptyd / For al be it so / that the dede is withstonden 3it is theere greet temptacioun

 [1 leaf 438]

for to accomplisshe thilke brennyng delite / & thei recke neuere how ofte / sothly hit is a dedly synne / And yit with sorowe some folke wol peyne hem to do more than here appetite suffisith /

[944] The seccounde manere of chastite is to be a clene wedowe & to eschewe thenbrasing of man / & desire thenbrasing of ihesu criste / [945] these ben tho that haue ben wives & haue forgon there housbondes / And eke women that haue don lecherie / & ben releued bi penaunce / [946] And certes if that a wiff couthe kepe hir chaste in al / bi licence of hir housbonde / so that she neuere yaff noon occacion that he agilt hit were to hir a grete merite / [947] these manere of women that observen *chastite moste* be clene in herte / as wel as in bodie / & in thought / & mesurable in clothinge / and in contenaunce / abstynente in etynge / & in drinkinge / in spekynge / & in dede / & than is she the vessel or the boiste / of the blissed Magdaleyne / that fulsilled holy chirche ful of good odoure / [948] The thredde manere of chastite / is virginite / & hit bihovith that she be holy in herte / & clene in bodie / than is she spouse to *ihesu* criste / & she is the lilf of aungels / [949] she is the preising of this world / & who is as these martirs in Regalite / she hath in hir that no tonge may telle / [950] virginite bare oure lorde / ihesu criste / & virginite he was him selff /

¶ remedium contra luxuriam.

[951] A-nother remedie ayeines lecherie / is specially to withdrawe suche thinges / as yeven occasion to filat vilonye / as is ease / & etynge / & drinkinge / ffor certis whan the pot boylith strongelie / the beste remedie is / for to withdrawe the the (*sic*) fire / [952] sleping longe in grete quiete is eke a grete norice to lecherie /

¶ nota bene

[953] Another remedie a-yeines lecherie is that a man or a woman eschue the companye of hem bi whiche he douteth to be tempted / ffor al be it so that the dede be with-stonde / yit is ther grete temptacion /

forto accomplise þilk brennyng delite þei reck neuere how often soþly it is a dedly synne. And yit wiþ sorowe some folk wil peynen hem more to doo þan her appetit suffiseþ

[944] ¶ The secounde maner of chastite is to be a clene wydowe and to eschewe þe embrasings of man and to desire þe embrasing of Iheu crist. [945] Thise bene þoo þat han ben wyues and han forgoon her husbondes And eke wommen þat han / doon lecherye and bene releued by penaunce [946] And certes if þat a wiff coupe kepe her al chaast by licence of her husbonde so þat she ner noon occasion þat she a-gilt it were to hir a grete merite [947] Thise maner of wommen þat obseruen chastite most be clene in herte as wel as in body and in poupt and mesurable in clopinge and in contynaunce ¶ Abstynent in etynge and drynkynge in spekinge and in dede and þan is she þe vessell of þe boyst of þe blessed Mawdeleyne þat fulfilleþ holy church ful of good odure [948] ¶ The iij. maner of chastite is virgynyte. And it byhouep þat she be holy in hert and clene of body þan is she spouse to Iheu crist and she is þe lif of aungels. [949] She is þe preysyng of þis world And she is as þise martyrs in regalite [1]she hap in hure þat tunge may not telle [950] Virgynite bare our lorde Iheu crist and virgyne was hymself

[951] ¶ Another remedy ayeinst lecherye is specialy to wiþdrawe such þinges as geuen occasion to þilk vilanye as ease and etynge *and* drinkinge. ffor certes whan þe potte boyleþ strongly þe best remedy is to wiþdrawe þe fuyre [952] ¶ *Sleping* longe in grete quiete is eke a grete norice to leccherie

[953] ¶ Another remedye ageinst lecherie is þat a *wo*mman or a man eschewe companye of hem by which he douteþ to be tempted. for al be it soo þat þe dede be wiþ-stonde yit is here grete temptacion

for accomplice þilke birneinge delite[1] þei rekken neuer howe often soþely it is a dedely synne[2] ¶ And yitte with sorwe som folke wiłł peynen hem more þan her appetite suffiŗ[3]

[944] ¶ þe secunde[4] Manere of chastie[5] is to be aclene wydowe[6] & to eschewe þenbreseinge of man[7] & desiren þenbresinges of iheu crist[8] [945] ¶ Thes bien þo þat haue hue wyues[9] & haue for gone here husbondes ¶ And eke wemmen þat haue done lycherye & bien releued by penance[10] [946] And certes if þat a wif coupe keper al chaste bo lycence of hire husbonde so þat sche neue none occasion þat he a-gilte it were to hire a grete merite[11] [947] ¶ Thes manere of wemmen þat obserue chastite moste hue clene in herte as wele as in body[12] & in þouht[13] & mesurable in clopinge & in counte-nance[14] Abstinent in etynge & drinkeinge in spekeinge // & in dede[15] & þan is sche þe vessel of þe boyste of þe blissed Magdalene þat fulfilleþ holy chirche ful of good odoure[16] [948] ¶ þe þredde maner chastite is virginite[17] ¶ And it be-houp þat sche be holy in herte & clene of body[18] þan is sche spouse to iheu crist[19] ¶ And sche is þe lif of Angels[20] [949] sche is þe preiseinge of þis werld[21] And sche is as þes martires in Regalite[22] Sche hape in hire þat tunge may not telł[23] [950] virginite bare oure lorde iheu crist & virgine was him self[24]

[951] ¶ Another remedie ageines licherie is to wiþ draw suche þinges þat geuen occasion to þilke velany[25] As ese & etynge & drinkeinge[26] ffor certes whan [1]þe potte boyleþ strongelyn þe best remedye is to withdrawe þ fire[27] [952] Sleipeinge langein grete quiste is eke a grete norische to licherye[28]

[953] ¶ Another remedye ageines lycherie is þat a *wo*mman or a man eschewe compaignye of hem be wiche he douteþ to be tempted[29] ffor albeit so þat þe dede be wiłł-stande yite is þere grete temptacione[30]

[954] Soothly. a whit wal. al-though it ne brenne noght fully by stikynge of a candele. yet is the wal blak of the leyt. [955] ¶ ful ofte tyme I rede. þat no man truste in his owene perfeccion but he be stronger than Sampson. & hoolier than Danyel. & wiser than Salomon

¶ Note

[956] ¶ Now after þat I haue declared yow as I kan the seuene deedly synnes *and somme* of hire braunches *and* hire remedies: soothly if .I. koude .I. wolde telle yow the ten comandements. [957] but so heigh a doctrine I lete to diuines. natheless I hope to god. they been touched in this tretice euerich of hem alle

¶ Sequitur secunda pars Penitencie

What synne is secundum Augustinum

[958] NOw for as muche. as the second partie of Penitence. stant in Confession of mouth / as I bigan in the firste Chapitre / I seye. seint Augustyn seith [959] ¶ Synne is euery word and euery dede. *and* al þat men coueiten agayn the lawe of Ihesu crist. *and* this is for to synne. in herte. in mouth. and in dede by thy fiue wittes. that been. sighte. heryngе. smellynge. tastynge / or sauouryngе. *and* feelynge: [960] Now is it good to vnderstonde that. þat aggreggeth muchel euery synne [961] ¶ Thow shalt considere / what thow art þat doost the synne / whether thou be male or femele. yong/ or old. gentil or thral. free / or seruaunt. hool / or syk. wedded or sengle. ordred / or vnordred. wys or / fool. clerk / or seculeer. [962] if she be of thy kynrede / bodily or goostly or noon / if any of thy kynrede haue synned with hire or noon /. and manye mo thinges

¶ Memorandum mors introuit per femeninam

¶ Of thynges þat aggreggeth synne. and the firste is this

¶ The .ij.de circumstaunce

[963] ¶ Another circumstaunce is this. whether it be doon in fornicacioũ or in Auowtrie or noon / Incest or noon /. mayden or noon. in manere of homicide / or noon. horrible grete synnes / or smale. and how longe thou hast continued in synne [964] ¶ The thridde circumstaũce / is the place / ther thou hast do synne. whether in oother

¶ The .iij.de circumstaunce

[954] Soothly a whyt wal. al thogh it ne brenne nat fully by stynkyng of a candele: yet is the walle blakke of the light [955] fuH ofte tyme I rede that no man triste in his owne perfeccion. but he be stronger than Sampson. or holier than Danid/ or wiser than Salomon //

[956] Now after that I haue declared yow as I kan. the seuen deedly synnes. & som of hire braunchis & hire remedies soothly if I couda. I wolde telle yow the x commaundementes [957] But so hye a doctrine I lete to dyuynes / natheles I hope to god they ben touched in this tretys. euerychе of hem alle

De confessione

[958] NOw for as moche as for the secounde partye of penitence stant in confession of mouth. as I began in the second chapitre I sey seint Augustyn seith / [959] synne is euery word/ & euery dede / And alle that men coueiten agayn the law of Ihesu criste / & this is for to synne in herte / in mowth / & in dede / by thi v. wittys / that ben sight. huryng. smellynge tastynge. or sauorynge and felynge // [960] Now is it good to vndirstonde the circumstances that aggreggen muchel euery synne // [961] Thow shalte considere, what thow art that doist synne. whether thow be male or female. yonge or/ olde gentell/ or thralle. free / or seruaunt. hole / or syke / wedded/ or sengle / ordred or vnordred. wis or fool. clerke / or seculer / [962] if she be of thy kynrede bodely or gostely / or noon / if any of thy kynrede haue synne[d] with hire or noon //

[963] Another circumstaunce is this / whether it be [done] in fornicacioun. or in avoutrie. or Incest or noon / Mayden or noon. in manere of homycyde or noon. orrible grete synnes. or smale. and how longe thow haste contynued in synne // [964] The thridde circumstaunces is the place / where thow haste doon synne / whether in other

[954] Sothy a whit wal al thow it brenne not with stekynge of a candele: 3it is the wal biak of the lyght. [955] Ful ofte tyme I reede that no man ful truste in his owen perfeccioun. but he be strengere than Sampsoun. or holyere than Danyel. And wisere than Salomon

[956] ¶ Now aftyr that I haue declared / 3ow as I can the seuene dedly synnys / And some of here braunchis. & here remedyis. Sothly 3if I coude I wolde telle 3ow the ten Comaundementis. [957] but so high doctryne I lete to deuynes. Natheles I hope to god they been touchele in this tretyse euerychе of hem alle./

Sequitur iij^a.^ pars Penitencie [a] Decem mandata [a] [a iij^a and 2...a corrected.]

[958] NOw for as meche as the secunde partye of penytence stant in confessioun of mechil as I be-gan in the ferste chapitere I seye seynt Augustyn seyth / [959] Synne is euery word / & euery dede & al that men coueyte ageyn the lawe of Ihesu crist And this is for to seyne. in herte in mouth & in dede by the fyue wittys / that is by heryngе syghte smellynge tastynge or sauouryngе and felynge [960] ¶ Now is it good to vndyrstondyn ¶ That þat aggreggith mechil euery synne / [961] Thow schat considere what that thow art that dost that synne / Whedyr thow be male or femele / 3ong. or old/ gentil. or thral / fre. or seruaunt. hol or sek / weddit or sengele / ordered. or onordered / wis. or fol. Clerk. or Seculer / [962] yf sche be of thyn kynrede. bodyly or gostely or noon / 3if ony of thyn kenrede haue synned with hire or noon / And manye mo thyngis

[963] ¶ A nothir circumstaunce is this / Whethir it be doon in fornycacioun or in auouterye / or non. [. . . . . *no gap in the MS.*] in manere of homycide or non / horrible greete synnys. or smale & how longe thow hast contynued in synne [964] ¶ The thredde circumstaunce is the place there thow hast do synne. Whethyr in othere

[954] sothely a white wal / al-though it brenne nat fully / bi stikynge of a candel / yit is the wal blak of the lighte [955] ¹ful offe tyme / I rede that no man truste in his owne perfeccion / but he be stronger than Sampson / or holiere than Dauid / & wisere than Salomon /

¶ Sampson.
¶ Dauid.
¶ Salomon.

[956] Now that I haue declared yow as I can the .vij. dedly synnes / & some of hers braunches / & here remedies / sothely if I couthe I wolde telle yow the ten comaundementes [957] but so high a doctryne I lete to divines / but natheles I hope to god thei ben touched in this litil tretise oueryche of hem alle /

De secunda *parte* penitencie.

[958] NOw for-asmeche as the seconde partie of pénaunce stonte in confession of mouthe / as I bigan in the chapitre / I seie seint Austyne seith / [959] synne is euery worde / & *euery* dede / & al that men coveiten ayeines the lawe of Ihesu criste / And this is for to synne in herte / in mouthe / & in dede / bi the .v. wittes / that ben / sighte / hirynge / smellynge / tastynge or sauerynge / & felynge / [960] Now is hit good to vnderstonde the circumstances that aggregen mechel *euery* synne / [961] thow shalt considre what thow arte that doist the synne / whether thow be male or female / y[o]nge or olde / gentil or thral / fre or seruaunte / hoole or sike / wedded or sengle / ordred or vnordred / wise or foole / clerke or seculere / [962] if she be of thi kynrede bodily or gostly or non / if any of thi kynrede haue synned with hir or non / & many mo thinges /

¶ prima circumstancia peccati

[963] That other circunstaunce is this / whether hit be don in fornicacion / or in aduoutrie or non / or in ceste or non / maiden or non / in manere of homicide or non / orrible grete synne or smale / & how longe thow hast contenued in synne / [964] The thride circunstaunce is the place where as thow hast don synne / whether in other

¶ Secunda

¶ tercia

[954] ¶ Sothly a white walle al-bouge it ne brenne not fully by stikkynge of a Candell yit is þe walle blak of þe leyte [955] ful oft tyme I rede þat no man trest in his owne *perfeccion*. But he be stronger þan Sampson. Holyer þan *dauid*. wiser þan ¶ Salomon

[956] ¶ Now after þat I haue declared 3ou as I can of þe vij. dedly synnes and some of her braunches and her remedies. sothly if I coupe I wold telle 3owe þe ten Comaundements. [957] but so hiȝe a doctrine I lete to devynes. Nabeles I hope to god þei bene touched in þis tretys euerech of hem alle

¶ De confessione ſ

[958] NOW for as moche as þe secounde part of penitence stant in confession of mouþ as I bygynne in þe [first] chapitere I seye Seint Austyn seiþ. [959] Synne is euery worde and euery dede and al þat men coueiten aȝeinst þe lawe of Ihesu crist. And þis is forto synne. in herte in mouþ and in dede be þi .v. wittes þat bene siȝt hering smellynge tastinge or sauouringe and felynge [960] ¶ Now is it good to vnderstonde þe circumstances þat aggreggen mochel *euery* synne. / [961] ¶ Thow shalt considere what þou art þat dost þe synne. whedere þou be male or female. ȝonge or olde. gentile or þrall ffre or *seruaunte*. hool or seke. wedded or syngell. Ordred or vnordred. wise or fool. clerk or Seculere. [962] If she be of þi kynrede bodily or goostly or noon. If eny of þi kynrede haue synned wiþ hire or noon. and mony moo/ þinges

¶ De .2ª. *parte* penitencie

[963] ¶ That other circumstance is this. Whedere it be doon in fornicacioñ or noon. or in aduoutrie. or in incest. or noon maiden / or noon in manere of homicide or noon horrible grete synne or smale. and how longe þou ¹hast contynued in synne [964] ¶ The iij. *circumstance* is þe place where þou hast doon synne whedere in oþer

[954] Sobely a white walt alþoube it hirne nouht fully be stykynge of a candel ſ 3it is þe wal blakke of þe leyte [955] ful oft time ſ ¶ I. rede þat noman truste in his owen *perfeccione* ſ but he be st[r]onger þan Sampson. Holiere þan Dauid. wiser þan Salomon

[956] ¶ Nowe after þat I. haue declared 3owe as .I. can of þe vij. dedely sinnes and *sum*e of her braunches & her remedies ſ Sope if ſ y. coupe .I. wolde tel 3owe þe ten. *comm*aundementes ſ [957] But so hihe a doctrine. I. lete to devines ſ Nabeles .I. hope to god þei bien touched in þis tretise ouerycho of hem all

De .2ª. *part*ⁱ *penitencie*

[958] NOw for as muche as þe secunde parte of penite ſ stant in confessioun of moube ſ as .I. began in þe chapetre ſ I. seyo seint Austine seiþ ſ [959] Sinne is *euery* worde & *euery* dede & al þat men coueyten aȝeines þe lawe of Ihesu criste ſ and þis for to sinne in herte in moube & in dede. be þine .v. wittes þat bien siht hervinge smelinge tasteinge or saueringe & feleinge. [960] ¶ Nowe is it goode to vnderstond þe circumstanse þat aggregen muchel *euery* sinne [961] ¶ þou schalt consider what þou ert þat dost þe sinne whebere þou be male or female. ȝonge or olde. gentil *or þrall*. free or servant hole or seke ſ wedded or sengel. orderde or nouȝt wise or fool. Clerke or seculer ſ [962] if sche be of þi kinred bodely or gostely or none ſ If any of þi kinred haue sinned wiþ hire or none ſ & mony moo þinges ſ

. [963] ¶ þe obere *circumstance* is þis ſ whebər it be done in fornicacione or none ſ Or in aduoutre ſ or incesto or none ſ Mayden or none ſ In manere of homicide or none orrible grete sinne or smal. An howe longe þou continued in *sinne* = [964] þ' þred *circumstance* is þe place where þou haste done sinne ſ Whebere in obere

mennes hous / or in thyn owene. in feeld or in chirche / or in chirchehawe. in chirche dedicast / or noon. [965] for if the chirche be halwed. *and* man or womman spille his kynde in with that place by wey of synne or by wikked temptacion / the chirche is entredited [. . . . . *no gap in the MS.*] [966] *and* the preest pat dide swich a vileynye. to terme of al his lif/ he sholde namoore synge masse. *and* if he dide. he sholde doon deedly synne / at euery time pat he so songe masse / [967] ¶ The fourthe circumstance is. by whiche mediatours / or by whiche messagers / as for enticement or for consentement to bere compaignye *with* felaweshipe. for many a wrecche for to bere compaignye shal go to the deuel of helle. [968] wher-fore / they pat eggen or consenten to the synne / been parteners of the synne / *and* of the temptacion of the synnere.

¶ The fifth circumstance.

¶ The 4.th circumstance

[969] ¶ The fifthe circumstance. is / how manye tymes pat he hath synned / if it be in his mynde / *and* how ofte pat he hath falle. [970] for he pat ofte falleth in synne. he despiseth the mercy of god *and* encreesseth hys synne *and* is vnkynde to crist. *and* he wexeth the moore fieble to withstonde synne *and* synneth the moore lightly / [971] *and* the latter ariseth / *and* is the moore eschew for to shryuen hym / namely / to hym pat is his Confessour / [972] ffor which that folk / whan they falle agayn in hir olde folies. outher they forleten hir olde confessours al outrely. or elles they departen hir shrifte in diuerse places. but soothly / swich departed shrifte deserueth no

¶ The 5.th circumstance

mercy of god of hise synnes / [973] ¶ The sixte circumstance / is why pat a man synneth as by temptacion *and* if hym self procure thilke *temptacion* / or by the excitynge of oother folk. or if he synne *with* a *woma*n by force / or by hire owene assent. [974] or if the *woma*n maugree hir hed hath been aforced or noon / this shal she telle. ffor conetise / or for pouerte. *and* if it was hire procurynge or noon / and swiche manere

mennes hous / or in thyn owne. in felde or in chirche. or in chirche hawe / in chirche dedicat or noon / [965] For if the chirche be halewed. and man or woman spilde his kynde inwith that place by wey of synn[e] or by wikked temptacion[the chirche is entredited. til it be reconsiled by the byshops / [966] and the preest sholde be entredited that dide swiche a vilenye to terme of alle his lyfe he sholde nomore synge masse / & if he dide he sholde doon deedly synne. at euery tyme that he songe masse // [967] The ferthe circumstaunce is be whiche mediatours. as by messageris. or for enticement. or for consentement to bere compaignye [. . . . . *no gap in the MS.*] wole goo the deuel of helle [968] for they that egge[n] or consenten to the synne[ben *prisoners* to the synne. & of the damnacion of the synnere //

[969] The fyfthe is how many tymes that he ha[th] synned if it be in his mynde. & how ofte that he hath falle. [970] For he that ofte falle[in synne[he despised the mercy of god. & encresseth his synne & is vnkynde to criste / & he wexeth the more feble[e] to withstonde synne. & synneth the more lightly. [971] & the latter aryseth. & is the more eschewe for to schryue hym. and namely to hym that hath ben his confessour / [972] For whiche that folke whan that they fallen agayn in hire olde folyes. other they leten hire olde confessours al outrely. or they departen hire shrifte in dyuers places / but soothly swiche departed shrifte deserueth no mercy of god of his synnes // [973] The sixte circumstaunce is. why that a man synneth. a[s] by whiche temptacion. & if hym selfe procure thilke temptacioun or by the excitynge of other folke / or if he synne with a woman [b]y force / or by hire owne assente. [974] or if the woman maugre hire hed[e] hath be aforced or noon this shalle she telle / for conetise / or for pouerte / & if it was hire procurynge or noon / & swiche maner

menys hous or in thyn owene. In feeld or in cherche or in cherche hawe. in cherche dedicat or non / [965] ffor if the cherche be halwyd. And man or woman spylle his kynd *with*inne that place be woye of *sy*nne / or be wekede temptacioun / the cherche is entretydede [. . . . . *no gap in the MS.*] [966] And the prest that dede swiche. the terme of al his lyf he schulde not synge no masse. & 3if he dede he schulde do dedely *sy*nne. at euery tyme that he schuldes synge masse. [967] ¶ The fourte circumstaunce is by swoche medyatours or be swoche messangerys / as for entysement or for consentement to bere compaygnye with fals schepe. for manye a wrecche for to bere compaignye wele go to the deuyl of helle [968] wherfore they that eggyn or consentyn / to the *sy*nne been *par*teneres of the synne / And of the temptacyoun of the *sy*nnere

[969] ¶ The fifte circumstaunce is / how manye tymys that he hath *sy*nnyd / 3if it be in his mynde / & how ofte that he hath falle / [970] for he that hath ofte falle in *sy*nne / he dispiseth the mercy of god / and encreesith his *sy*nne And is vnkyndo to cryst / And he wexeth the moore feble to withstonde synne / & synnyth the moore lyghtely / [971] & the lattere aryseth / & is the moore eschew for to schryue hym / an namely to hym that is his confessour. [972] For whiche that folk whan they falle a-geyn in there olde folyis othir they for-3ete here olde confessouris al outrely or ellys they departys here schrifte in dyuers placeis But sotdily sweche departede schrifte deseruyth no mercy of god / of hise synnys [973] The sexte Circumstaunce is why that a man synnyth as by temptacyoun / & 3if hym selue procure the like temptacyoun or by the excytynge of othere folk. or if he *sy*nne *with* a woman by force or by hire owene assent [974] ore 3if the woman maugre hire heed / hath been aforced or non / this schal sche telle. for coneytyse or for pouerte / & 3if it was hire procurynge or non & swiche manere

men-is hous or in thin owne / in falde or in chirche
or in chirchehawe / in chirche dedicate, or non /
[965] ffor if the chirche be halowed / & a man or a woman
spilt his kynde bi wey of synne with-inne that place / or bi
wikked temptacion the chirche were enterdited / til it were
reconsiled bi the ᵇbusshoppe / [966] And if he were a
preste that dide suche a vilonye / the *terme* of al his liff he
¶ war þe prestes. shulde neuere singe masse / & if he dide / he shulde
do dedly synne at *euery* tyme that he songe masse /
¶ quarta. [967] The ferthe circumstaunce is / bi suche mediat-
ours / as be messangers as for enticement / or for
consentement / to bere company with ffelowshippe / ffor
many a wrecche for to bere *com*panye / wil go to the
deuel of helle / [968] ffor they that eggen / or con-
senten to the synne / ben *par*tyners of the sinne / &
of the dampnacion of the synne /
¶ quinta. [969] The .v. . . . . is how many tymes
he hath synned / if it be in his mynde / & how offte
that he hath falle / [970] ffor he that oft fallith in synne /
dispaith the mercy of god / & encreseth his synne /
& is vnkynde to god / & he wexeth the more feble
to withstonde synne / & synneth the more lightliere /
[971] & the latter ariseth / & is the more eschue
to shriven him / & namely to him that hath be his con-
fessour / [972] ffor whiche that folke whan that they falle
ayeine in here olde folies / outher thei forleten here olde
confessours / al vttterly / or ellis thei *departen* here shrifft / in
diuers places / but sothely such *departed* shrifft deservith no
¶ Sexta. mercy of god of his synnes / [973] The .vj. circun-
staunce is this / whi that a man synneth as bi temptacion /
& if him self procure that temptacion / or bi the ex-
cityng of other folke / or if he synne with a woman bi
force / or bi hir owne assente / [974] or if the woman
mavgre hir hede hath be enforsed or noon / this
shal she telle / ffor couetise or for pouerte / &
if hit was hir procurynge or non / & suche manere

mennys house or in þine owne. in feeld or in church.
or in chirch hawe In church dedicate or noon
[965] For if þe church were halowed and man or *wo*mman
spilled her kynde in wiþ þat place by-twene way of synne or by
wikked temptacion þe church were enterdited til it
were reconsiled by þe bisshop [966] and þe preest shuld
be enterdited þat did such a vilany þe *terme* of al his liff. he
shuld no more synge masse. and if he did he shuld
do dedly synne at *euery* tyme þat he songe masse
[967] ¶ The 4. circumstaunce is by which mediat-
ours as by massagers or for enticement or for
consentement to bere company wiþ felawship for
mony a wrecch forto here companye willen goo to þe
deuel of helle. [968] ffor þei þat eggen or con-
senten to þe synne bene partniers of þe synne and
of þe dampnacion of þe synnere
[969] ¶ The .v. is of how mony tymes
þat he haþ synned and / it be in his mynde. and howe oft
þat he haþ falle. [970] ffor he þat oft falleþ in synne
he despiseþ þe mercy of god *and* encreseþ his synne
and is vnkynde to god and he wexeþ þe more feble
to wiþstonde synne. and synneþ þe more lightlier
[971] and þe latter ariseþ. and is þe more eschewe to
schryven hym and namely to hym þat haþ bene his con-
fessoure. [972] ffor which þat folk when þei falle ayein
in here olde folies. ought þei forleten her confessours
al vttterly or ellis þei departen her shrifft in dyuers
place But soþly such departed shrift deserueþ no
mercy of god of his synnes. [973] ¶ The sext circum-
staunce is þis why þat a man synneþ as by whiche temptacioñ
And if hym self procure þilk temptacioñ or by ex-
citynge of oþer folk. or if þou synne with a *wo*mman by
force or by hure owne assent [974] /Or if þe *wo*mman
Maugre her hede haþ bene enforsed or noon. þis
shal she telle for couetyse or for pouert. And
if it were her procurynge or noon and such manere

mennes hous or in þine owen In felde or in cherche or in
chirche hawe In chirche dedicate or none
[965] For if þe cherche were halowed and man or wo*mman*
spilled his kinde in wiþ þat place be waye of sinne or be
wykked temptacione þe chirche were enterdited: til it
were reconsiled be þe Bischop: [966] And þe *preste*
scholde be enterdited þat dide suche a velanye to terme of al his
liff: he scholde no more singe masse: & if he dide he schold do
dedely sinne: att *eu*ry time at *eu*ry time att he sange masse:
[967] ¶ þe ferþe *circumstance* is be whiche mediat-
ours as be messangeres or for entiicement or for enticement or for
consentment to here compaigne wiþ felawschipe: for
mony a wrecche for to here compaigny will go to þe
deuel of helle [968] ¶ For þei þat eggen or con-
senten to þe sinne bien *par*tiners of þe sinne &
of þe dampnacion of þe sinner
[969] ¶ þe .v. is: howe monyo times
þat he haþ sinned: & it be in his mynde: & howe oft
þat he haþe fall: [970] ffor he þat oft falleþ in sinne
dispiceþ þe mercie of god: And encreseþ his sinne
& is vnkinde to god: & he woxeþ þe more feble to
wiþstonde sinne: and sinneþ þe more lightlyer
[971] and þe latter ariseþ: and is þe more eschewe
to schriven him & namely to hiw þat haþe biw his Con-
fessour:// [972] ffor whiche þat folke when þei fall ageine
in here olde folyes oft þei forleten here confessours
al vtterlye or elles þei departen her scrift in diuers
place: Bot soþly suche *departed* schrift deserueþ no
mercy of god of his sinnes: [973] ¶ þe vj^t. Circum-
stance is þis: whi þat a man sinneþ as be whiche temptacion:
And if him self procure þilk temptacione or be ex-
citinge of ohere folke or if þou sinne wiþ a *wo*mman be
force or be hir owen assent [974] or if þe *wo*mman
mawgre hire hede haþe bine enforsed or none þis
schal ze telle: ffor couetise or for pouerte: &
if it was here procureinge or none & suche manere

The wil- circumstaunces

harneys [975] ¶ The seuenthe circumstaunce / is / in what manere he hath doon his synne / or how þat she hath *suffred* þat folk han doon *to* hire, [976] And the same shal the man telle pleynly *with* alle circumstances, and wheither he hath synned *with comune* bordel wommen or noon. [977] or doon his synne in hooly tymes or noon. in fastynge tymes or noon. or biforn his shrifte. or after his latter shrifte. [978] and hath per auenture / broken ther-fore his penance enioyned. by whos helpe *and* whos conseil. by sorcerie or craft. al moste be told [979] ¶ Alle thise thynges. after þat they been grete or smale engreggen the conscience of man. And eek the preest' þat is thy Iuge may the bettre been auysed of his Iuggement' in ꝑeuynge of thy penaunce and that is after thy contricioũ ‖ [980] for vnderstond wel þat after tyme þat a man hath defouled his baptesme by synne, if he wole come to [1]saluacioun. ther *is* noon other wey / but by penitence / *and* shrifte *and* satisfaccioun [981] *and* namely by the two if ther be a confessour / to which he may shriuen hym / *and* the thridde if he haue lyf to *parfourneu* it

[982] Thanne shal man looke *and* considere / þat if he wole maken a trewe *and* a profitable confessioun ther *moste* be .iiij. condicioũs [983] ¶ firste it moot been in sorweful bitternesse of herte. as seyde the kyng Ezechiel to god /. I wol remembre me alle the yeres of my lif in bitternesse of myn herte /. [984] this condicioũ of bitternesse hath fyue signes ¶ The firste is / þat confessioũ moste be shamefast. nat for to couere ne hyden his synne / for he hath agilt his god *and* defouled his soule /. [985] And ther-of seith seint Augustyn ¶ the herte trauailleth for shame of his synne / and for he hath gret shamefastnesse / he is digne to haue greet *mercy of* god [986] ¶ Swich was the confessioũ of the Puplican þat wolde nat heuen vp hise eyen to heuene / for he hadde offended god of heuene / for which shamefastnesse/ he hadde anon the *mercy* of god [987] ¶ And ther-of seith

¶ How shrift moot been sorweful
¶ Nota de confessione Regis Ezechie
¶ How confessioun moste be shamefast

¶ Seneca Augustinus.

Nota de confessione Publicani

harneys // [975] The seuenthe circumstaunce is in what *maner* he h[ath] doon his synne / & how that she hath suffred that folke han [doon] to hire / [976] The same shalle the man tellen pleynly with alle [cir]cumstaunces. & whether he hath synned with comoun borde[l] women or noon / [977] or doon his synne in holy tymes or noon / or by forn his shrifte / or after his lattere shrifte / [978] & hath *per*auenture broken therfore his penaunce enyoyned / by whoos helpe & whoos counseille. bi sorcerie or craffe al moste be tolde / [979] Alle these thynges after that they ben grete or smale. engreggen the conscience of man. & eke the preest. that is thy Iuge may the better ben auysed of hise Iugement. in ꝑeuynge of thy penaunce. and [1][t]hat is after thy contricioun / [980] For vnderstonde wele that after tyme that a man hath defouled his baptesme by synne. if he wole come to saluacioun. ther is noon other wey. but be penitence and shrifte & be satisfaccioun / [981] & namely by the twoo // If ther be a confessour to whiche he may shryue hym / And the Thridde if he hane lyfe to *performe* it /

[982] Thanne shalle man loke & considere if he wole make a trewe & profitable confessioun[:] ther moste ben iiij. condicioun*s* // [983] Firste it mote ben in sorwefull bitternesse of herte / As seide te kynge Ezechiel to god / I wole remembre me alle the yeres of my lyfe in bitternesse of myn herte / [984] This condicion of bitternesse hath .v. signes // The firste is that confession moste be shamefaste not for to kouere ne hide his synne / but for he hath agilte his god & defouled his soule / [985] And here of seith seint Augustyn / The herte trauailleth for shame of his synne / And for he hath grete *shame-fastnesse* / he is *digne* to haue grete mercy of god / [986] Swiche was ye confessioun of the publican. that wolde nat heue vp his eyen to heuen. For he hadde offended god of heuen / For whiche shamefastnesse[:] he had a noon the mercy of god / [987] And therfore seyth

harneyes [975] ¶ The Seuynte *circum*stance / is *in* what maners he hath doon his synne / or how that sche haue sufferele that folk han don to hire [976] & the same schal the man telle *with* alle circumstaunc*es* And whedyr he hath synnyd with comoun bordel wemen or noon / [977] or don his *sy*nne in holy tymys or non In fastynge tyme or non / or by forn his schrifte / or aftyr his laste schrifte / [978] and hath *per*auenture brokyn therfore his penaunce enioyned be whos helpe & whos conseyl / by sorceryo / or craft al must ben told [979] ¶ Alle these thyngis aftyr that they been grete[:] or smale engreggyn the conceyance of man & ek of the preste that is thyn Iuge may the betere been auysed of his Iugement in ꝑeuynge of thyn penance & that is aftyr thyn contrycyoun [980] ¶ ffor vndyrstonde wel that aftyr that tyme that a man hath defouled his bapteme by synne if he wele come to saluacioun / there is non othir weye but be penytence & schryfte and satisfaccioun / [981] & namely by the two / if there be a *confessour* to whiche he may schryue hym / And the threde If he hane lyf to *performe* it

[982] ¶ Thanne schal men loke and consydere that ȝif he wele make a trewe & a *pro*fitable confessioun there muste been .iiij. condicioun*ys* / [983] ffyrst it mouste been in sorweful [. . . . .] *no gap in the MS.*] bittyrnesse of myn herte / [984] this condicioun of bittyrnesse hath .v. signys The ferste is that confessioun mote been schamefast not for to couere ne hyde his synne / for he hath a-gilt his god & defouled *his* soule / [985] And heref seyth seynt Augustyn / the herte trausylyth for schame of his synne & for he hath grete schamefastnesse he is digne to haue greet mercy of god [986] ¶ Swych was the confessioun of the Publican that wolde not heue vp hise eyen to heuene for he hadde offendit god of heuene / for whiche schamefastnesse he hadde a-non the mercy of god / [987] And therof seith

¶ Septimus.

harneys / [975] The .vij. circumstaunce is / in what manere he hath don his synne / & how that she hath suffred folke to don to hir / [976] & the same shal the man telle pleynly / al circumstaunces / & whether he hath synned with comune bordel women or non / [977] or don his synne in holy tymes or non / In fastynge tymes or non / or biforn his shrifte or after his latter shrifte / [978] & hath peraventure / broken ther-fore his penaunce enioyned / bi whos helpe / & whos consaille / bi sorcerie & craffte / al moot be tolde / [979] al these thinges after that thei ben grete & smale engregen the conscience of man / And eke the preste that is thi Iugge may the better ben avised in his iugement / & in yevinge of thi penaunce / & that is after thi contricion / [980] ffor vnderstondeth wel / that after the tyme that a man hathe defouled his baptyme bi synne / if he wil come to saluacion / ther is noon other wey but bi penaunce & shrifft / & bi satisfaccion / [981] And namely bi the two / if ther be a confessour to whiche he may shrive him / & the thridde if he may haue liff to performe hit /

¶ Ezechiel

[982] than shal a man loke & considre / if he wol make a trewe & profitable confession / ther moste be .iiij. condiciones therinne / [983] ffirst hit most be in sorowful bitternes of herte / As seith the kyng Ezechiel To god I wol remembre me alle the dayes & yeres of my liff in bitternesse of myn herte / [984] This condicion of bitternesse hath .v. signes / The first is that confession mote be shamefaste / nat for to couere ne to hide his sinne / but for he hath agilt his god / & defouled his soule / [985] & here-of seith seint Austyne / the herte travailleth for shame of his synne / & for he hath grete shamefastnes / he is digne to haue grete mercye of god [986] Suche was the confession of the Publicane that wolde nat heve vp his eighen to heuen / for he had offended god of heuen ffor whiche shamefastnes he had anoon the mercy of god / [987] And therfore seith

¶ Austyne

harnays. [975] ¶ The .7. circumstaunce is in what manere he hap doon his synne. or noon or how þat he hap suffred. howe folk han done to her. [976] Of þe same shal men telle pleynly alle circumstaunces and whedere he hap synned wiþ comune bordell wommen or noon [977] or do his synne in holy tymes or non. In fastyng tymes or non. or be longe from his shrifte. or after his latter schrift [978] hap peraventure broken his penaunce enioyned. by whos helpe and whoos counsaile by sorcery or craft alle þise þinges mosten be tolde. [979] After þat þei bene grete or smale engreggen þe conscience of man ¶ And eke þe preest þat is þi Iuge may þe better be auysed of his Iuggement in zeuyng of þi penaunce and þat is after þi contricion. [980] ffor vnderstondeþ wel þat aftere tyme þat a man hath defouled his baptcme by synne if he wil come to sanacion. ther ys noon oþer way but þe penitence and schrift and by satisfaccion / [981] and namely by þe two if þer be a confessour to whiche he may schryve hym. And þe iij. if he haue lif to performe it

¶ Hec

[982] Than shal man loke and considere if he wil make a trewe and a profitable confession. Ther most be 4. condicions [983] ¶ ffirst it most be in sorowful bitternes of herte as seide þe kyng Ezechiel to god ¶ I wil remembre all þe zeeres of my liff in bitternesse of myn herte [984] ¶ This condycion of bitternesse hap .v. signes. The first is þat confession most be shamefast not forto keueren ne to hiden his synne but for he hap agilt his god and defoiled/ his soule [985] And here of seiþ seynt Austyne ¶ The herte travailleþ for shame of his synne. And for he hath grete shamfastnesse he is digne to haue grete mercie [986] which was þe confession of þe publycane þat wold not heue vp his yen to heuene for he had offended god in heuene. ffor which shamefastnesse he had anoon þe mercy of god [987] ¶ And therfore seiþ

harneys [975] ¶ þe .vij. circumstance is in what manere he hab done his sinne or none or howe þat he hab suffryd howe folke han don to hir [976] of þe same schal þe man tel pleynely al circumstance & where he hab sinned with commune bordel wymmen or none [977] or done his sinne in holy times or none in fastinge times or none or be-forne his schrift or after his latter schrift [978] & hab þat peraduenture broken þere-fore his penaunce enioyned. by whos & whos counsel. by sorcery or craft al must be tolde [979] þes þinges after þat þei bien grete & smale Engreggen þe conscience of man & eke þe preste þat is þi Iuge may þe better bue avised of his Iugement in zeueinge of þine penaunce And þat is after þine contricione [980] ¶ For vnderstandeþ wele þat after þe time þat aman haþe defouled his Baptime by sinne if he wil comme to saluacion there is none oþere weye bot be penytence & schrift & satisfactione. [981] And namely by þe tuo if þere be a confessour to whiche he may schriue him ¶ And þe þrid if he haue lif to performe it

[982] þan schal man loke & consider if he wil make a trewe & profitable confessions þere moste bue foure condiciones = [983] Firste it must be in sorwful bitternesse of hert ¶ As seiþe þe kinge exechiel = To god .I. wil remembre me al ze yeres of my lif in bitternesse of myne herte [984] ¶ þis condicioun of bitternesse haþe .v. signes þe first is þat confession must be schamefaste not for to kouerne ne to hiden his sinne = bot for he hap a-gilte his god & defouled his soule [985] And here of seiþ seinte Austine ¶ The hert travailep for schame of his sinne & for he haþe grete schamfastnes he is digne to haue grete mercye [986] whiche was þe confession of þe pupliene þat wolde not heue vp his eyen to heuen for he hadde offended god of heuen for whiche schamfastnesse he had anone þe mercy of god [987] ¶ And þerefore seiþ

¶ Of humylitee in confessioun Vnde sanctus Petrus.

seint Augustyn /. that swich shamefast folk / been next forȝeuenesse and remission [988] Another signe / is humylitee in *confessioun*. of which seith seint Peter / Humbleth ȝow vnder the myght of god. the hond of god is myghty in *confessioũ*. for ther-by / god forȝeueth thee thy synnes. for he allone hath the power / [989] & *this* humylitee shal been in herte *and* in signe outward. for right as he hath humylitee to god in his herte? right so sholde he humble his body outward to the preest/ *þat* sit in goddes place. [990] ffor which in no *manere* sith *þat crist* is soucreyn *and* the preest meene *and* mediatour betwixe *crist and* the synnere. *and* the synnere is the laste. by wey of resoũ [991] thanne sholde nat the synnere sitte as heighe as his *confessour*/ but knele biforn hym / or at his feet/ but if maladie destourbe it /. ffor he shal nat taken kepe. who sit there / but in whos place *þat* he sitteth ‖ [992] A man *þat* hath trespased to a lord *and* cometh *for to* axe mercy *and* maken his accorde. *and* set him doun anon by the lord / men wolde holden hym *outrageous and* nat worthy so soone for to haue remission ne mercy [993] ¶ The thridde signe is. how *þat* thy shrifte sholde be ful of teeris if man may / and if man may nat wepe with hise bodily eyen / lat hym wepe in herte /. [994] Swich was the confession of seint Peter/ for after *þat* he hadde forsake Iheꝛu crist/ he wente out *and* weepe ful bitterly [995] ¶ The fourthe signe is / *þat* he ne lette nat for shame to shewen his confessiõ [996] ¶ swich was the confessiõ of the Magdelene / *þat* ne spared for no shame of hem *þat* weren atte feeste for to go to oure lord Iheꝛu crist/ *and* biknowe to hym hire synnes [997] ¶ The fifthe signe is / that a man or a *wo*mman be obeisant to receyuen. the penaunce *þat* hym is enioyned for hise synnes. for certes Iheꝛu crist for the giltes of a man / was obedient to the deeth

¶ How a mannes shrift/ sholde be ful of teeris

¶ Nota de confessione sancti Petri/

¶ How a man shulde nat lette for shame to shewen his confessiõn

¶ Nota de confessione Marie Magdalene

¶ How a man shulde been obeisant to receyue penaunce for hise synnes

[998] ¶ The seconde con[dicion] of verray confession / is / *þat* it be hastily doon. for certes / if a man hadde a dedly wounde ouere the lenger *þat* he taried to warisslie

¶ How confessiõn shulde been hastily doon for diuerse causes.

seint Augustyn that swiche shamefaste folke ben nexte foryefnesse & remission // [988] Another signe is humylite of Confession / Of which seith seint Petir: humbleth ȝow vnder the myght of god / the hond of god is myghty in confession: For therby god foryeuoth the synnes For he allone hath the power / [989] And this humylyte shall ben in hert & in signe outwarde / For right as he hath humylyte to god in hert: right so sholde he humble his body outwarde to the preest thatte sitte in goddis place / [990] For whiche in no maner sith that criste ys soureyn & the preest mene & Mediatour betwixe cristo & the synnere / & the synner is the laste by wey of reson / [991] thanne sholde nat the synner sitte as hye as his confessours. but knele ƀyforn hym. or at his feet. but if maladye distorbed it / For he shalle nat take kepe who sitte there. but in whoos place that he sitteth // *[992] A man* that hath trespased to a lorde / & cometh for to axe mercy & maken his acorde & sette hym doun by the lorde: men wolde holden hym outrageous & nat worthy so sone for to haue remission ne mercy [993] The thridde signe is . that thy shrifte sholde be full of teeris . if men may . & if he may nat wepe *with* his bodely eyen: late hym wepe in his herte / [994] swiche was the confession of seint Petir / For *after* that he hadde forsake iheꝛu criste: he wente oute & weepe bitterly [995] The ferthe signe is that he ne lette nat for his shame to shewe his confession / [996] Swiche was the confession of the Mawdeleyne that ne spared for no shame of hem that weren atte feste for to goo to oure lorde iheꝛu criste & byknowe to hym hire synne // [997] The fifte signe is that a man or woman be obeissaunt to receyue the penaunce that hym is enyoyned / For certes Iheꝛu criste for the giltes of o man [1] was obedient to his deeth /

[998] The seconde condicion of verray confession is that it be hastely don / For certes if a man hadde a dedly wounde . euer the lenger that he tarieth to warisse

seyn Augnatyn that sweche schameful folk been next forȝouenesse & remyssioun [988] ¶ A nothir sygne is humylite in confessioun of whiche seyth seynt Petyr / Humblith ȝow vndyr the mygh of god / the hond of god is myghty in confessioun / for therebi god forȝetyth the thynne synys / for he alone hath the power / [989] & this humylite schal been in herte / & in signe outward / for rygh as he hath humylite to god in his herte / rygh so schulde he humble his body outward / to the prest that sittyth in godis place / [990] For which in no maner seth that Crist is Soureyn & the prest meene & Mediatour betwethe Crist & the synnere. And the *synnere* is the laste be weye of resoun /[991] thanne schulde not the synnere sitte as heye as the Confessour: but knele [1] by-forn hym or at hise feet / but if maledye disturbe it / for he schal not take kep who sit there: but in whois place that he sittyth. [992] A man that hath trespased to a lord / & comyth for to axe mercy / & makyn his acord / & sette *hym* doun a-non by the lord / men wolde holde *hym* outrageous & not worthy so sone to haue remyssioun ne mercy . [993] The threddesigne is how that thyn schrifte schulde ben ful of teerys if man may / & ȝif he may not wepyn *with* his bodily eyen . let hym wepe in herte / [994] swich was the confessioun of seynt petir / for aftyr that he hadde forsake iheꝛu Crist he wente out & wepte ful bittyrly [995] ¶ The ferthe signe is that he ne lette not for schame to schewyn his confessioun [996] Swich was the confessioun of marye Maudelyn that ne sparede for no shame of hem that weryn at the feste for to ȝo to oure lord iheꝛu Crist & beknowe to hym here synnys // [997] ¶ The fifte signe is that a man or a woman be obeysaunt to receyue the penaunce that *hem* is enioyned / ffor certis Iheꝛu *Crist* for the giltis of man was obeysaunt to the deth

[998] ¶ The secunde condicyoun of verray confessyoun is that it be hastyly don / For certis if a man hadde a dedly wounde . euere the lengere that he taryede to warieche

seint Austyne / that suche shamefast folke / ben next
for-yevenesse & remission / [988] That other signe is
¶ Peter. humylite of confession / of which seith seint Peter /
humbleth yow vnder the myght of god / the honde of god
is myghti in confession / ffor ther-bi god forgevith the
thi synnes / for he alone hath the power / [989] & this
humylite shal be in herte / & in signe outwarde / ffor
right as he hath humilite to god in his herte / Right so
shulde he humble his body outwarde to the preste that sitteth
in godis place / [990] ffor [1] whiche in no manere / sithen that
criste is soureyne / and the preste meene & mediatour bi-
twex criste & the synnere / & the synnere is the laste
bi wey of reson / [991] than shulde nat the synnere sitte
as highe as his confessour / but knele biforn him / or at
his feete / but if maladie distorbe hit / ffor he shal nat take
kepe who sitte there / but in whos place that he sitteth /
[992] A man that hath trespased to a lorde / and cometh to
axe mercy / & maketh his accorde / And hesette him doun anoon
bi the lorde / men wold holde him outrageous / & nat
worthi so sone to haue remission ne mercy / [993] The
.iij. signe is that thi confession shulde be ful of teres if
ye may / & if ye may nat wepe with youre bodily eyghe /
lete thin herte wepe / [994] suche was the confession
¶ Petrus. of seint Peter ffor after that he had for-sake iheu criste /
he went out & wept ful bitterly / [995] The .iiij.
signe is that he lett nat for his shame to shewe
his confession / [996] suche was the confession of the
¶ Magdalayne. Magdaleyne / that spared for no shame of hem that were
at the fest for to go to oure lorde iheu criste / & biknowe
to him hir synne / [997] The .v. signe that a man
be obeisaunt or a woman to receive the penaunce that
is to him enioyned / ffor certis iheu criste / for
the giltes of oo man was obediente to the deth //

[998] The secunde condicion of verray confession /
is that hit be hastily don / ffor certis if a man had a
dedly wounde / euer the lenger that he tarieth to warisshe

seint Austyne. þat such shamefast folk bene next
forȝeuenes and remission [988] ¶ That oþer signe is
humylite of confession / of which seiþ seint Petre
¶ Vnbiþ ȝou vnder þe myȝt of god þe hand of god
is myȝty in confession for þer-by god forȝeueþ þe
synnes. ffor he allon haþ þe power / [989] and þis
humilite shal be in herte and in sygne outward ¶ ffor
riȝt as he haþ humilite to god in his herte Riȝt so
shulde he humble his body outward to þe preest þat sitte
in goddes place [990] for which in no manere sipes þat
crist is soureyne and / [1] þe preest mene and mediatour
twix crist and þe synner. and þe synner is þe last
by way of reson [991] þan shuld not þe synner sitte
as high as his confessoure but kneli toforn hym or at
his fete but if malady distroubed it. ffor he shal not take
kepe who sitte þer but in whos place þat he sitteþ.
[992] A man þat haþ trespased to a lorde and comaneþ for to
aske mercy and maken his accorde and sette hym downe a-noon
by þe lorde men wolden holde hym outrageous and not
worþi so sone forto haue remission ne mercy. [993] ¶ The
iij. signe is þat þi schrift shul be ful of teares if
man may wepe or if man may not wepe wiþ his bodely eyen /
let hym wepe in his herte. [994] ffor suche was þe confession
of seynt petre ffor aftere þat he had forsake Iheu crist
he went out and wepte ful bitterly [995] ¶ The iiij.
signe is þat he ne lette not for his / shame to shewen
his confession. [996] Such was þe confession of þe
maudelayn þat sche ne spared for no shame of hem þat weren
at þe feest forto go to our lorde Iheu crist and byknowe
to hym her synne [997] ¶ The .v. signe is þat a man
& a womman be obeysaunte to receyue þe penaunce þat
is hym enioyned. ffor certes Iheu crist for
þe giltes of oon man was obedient to his deþe

[998] ¶ The secounde condicion of verrey confession
is þat it be hastely doñ. ffor certes if a man had a
dedly wounde euer þe longer þat he tarieþ to warisshe

seint Austine. þat suche schamefast folke bien next
forȝeuenesse & remission [988] ¶ þat oþere signe is
humilite of confessione / of whiche seiþe seint Petre.
Vnbiþ ȝow vnder þe miht of god / ¶ þe honde of god
is myhti in confession / For þereby god for[ȝ]eueþ þe
sinnes / for he alon haþ þe power / [989] & þis
humylite schal be in herte & in signe outewarde / For
riht as he haþ humylite to god in his herte. Riht so
schold he humblen his body outwarde to þe preste þat sitteþ
in [1] goddes place / [990] for wiſiche in no maner sipen þat
crist is sou[r]eigne / & þe preste mene & mediatour be
twex criste & þe sinner / And þe sinner is þe last
bi weie of reson / [991] þan schulde not þ[e] sinner sitte
also hihe as his confessour but knele be forne him or att
his fete but if maladdy distourbe it / for he schal not take
kepe who sitteþ þere but in wes place þat he sitteþ /
[992] ¶ A man þat haþ trespassed to abord / & comme þe to
axe mercyes / & maken his accords & sitte him a dune anone
by þe lordes / men wolde holde him outrageous & nouht
worþi so sone to haue remissione ne mercyes / [993] ¶ þe
iij. signe is þat þi schrift schulde be ful of teres if
man may wepe / And if man maie not wepe wiþ his bodely eyen
let him wepe in his herte / [994] Suche was þe confessi on
of seinte Peter / ffor after þat he hadde for-sake ihesu criste
he went outs & weppet ful bitterly / [995] ¶ þe iiij.
signe is þat he let not for his schame to schewe
his confessione. [996] Suche was þe confession of þe
Magdalcyn for sche spared for no schame of hem þat weren
att þe fest for to go to oure lorde ihesu criste / & be-knowe
to him hire sinne [997] ¶ þe .v.te signe þat aman
or womman be obeisant to receyue þe penance þat
is him enioyneded / ¶ For certes ihesu criste for
þe giltes of o man was obediente to þe deþe

[998] ¶ þe secunde condicion of verreye confessi[on]
is þat it be hastily done / For certes if aman had a
dedly wounde euer þe longer þat he tarieþ to warische

hym self / the moore wolde it corrupte and haste hym to his deeth and eek the wounde / wolde be the wors for to hele. [999] ¶ And right / so fareth synne / þat longe tyme is in a man vnshewed [1000] ¶ Certes a man oghte hastily shewen hise synnes for manye causes. as for drede of deeth þat cometh ofte sodenly. *and* no certeyn what tyme it shal be / ne in what place. *and* eek the lenger þat he tarieth / the ferther he is fro crist[1] And if he abide to his laste day / scarsely may he shryuen hym / or remembre hym of hise synnes / or repenten hym / for the greuous maladie of his deeth [1002] and for as muche as he ne hath nat in his lyf herkened Ihesu *crist* whanne he hath spoken. he shal crie to Ihesu crist at his laste day / *and* scarsely wol he herkne hym [1003] ¶ And vnderstond / that this condicioñ moste han foure thynges

¶ A maneres shrift moste be purueyed bifore *and* auysed.

¶ Thi shrift/ moste be *purueyed* bifore *and* auysed. for wikked haste dooth no profit/ and þat a man konne shryue hym of hise synnes / be it of pride or of Enuye and so forth of the speces *and* circumstances. [1004] *and* þat he haue *comprehended* in hys mynde the nombre *and* the grotnesse of hise synnes. *and* how *longe* þat he hath leyn in synne. [1005] *and* eek/ þat he be contrit of hise synnes. and in stidefast *purpos* by the *grace* of god neuere eft to falle in synne. and eek/ þat he drede *and* countrewaite hym self / þat he flee the occasioñs of synne to whiche he is enclyned [1006] ¶ Also / thou shalt shryue thee of alle thy synnes to o man / and nat a parcel to o man *and* a parcel to another /. that is to vnderstonde in entente / to departe thy confessioñ / as for shame or drede. for it nys but straglynge of thy soule /. [1007] ffor certes Ihesu crist is entierly al good in hym nys noon imperfeccioñ. and therfore / outher he forgeueth al parfitly / or neuer a deel [1008] ¶ I seye nat þat if thow be assigned to the Penitañcer for certein synne. þat thow art bounde to shewen hym al the remenañt of thy synnes. of whiche

¶ How a man shal shryue hise of alle hise synnes to o man

hym selfe the more wolde it corrupte & haste hym to his deeth / and eke ye wounde woude be the werse for to hele / [999] And right so farith synne. that longe tyme is in a man vnshewid / [1000] Certe a man ough[t] hastely shewyn his synnes For many causes. as for drede of deth that ofte sodeynly. And in no certeyne what tyme it shal be no in what place / & eke the drecchyng of o synne drawyth in a *noth[er]* [1001] And eke the lenger he tarieth / the ferther he is fro criste. And if he abide vnto his laste day / scarsely may he shryne hym or remembre hym of his synnes. or repente for the greuous malad[ye] of his deeth. [1002] And for as myche as he hath nat in his *lyfe* herkened Ihesu criste [. . . . . *no gap in the MS.*] at his laste day & scarsely wole he herkene hym [1003] And vndirstonde that this condicion moste haue .iiij. thynges // // Thy shrifte moste be purueyd by-forn and auysed / For wikked haste dooth noo profite. And that a man konne shryne hym of his synnes. be it of pride or enuye. & so forth. with the spices & circumstaunces / [1004] and that he haue comprehended in his mynde the nombre & the grettenes of his synnes and how longe that he hath leyn in synne [1005] & eke that he be contryte of hise synnes and in stedefaste purpos by the grace of god neuer eft to falle in synne // And eke that he drede. & countrewaite hym selfe & that he flee the occasions of synne to whiche he is enclyned // [1006] Also that thow shalte shryue the of alle thy synnes to oo man // And nat a parce[l] to oo man. & nat a parcel to a nother. that is to vndirstonde in entent to departe thy confessioun as for shame or drede / For it nys butte straglynge of thy soule / [1007] For certis Ihesu criste is intierly al good & in hym is noon imperfeccion / And therfore outher he forgeueth alle parfitly. or elles neuer a dele. [1008] I sey nat that if thow be assigned to the penitauncer for certeyn synne / that thow arte bounde too shewe hym alle the remenaunt of thy synnes of whiche

hym self / the more wolde it corupte & haste hym to his deth / & ek the wounde wolde be the werse to hele. [999] And rygh so faryth synne that longe tyme is in a man o-nschewid / [1000] Certis a man oughte hastyly schewyn hise synnys for manye causys as for dred of deth that comyth off the sodeynly / & no certeyn what tyme it schal be no in what plase / And ek the drechynge of on synne drawyth in a-nothir / [1001] & ek the lengere that he taryeth / the ferthere he is from *crist* / And yif he a-byde to his laste day / skarsely may he schryue hym or remembre hym of hise synnys or repente for the greuous maledye of his deth [1002] And for as mecho / as he ne hath not in his lyf herkonyd Ihesu Crist [. . . . . *no gap in the MS.*] at his laste day & skarsely whil he herkenyth hym [1003] And vndyrstonde that this condycious / muste haue .iiij. [1]thyngis ¶ Thyn schryfte muste been purueyed by-forn & a-vysed / for wekede haste doth no profit / And that a man can schryne hym of hise synnys be it of pryde or of enuye & so forth with the specbis & circumstaunces [1004] & that he haue comprehendit in his mynde the noumbre & the gretnesse of hise synnys / & how longe that he hath leyn in synne / [1005] & ek that he be contrit of hise synnys & in stedefast purpos with the grace of god neuere eft to falle in synne. And ek that he drede & countrewayte hym self that he flo the occasiounnys of synne / to whecbe he is enchynyd / [1006] Also thow schalt schryue the of alle synnys to on man / & not a parcel to oo man / & a parcel to a nothir man ¶ That is to vndyrstonde / on entent to departen thyn confessioun / as for schame or dreed for it is but strangelynge of thyn soule / [1007] For certis ihesu crist is entyerely al good / in hym nys non imperfeccioun And therfore othir he forgeuyth al parfitly or neuere a del. [1008] I sey not if thow be assygnit to the pentauncer for certeyn synne / that thow art bounde to schewyn hym alle the remenaunt of thynne synnys / of whecbe

him-selff / the more wold hit corupte / & haste him to his dethe / & eke the wounde wolde be the wers to hele / [999] And right so farith hit bi synne / that longe tyme is in a man vnshewed // [1000] Certis a man ought hastily to shewe his synnes / for many causes / As for drede of dethe that cometh ofte sodeynly / & is in no certeyne what tyme hit shal be / ne in what place / And eke the drecching of oo synne / drawith in another synne / [1001] and eke the lenger that he tarieth / the ferther is he from criste / & if he abide in-to his laste day / ful scarsely may he shrive him / or remembre him on his synnes / or repente him / for the grevous maladie / of his dethe / [1002] And for-asmeche as he hath na in his liff / herkened ihesu criste / whan he hath spoken vn-to him / he shal crien vn-to oure lord ihesu crist at his laste day / & scarsly wol he herken to him / [1003] And vnderstonde that this condicion most haue .iiij. thinges / thi shrift moot be purveide biforn / & avised / for wikked haste doth no profite / & that a man can shrive him of his synnes / be hit of pride or of envie / & so forth with the spices & the circumstaunces / [1004] & that he haue comprehended in his mynde / the nombre & the gretnesse of his synnes / & how longe that he hath leyne in synne / [1005] & eke that he be contrite / of his synnes / & in stedfast purpos bi the grace of god / neuere ofte to falle ayeine in synne / & eke that he drede & contrewaite him-selff / that he fle the occaciouns of synne / to whiche he is enclyned / [1006] Also that thow shalt shrive the of alle thi synnes to oo man & nat a parcel to oon / & a parcel to another / that is to vnderstonde / in entente to departen thi confession / as for shame or drede / for hit is nought but strangelyng of thi soule / [1007] ffor certis Ihesu criste is al good / in him is noon imperfeccion / & therfore outher he forzeveth al perfitly / or ellis neueradele // [1008] I seie nat if thow be assigned to thi penitencere / for certeyne synne that thou art bounde to shewe to him / al the rennanent of thi synnes / of whiche

him self þe more wold it corupte and hast hym to his dethe and eke þe wounde wold be þe wors forto hele [999] ¶ And riȝt so fareþ synne þat longe tyme is in a man vnschewed [1000] ¶ Certes a man ouȝt hastely to shewe his synne. for mony causes as for drede of dethe þat commeþ often sodeynly and is in no certeyn what tyme it shal be ne in no place: and eke þe streechyng of oo synne drawe þ in anoþer [1001] ¶ And eke þe lenger þat he tarieth: þe ferþer is he fro crist: & if he abide vnto his last day scarcely may he shryve hym or amende hym of his synnes ne repenten hym for þe greuous maladye of his dethe. [1002] & for as moche as he haþ not in his lif herkened Ihesu Crist whan he haþ spoken vnto hym. he shal crien to our lord Ihesu crist at his last day. and scarcely wil he harken hym [1003] ¶ Vnder-stonde þat þis condicion moste haue four þinges 1 thi schrift moste be purveide biforn and avised for wikked haste doeþ no profite and þat a man konne shryue hym of his synnes be it of pride eiþer of Envie and so forþ wiþ þe spices and circumstaunces / [1004] and þat he haue comprehended / in his mynde þe nombre and þe gretnesse of his synnes and/ how longe þat he haþ leyne in synne [1005] and eke þat he be contrite of his synnes and in stedfast purpos by þe [grace of god] nevere eft to falle agein in synne and eke þat he drede and countrewaite hym self þat he flee þe occasions of synne to which he is enclyned [1006] ¶ Also þat þow shalt schryve þe of alle þi synnes to oo man and nouȝt parcell mele to oon man and parsel mele to a noþer man þat is to vnderstonde in entente to parten þi confession as for shame or for drede. ffor it nys but stronglyng of þe soule [1007] ffor certes Ihesu crist is al good in hym is noon imperfeccion and þerfore euere he forȝeuiþ alle perfitly or ellis nevere a dele [1008] ¶ I say not if þowe be sygned to þe penytauncere for certeyn synne þat þou art bounden to shewe hem all þe remenaunt of þi synnes of which

him self: þe more wolde it corrupte: and haste him to his dethe & eke þe wounde wolde be þe wers for to hele: / [999] And riht so fareþ sinne þat longe time is in a man vnschewed: [1000] Certes aman ouht hastely to schewe his sinne for mony cause as for drede of dethe þat commeþ oft sodanly: & is in no certeine what time it schal be ne in no place: and eke þe drecchinge of o sinne drawe þ ine anoþere [1001] & eke þe longer þat he tarieþ þ ferþer is he fro criste: & if he abide vnto his last daye skarsly may he schrive him or amend him for his sinnes or repent him for þe grueous malady of his dethe: [1002] ¶ And for as muche as he haþ nouhte in his lif herkened ihesu criste when he haþ spoken vn to him those schal crien vnto oure lorde ihesu crist o att his last daye: And scarsely wil he herken him [1003] ¶ Vnder stonde þat þis condicions most haue foure þinges: þi schrift moste bien purveide beforne & avised: for wykked haste doþe no prophete & þat aman con schrive him. of his sinnes be it of pride eyþer of envie: An so forþe wiþ þe spices & þe circumstaunces: [1004] And þat he haue comprehended in his mynde þ nombre & þe gretnesse of his sinnes: & howe longe þat he haþ leyne in sinne [1005] & eke þat he bue contrite of his sinnes: And in stedfast purpos by þe grace of god neuere efte to fal a-geine in sinne: And eke þat he drede & contrewaite him self þat he flie þe occasione of sinne to whiche he is enclined. [1006] ¶ Also þat þou schalt schrive þ of al þi sinnes to oman: & nouht parcel mele to oman & parcel mele to a noþere man: þat is to vnderstande in entente to perten þine confessione as for schame or drede: for it is bot þat stranglinge of þine soule ¶ [1007] For certes Ihesu crists is al goode: In him is none imperfeccione: & þerfore euer he for-geueþ þ erfytlye or elles neuer a dele. [1008] ¶ I saye note if þou be assigned to þe penitancere of certeyne sinne þat þou ert bounden to schew him al þe remenant of þi sinnes of whiche

thow hast be shryuen to thy curat. but if it like to thee of thyn humylite /. this is no departynge of shrifte. [1009] ne I seye nat ther as I speke of diuision of confession / þat if thou haue licence for to shryue thee to a discreet *and* an honeste prest / where thee liketh *and* by licence of thy curat. that thow ne mayst wel shryue thee to him of alle thy synnes. [1010] but lat no blotte be bihynde / lat no synne been vntold / as fer as thow hast remembraunce. [1011] and whan thou shalt be shryuen to thy curat. telle hym eek alle the synnes þat thow hast doon / syn thou were last yshryuen / this is no wikked entente of diuision of shrifte

¶ How a man shulde shryue him by his free wyl towards synne

[1012] ¶ Also the verray shrifte axeth certeine condiciones / ¶ first/ þat thow shryue thee by thy free wil noght constreyned. ne for shame of folk/. ne for maladie. ne swiche thynges. for it is reson þat he þat trespaseth by his free wyl. that by his free wyl / he confesse his trespas. [1013] and þat noon oother man telle his synne but he hym self. ne he shal nat nayte ne denye his synne. ne wratthe hym agayn the preest/ for his amonestynge

¶ How a mannes shrift/ shal be lawful

to lene synne [1014] ¶ The seconde condicion is þat thy shrift be lawful. that is to seyn / that thow þat shrynest thee / and eek the preest/ þat hereth thy confessiõ been verrily in the feith of hooly chirche. [1015] and þat a man / ne be nat despeired of the mercy of Iheau crist/ as Caym or Iudas [1016] ¶ And eek a man moot accusen

¶ How a man moot accusen him self / & noon oother/ of his owene trespas

hym self / of his owene trespas and nat another / but he shal blame *and* wyten hym self/ & his owene malice of his synne / *and* noon oother. [1017] but natheles / if that another man be occasiõ or enticere of his synne. or the estat of a persone be swich / thurgh which his synne is agregged. or elles þat he may nat pleynly shryuen hym / but he telle the persone / *with* which he hath synned thanne may he telle. [1018] so þat his entente / ne be nat/ to bakbite the persone / but oonly to declaren his confessiõ

thow haste be shreuen of thy curate / but if it lyke the of thyn humylite this is noo departynge of thy shrifte. [1009] No I ne seye nat *ther*as I speke of dyuyisioun of confession. that if thow haue licence for to shryue the to a discreet & an honest preest where thee lyketh / & eke by the licence of thy curat that thow ne maiste wele shryue the to hym of alle thy synnes / [1010] but late noo blot byhynde / ne late noo synne vntoolde. Asfer as thow hastee remembrauce / [1011] And whan thow shalte be shryue to thy curat. telle hym alle thy synne that thow haste doon / sith thowe were laste y-shryuen / Al this is no wikked intente of dyuysioun of shrifte //

[1012] Also the verrey shrifte axeth certeyne condicions [1][F]yrste that thow shryue the by thy free wille nat constrayned. ne for shame of folke. ne for maladie or swiche thynges / For it is reson that he that trespaseth by his free wille! he mote be his free wille confesse his trespace / [1013] Noon other man shalle tellen his synne but he hym selfe / Ne he shal nat naite or denye his synne. ne wrath hym agayn the preest for hise amonestynge to lete synne // [1014] The secound condicion is / that thy shryfte be laweful. that is to seyn that thow that shrynest the & eke the preest/ that hereth thy confession be verrely in the feith of holy chirche [1015] And that a man ne be nat despeired of the mercye of Iheau criste as kaym or Iudas / [1016] And eke a man mote accuse hym selfe of his owene trespace / & nat a nother / but he shalle blame. and. wite hym selfe & his owne malice of his synne & noon other / [1017] But natheles but if a nother man be occasion or enticere of his synne or that the estate of a persone be swiche. thurgh whiche his synne is agreggyd/ or ellys that he may nat pleynly shryue hym hym but he telle the persone with whiche he hath synned! than may he telle it. [1018] so that his entente be nat to bakbite the .persone. but oonly to declaren his confession / .

thow hast be schreuyn of to thyn curat but if it lyke to the / of thyn humylite / this is no departynge of schrifte [1009] ¶ No I seye not there is a spice of dyuysioun of confes-sioun / that if thow haue lycence for to schryue the to a discreet & to an onest prest / wheere the lykyth & by lycence of thyn curat that thow ne mayst wel schryue the to hym of alle thynne synnys / [1010] but lat no blot been by-hyndyn ¶ Lat non synne been on-told as for as thow hast remembrauce / [1011] And whan thow schat be schreuyn to thyn curat telle hym ek alle the synnys that thow hast doon syn thow were last Ischreue / this is no wekede entent / of dyuysioun of schrifte

[1012] Also the verray schrifte axeth certeyn condyciounnys / fyrst that thow schryue to by thyn fre wil. noght constreynyd / ne for schame of folk / ne for maledye ne sweche thyngis / for it is resoun that he that trespasith by his fre wil! that by his [1]fre wil confesse his synne / [1013] & that noon othir man telle his synne but hym self / ne he ne schal not nayte ne denye his synne / ne wrathe hym agay[n] the prest/ for his amonestynge to lene synne [1014] ¶ The secunde condicioun is that thyn schrifte be be lauweful. that is to seyne that thow schryuyst the & ek the prest/ that heryth thyn confessioun / been verrayly in the feith of holy cherche / [1015] & that a man ne be not despeyred / of the mercy of Ihu Cryst / As caym or iudas / [1016] And ek a man mote acuse hym selue of his owene trespase / & not a-nothir but he schal blame & wyte hym self / & his owene malyce / of his synne / & noon othir. [1017] but natheles / if that a-nothir man be occasioun / or entysyngo of his synne or the estat of a persone / be swich thour his synne / that it is aggreggit or ellis that he may not pleynly schryue hym but he telle the persone with whiche he hath synnyd / thanne may he telle [1018] so that his entente be not to bakbyte the persone / but only to declare his confessioun

thou hast bo shriven to thi curate / but if it like the
of thin humilite / this is no departinge of shrift /
[1009] ne I seie nat there as I speke of diuision of confes-
sion / if that thou haue licence for to shrive the to a discrete /
& an honest preste / & where the liketh / bi the licence
eke of thi curate / that thou ne maiste wel shrive the /
of al thi synnes / [1010] but lat no blot be bihynde /
lete no synne be vntolde / as fer as thow hast remem-
braunce / [1011] And whan thow shalt be shriven to thi
curate / telle him eke of al thi synne that thou hast don /
sithen that thou were last I-shriven / this is no wikked entente
of division of shrifft /

[1012] And also the verray shrifft axeth certeyne con-
dicions / ffirst that thou shrive the bi thi fre wil /
nat constreyned / ne for shame of folke ne for maladie /
or suche thinges / ffor it is reson that he that trespaceth
with his fre wil / he moot bi his fre wil confesse his
trespace / [1013] noon other man shal telle his synne
but he him self / ne he ne shal nat nay it ne denye his synne /
ne wrethe him ayeines the preste / for his amoneesshynge
to lete his synne / [1014] The secunde condicion is / that thi
shrifft be lawful that is to seie / that thou that shrivist
the / & eke the preste that hireth thi confession / ben
verray in the feith of holy chirche // [1015] And that a
man be nought dispeired / of the mercy of iheeu criste / as
Cayme or Iudas / [1016] and eke a man moost accuse
him of his owne trespace & nat another / but he
shal blame & witen him-self of his owne malice / & of his
synne / & noon other / [1017] but natheles if that
another man be occacion of his synne / or entiser of his synne /
or if the estate of a persone be suche / thorugh whiche his synne
is aggreged / or that he ne may nat pleynly shriven him /
but he telle the persone / with whiche he hath synned /
than may he telle it [1018] so / that his entente be nat
to bigbite the persone but onely to declare his con-
fession /

powe hast be shryuen of pi curate but it like pe
of pine humilite This is no departing of shrift
[1009] ne I ne say not per as I speke of dyuision of confes-
sion pat if pou haue licence. forto shryte pe to a discrete
and honest preest and where pe likep / and by pe licence
eke of pe curate pat powe no maiste wel shryue pe
of alle pi synnes [1010] but lat no blot be behynde.
lat no synne be vntold as fer as pou hast remem-
braunce [1011] And whan pou shalt bene shryuen of pi
Curate telle hym eke of alle pe synnes pat pou hast done
sipens pou were last yshriuen as pis is pe wikked entent of
dyuision of shrift

[1012] ¶ Also pe verrey shrift askep certeyn con-
diciens. ffurst pat pou shryue pe by pi free wille
not constreyned ne for shame of folk ne for maladie
or suche pinges ffor it is reson pat he pat trespasep
by his ffreo wille / [. . . *no gap in the MS.*] confesse his
trespas. [1013] noon oper man shal telle his synne
but he hym self ne he shal not nay or denye his synne
ne wrape him ageinst pe preest for his amonysynge
to lete synne [1014] ¶ The seconnde condicion is pat pine
shrift be lawfull. pat is to say pou pat shryuest
pe and eke pe preest pat herep pi confession bene
verrely in pe feip of holy church [1015] and pat a
man be not despeired. of pe mercy of Ihesu Crist And
Caym or Iudas [1016] And eke a [man] mote accuse
hym of his owne trespas and nouht anoper but he
shal blame & witen hym self of his owne malice of his
synne and noon oper. [1017] But napeles if
anoper man be encheson or entiser of his synnes Or pat if
pe state of a persone be such thorgh which his synne is
a-gregged or ellis pat he may not pleynly shryuen hym.
but he telle pe persone pe which he hap synned wipe.
pan may he telle it [1018] so pat his entent ne be not
to bakbite pe persone but oonly to declaren his con-
fession.

pou hast bue schreuen att pi Curate bot if it like pe
of pine humylite ¶ pis is no depar[t]inge of schrefft =
[1009] ne I saye not here as I speke of diuision of confes-
sioune if pat pou haue lycence for to schrine pe to a discrete
& an honeste preste & where pe likepe // & be pe licence
eke of pine curate pat pou ne maiste wel schrye pe
of al pi sinnes [1010] bot late no blot bue by-hinde
lake no sinne vntolde as fer as pou haste remem-
braunce [1011] ¶ And whan pou schalte bu schriuen of p
Curate. Tel him eke of al pe sinnes pat pou haast done
sethe pou were last y-schryuen as pis is pe wikked entent of
deuysion of schrift

[1012] ¶ Also pe verrey schrift axep certeyne con-
diciones = First pat pou schriue pe be pi fre wyl
nouht constreyned ne for schame of folke ne for malady
or suche pinges ¶ For it is reson pat he pat trespas
be his fre will [. . . . *no gap in the MS.*] confesse his
trespace [1013] None opere man schalet his sinne
bot he him self no schal not nay it or denye his sinne
ne wrepbe hime ageines pe preste for his amonyscheynge
to lete sinne [1014] ¶ pe condicion is pat pi
schrift be lawfull pat is to sey pou pat schryuep
pe & eke pe preste pat herep p confession bien
verrei in pe faype of holy cherche [1015] ¶ And pat
aman be nouht despeirde of pe mercie of ihesu criste as
Kayme or Iudas [1016] ¶ And eke aman moot accuse
him of his owen trespas & nouht a nopere bot he
schal blame & wyten him self of his owen malice of his
sinne & none opere [1017] Bot napeles if
anopere man bue encheson or entysep of his sinnes Or pat if
pe state of a persone bu suche poruhe whiche his sinne is
agregede or elles pat he may not pleynely schriuen him
bot he tel pe persone whiche he hape sinned wip
pen maye he tel it [1018] so pat is entent ne be not
to bakbite pe person bot onely to declare his con-
fession

678 SIX-TEXT
674 GROUP I. § 2. PARSON'S TALE. **Ellesmere MS.**

¶ How a man shal make no lesynges in his confessioun

¶ Nota secundum Augustinum

¶ How a man moot shewe his synne / by his owene propre mouthe

¶ How a man / shal nat peynten his confessioun

¶ How a man shal shryven hym to a discreet preest/

¶ How a man shal nat renne sodeynly to shrifte.

¶ Note /

¶ Sanctus Augustinus.

[1019] ¶ Thou ne shalt nat eek/ make no lesynges in thy confessioun / for humylitee *per auenture* / to seyn *þat* thou hast doon synnes of whiche that thow were neuere gilty [1020] ¶ ffor Seint Augustyn seith ¶ If thou ¹by cause of thyn humylitee / makest lesynges on thy self /. though thow ne were nat in synne biforn / yet artow thanne in synne thurgh thy lesynges / [1021] ¶ Thou most eek shewe thy synne / by thyn owene *propre* mouth / but thow be woxe downb / and nat by no lettre. for thow that hast doon the synne thou shalt haue the shame therfore [1022] ¶ Thow shalt nat eek² peynte thy confessioun by faire subtile wordes to couere the moore thy synne. for thanne bigiestow thy self/ and nat the preest/. thow most tellen it pleynly / be it neuere so foul ne so horrible [1023] ¶ Thow shalt eek shryue thee to a preest *þat is discreet*⁷ to conseille. and eek³ thou shalt nat shryue thee for veyne glorie / ne for ypocrisye / ne for no cause / but oonly for the doute of *Ihesu crist and* the heele of thy soule. [1024] ¶ Thow shalt nat eek renne to the preest sodeynly to tellen hym lightly thy synne / as who so telleth a Iape or a tale / but auysely and with greet deuocion ‖. [1025] And *generally* shryue thee ofte ‖. If thou ofte falle / ofte thou arise by confessioun. [1026] and though thou shryue thee ofter than ones of synne / of which thou hast be shryuen. it is the moore merito? And as seith seint Augustyn / thow shalt haue the moore lightly relesyng/ and *grace* of god / bothe of synne and of peyne /. [1027] And certes ones a yeere atte leeste wey / it is laweful for to been housled. for certes ones a yeere / alle thynges renouellen

[1028] ¶ Now haue I toolde you of verray confession. that is the seconde *par*tie of Penitence ☙

¶ Explicit/ *secunda pars* Penitencie ⁊

678 SIX-TEXT
GROUP I. § 2. PARSON'S TALE. **Christch., for Hehg. MS.** 645

[1019] Thow ne shalte natte eke make no lesynges in thy confessioun for humylite / *parauenture* to seyn that thow haste doon synnes. of whiche thow were neuer gilti // [1020] For seint Augustyn seith. yf thow be cause of humylite makest lesynges on thy selfe thogh that thow ne were nat in synne byforn⁊ yet arte thow thanne in synne thurgh thy lesynges // [1021] Thow moste eke shewe thy synnes by thyn owne propre Mouth / but if thow be woxen dombe. & nat be no letre // for thow *haste doon the synne*⁊ thow shalte haue the shame // [1022] [¶]how shalte nat eke peynte thy confession by faire subtile wordes [to] kouere the moore thy synne / For thanne bygyleste thow thy selfe [a]nd nat the preest / Thow most telle it platly. be it neuer so foule ne so horrible // [1023] Thow shalte eke shryue the to a preest / that is discrete to counseile the // And eke thow shalt nat shryue thee for veyn glorie. ne for ypocrisie. ne for no cause. but only for the doute of Ihesu criste & the hele of thy soule // [1024] Thow shalt nat eke renne to the preest sodeynly to telle hym lyghtly thy synne. as who so telleth a Iape / or a tale / but auysely & *with* grete deuocion / [1025] and generally shryue the ofte. if thow ofte falle⁊ ofte thow aryse by confession / [1026] And though thow shryue the ofter thanne ones of synne of whiche thow haste be shryuen. it is the more meryte / And as seith seint Augustyn. thow shalt haue the more lightly relesyng & grace of god bothe of synne & of peyne / [1027] And certes ones in a *yere* atte leste weye it is lawefull / for to ben housled / for soothly onys a yere. alle thynges renouellen.

[1028] Now haue I tolde of verrey con[fes]sion that is the seconde *par*tie of penitence

678 SIX-TEXT
GROUP I. § 2. PARSON'S TALE. **Cambridge MS.** 669

[1019] ¶ Thow ne schalt not ek / make none lesyngis / in thyn confessioun for humilite *parauenture* to seyn thyn confessioun for humilite *parauenture* to seyn that thow hast doon synnys of whiche thow were neuere gilty in [1020] for seynt augustyn seyth / if that thow be cause of thyn humilite makyst lesyngis on thyn self / thow ne were not in synne be-forn / yit art thow thanne in synne thour thyn speche [1021] ¶ Thow muste ek schewa thyn *synne* by thyn owene propere mouth but thow be wexe doumb. & nat by no letere⁊ for thow that hast don the *synne*⁊ thow schalt haue the schame therfore [1022] ¶ Thow schalt nat ek peyntyn *tyn confessioun* / by fayre subtyle wordis / to couere the more thyn *synne* / ffor thanne begilyst thow thyn self / & nat the prest/ thow muste telle it platly be it neuere so foul ne so horrible / [1023] Thow schalt ek schryue the to a prest that is discreet to conseyle the / & ek thow schat not schryue thee for veynglorye / ne for ypocrise / ne for non cause but only for the doubte of ihesu Crist / & the heele of thyn soule / [1024] thow schat nat ek renne sodeynly to the prest to telle hym thyn synne lyghtly ¹as ho so tellit a iape or a tale / but auysely & *with* gret deuocioun [1025] And generally schryue the ofte if thow ofte falle & a-ryse by confesciouu / [1026] And thow thow schryue the ofters than onys of synne of whiche thow hast be schryuen it is the moore meryt / And as seyth seynt augustyn / thow schalt haue more lyghtely relesynge & grace of god / bothe of synne & of peyne [1027] And certis onys a 3eer at the leste weye it is laueful for to been housseled / for certys onys a 3er alle thynge renouelyn

[1028] ¶ Now haue I told of verray confessiouu that is the secunde *par*ty of penytence.

[1019] Thow shalt nat eke make no *maner* lesinges in thi confession / for humilite peraunture to seie that thou hast don synnes / of whiche thou were
¶ Austyne. neuere gilti / [1020] ffor seint Austyne seith if thow bi cause of humilite makest lesinges of thi self / though thow ne were nat in synne biforne yit art thow than in synne thorugh *thi lesinges [1021]* Thow most eke shewe thi synne / bi thi nowe propre mouthe / but if thou be wexe dome / & nat bi no letter / ffor thou that hast don the synne / thou shalt haue the shame in confession / [1022] Thow shalt nat eke peynte thi confession / bi faire & subtile wordes / to couere the more thi synne / ffor than bigilest thou thi self & nat the preste / thou most telle it platly be it neuere so foule / ne so orrible / [1023] Thow shalt shrive the eke to a preste that is discrete / to counsaile the / And eke thou sha[l]t nat shrive for vayneglorie / ne for ypocresie / ne for no cause but onely for the dovte of Ihesu criste / & the hele of thi soule / [1024] Thow shalt nat eke renne to the preste al sodeynly to telle him thi synne / as whos *tellith* a Iape or a tale / but avisily / & with grete deuocion / [1025] And generally shrive the offte / if thou offte falle / ofte arise bi confession / [1026] And though thou shrive the ofter
¶ Austyne. than ones of thi synne / of whiche thow hast be shriven it is the more merite / And as seith saint Austyne / thou shalt haue the more lightly releasynge / & the grace of god / both of synne & of peyne / [1027] And certis ones a yere at the leste weye hit is lawful for to be houselede / ffor certenly ones a yere alle thinges renovellen /

De satisfaccione.

[1028] NOw haue I tolde of verry confession that is the secunde parte of penaunce /

[1019] ¶ Thowe þe shalt not eke make no lesing in þine confession for humilite *paraventure* to say þat þou hast doon synnes of which þou were neuere gylty [1020] ¶ ffor seint Austyn seiþ þow be cause of humilite makest lesing of þi self þough þowe ne were nouȝt in synne aforn: *ȝit art þowe þan* in synne þorgh þi lesynges. [1021] Thow most eke shewe þi synne by þi *propre mouþe but* þou be wexe dombe and not by no letter ffor þou þat hast done synne þou shalt haue þe same confessi*r* [1022] ¶ Thow shalt not eke peynt þi confession be faire and subtile wordes to keuere more þi synne *ffor* þan bygilest þou þi self & nought þe preest. Thow most tel it platly be it neuere so foule ne so *horrible [1023]* ¶ Thow shalt eke shrywe þe to a preest þat is discrete to counsaile þee. and eke þou shalt not shryue þe for veynglorie ne for ypocrecy ne for no cause but onely for þe doute of Ihesu crist and þe helpe of þi soule. [1024] Thow shalt not eke renne to þe preest al sodeynly to telle hym liȝtly þi synne as who so telleþ a Iape or a tale but avisely and wiþ grete deuocioñ [1025] & generally shryve þe oft: if þou often falle oft: arise by confession [1026] And if þow shryue þe ofter þan onys of synne which þou hast be shryuen it is þe more merite as seiþ seint Austyne. Thow shalt haue þe more lightly releasinge and grace of god bope of synne and of peyne. [1027] And certes onys a ȝere at þe leest way it is lawful forto bene howseled. ffor soply onys [a ȝere] al þinges renouellen

De satisfaccione.

[1028] NOw haue I tolde of verrey confession þat is þe Secounde part: of penytence

[1019] þou schalt not eke make no lesinge in þi confessione: ffor humilite *peraduenture* to seie: þat þou hast done sinnes of whiche þou were neuer gilte [1020] ¶ *For* seinte seiþe: If þou because of humylite makest lesinge of þi self þouhe þou ne were nouȝt in sinne a forne ȝit ert þou þan in sinne þoruhe þi lessinges [1021] ¶ þou muste eke schewe þi sinne by þi propre moupe bot þou be wax *domme*: & nouht be no letter: ffor þou þat hast don sinne þou schalt haue þe same confesse [1022] ¶ þou schalt nouȝt eke peynte þi confession be faire & subtile wordes to keuer þe more þi sinne: ffor þan begiles þou þi self & not þe priste: þou most tel it platlye be it neuere so foule ne so orrible: [1023] þou schalt schriue þe eke to a *priste* þat is discrete to counseil þe: & eke þou schalt nouht schriue þe for veyne glorye ne for ypocrisye ne for no cause bott onely for þe doute of *ihesu* criste: & þ* hele of þi soule: [1024] ¶ þou schalt not eke rinne to þe priste al sodenly to tel *him* þine sinne as who so telleþ a Iape or a tale: bo avysyly & wiþe grete deuocyon: [1025] & *generaly* schriue þe ofte. 1if often falt of arise be confessione: [1026] & if þou schriue þe *ofter* þan ones of sinne of whiche þou haste bue schryuen it is þe more merite & as seiþe seint Austine: þou schalte haue þe more lyhtly relesinge & þe grace of god bope of sinne & of peyne: [1027] An certes ones a ȝere att þe lest weye it is lawful for to bue houseldе: for sopely ones al þinges renouellen:

De Satisfac*ione*

[1028] NOw haue .I. tolde of verrey confession þat is þe secunde parte of penitence:

Et sequitur tercia pars eiusdem

¶ Of .iij. maners of Almesse.

[1029] The thridde partie of Penitence. is Satisfaccioñ. and that stant moost generally in Almesse. and in bodily peyne [1030] ¶ Now been ther thre maneres of Almesses ¶ Contricioñ of Herte: where a man offreth hymself to god ¶ Another is / to han pitee of defaute of hise neighebores ¶ And the thridde is / in yeuynge of good conseil goostly and bodily / where men han nede. and namely in sustenance of mannes foode

¶ Of the werkes of charitee

[1031] ¶ And tak [kepe] / þat a man hath nede of thise thinges generally /. he hath nede of foode. he hath nede / of clothyng / and herberwe. he hath nede of charitable conseil and visitynge in prisone and in maladie / and sepulture of his dede body. [1032] And if thow mayst nat visite the nedeful with thy persone / visite hym by thy

[¹ MS. repeats thy message and]

message and[1] by thy yiftes. / [1033] Thise been generally almesses or werkes of charitee of hem that han temporeel richesses / or discrecioñ in conseilynge ¶ Of thise werkes / shaltow heren at the day of doome.

[1034] Thise Almesses shaltow doon of thyne owene propre thynges and hastily and priuely if thow mayst. [1035] but natheles / if thow mayst nat doon it priuely. thow shalt nat forbere to doon Almesse though men seen it/ so that it be nat doon for thank of the world. but oonly for thank of Ihesu crist [1036] ¶ For as witnesseth

¶ Mathew .5e.

Seint Mathew *capitulo* .v°. A Citee may nat been hyd / that is set on a montayne. ne men lighte nat a lanterne and put it vnder a busshel /. but men sette it on a candelstikke to yeue light to the men in the hous./ [1037] right so shal youre light lighten biforn men. that they may seen youre goode werkes and glorifie youre fader that is in heuene.

¶ Of bodily penaunce

[1038] ¶ Now as to speken of bodily peyne. it stant in preyeres / in [2]wakynges / in fastynges / in vertuouse.

ELLESMERE 675 (6-T. 679) [2 leaf 225, back]

[1]De tercia parte penitencie

[1029] The thridde partie of penitence is Satisffaccion. And that stant generally in almesse. & bodely peyne // [1030] Now ben there .iij. maner of Almesses. Contricion of herte. where a man offrith hym selfe to god /. Another is to haue pite of his neighebores / The thridd[e] is in yeunyge good counseile & comfort goostly & bodyly where men han nede. and namely in sustenaunce of mannes foode // [1031] And take kep[e] a man hath nede of these thynges. generally he hath nede of fode // h[e] hath nede of clothynge & herberwe / he hath nede of charitable conseile & visytynge in prison. & Maladie. & sepulture of his dede body / [1032] And if thow maist nat visite the needfull with thy persones visite hym by thy message and thy yeftes / [1033] These ben general almesses or werkys of charite of hem that han temporel rechesse or discrecion in conseillynge / Of these werkes / shaltow heren at the day of dome //

[1034] These Almesses shaltow doon of thynne owne propre thynges & hastyfly and priuely if thow maiste / [1035] But natheles if *thou* maist nat do pryuely: thow shalt nat forbere to doon thyn almesse. though men se it. so that it be nat doon for thanke of ye worlde but oonly for thanke of Ihesu criste. [1036] For as witnesseth

sci[nt] Mathew .5te. A cite may nat ben hydde that is sette on a Mountayne ne men lyght nat a lanterne. & putte it vndor a busshel. but men. se[t] it on a Candelstyke to lyghten the men in the hous // [1037] Ryght soo shal youre lygh lighten byforn men. that they may sen youre good werkys & glorifien youre fader that is in heuene //

[1038] Now as to speke of bedyly peyne it stante in praieris in wakynges in fastynges & in v[er]tuouse

CHRISTCHURCH (for Hengwrt 646) (6-T. 679) [1 leaf 276, back]

Terpia pars penitencie est Satisfaccio

[1029] THo thredde partye of penytence is Satisfaccioũn / & that stant most generally in almesse & in bodyly peyne. [1030] ¶ Now be there thre maneres of alle maner of almesse / contriciour of herte Wheere a man offeryth hym self / to god / a-nothir is to haue pete / of defaute of hise neigheboris / And the thredde is / in ȝeuynge of good conseyl gostely & bodily where men haue nede & namely sustenaunce of mannys fode. [1031] And take that a man haue nede of these thyngis generally. he hath neds of fode / he hath neds of clothynge. and herberwe he hath nede of charitable conseyl. & visitynge in prisour / & in maladie / & sepulture of his dede bodi [1032] And if thow mayst not visite the nedeful with thyn persone visite hym bi thyn message & thynne ȝiftys [1033] these been general almesis or werkis of charyte of hum that hath temperel richesis or discrecioun in conseylynge ¶ Of these werkis schalt thow here at the day of dome /

[1034] These almesis schalt thow don of thynne owene propere thyngis and hastyly & priuyly if thow mayst [1035] [. . . . *no gap in the MS.*] nat don it pryuyly thow schat not forbere it to don allmesse thow men seen it so that it be nat don for thank of the world / but for the thank only of ihesu Crist. [1036] For as witnesseth seynt Matthev .c°. 5°. A cete may not been hid that is set on a greet mounteyn / ne men lyghte not a lanterne & [1]putte it vndir a buschel / but men sette it vp on a candel stikke to ȝeuyn lyght to the men in the hous / [1037] Right so schal ȝoure lygh lightyn by-fore men that th[e]y may seen ȝoure goode werkys & gloryfye ȝoure fadyr that is in heuene

[1038] Now as to spekyn of bodyly peyne it stant in preyeris in wakyngis in fastyngis / in vertyuous

CAMBRIDGE 670 (6-T. 679) [1 leaf 442]

[1029] the .iij. parte of penaunce is satisfaccion / & that stant most generally in almes & in bodily peyne / [1030] Now ben ther .iij. maneres of almes / Contricion of herte / that a man openeth him self to god / Another is to have pete of the defaute of his neighbours / And the thride is in yevyng good counsaile / & comforte gostly & bodily / where men haue nede / & namely in sustenaunce of man-is foode / [1031] & to take kepe of that ¹that a man hath nede of / off these thinges generally he hath nede / of foode / of clothing / & herborugh / he hath nede also of charitable counsaille / & visityng in prison / & maladie / & sepulture of his dede bodie / [1032] and if thou maist nat visite the nedeful with thi persone / visite hem bi thi massage / & thi yiftes / [1033] these ben the general almes & workes of charite / of hem that han temporell riches / or discrecion in counsaillyng / Off there workes shalt thow hyre at the day of dome /

[1034] these almesses shaltow don of thin owne propre thinges / & hastily & privily if thow maiste / [1035] but natheles if thou maiste nat don hit priuily / thou shalt nat forbere to do almes neuer a dele though men se hit / so that it be nat don for thanke of the world / but onely for to haue the thanke of oure lorde iheu criste / [1036] ffor as witnessith Soint Mathew. quinto capitulo / A Cite may nat be hidde that on a mountayne sette / ne men lighte nat a lanterne & put it vnder a bushel / but men sette hit on a candelstike / to lighten the men in the hous / [1037] Right so shal youre lighte lighten a-forne men that thei mowe seen youre goode workes / & glorifie / youre fader that is in heuen /

¶ Mathei quinto capitulo.

[1038] Now as for to speke of bodily peyne / it stonte in praieres / in wakynges / in ffastinges / & in vertuous

[1029] ¶ The iij. parte of penytence is Satisfaccion and þat stant generalli in almesse and in bodily peyne. [1030] Nowe bene þere þre manere of Almesse. Contricion of hert whiche a man offreþ hym self to god. Anoþer is to haue pite of þe defaute of his neighbours. þe ¹3 is in 3euyng of good counsaille and confort goostly and bodily where men han nede and namely in sustynaunce of mannys foode. [1031] And take kepe þat a man haþ nede of þise þinges generalli he haþ nede of foode of clopinge and harborewe. he haþ / nede of charitable counsaillinge and visityngе of prison and / maladie and sepulture of his dede body. [1032] And if þow maist not visite þe nedeful wiþ þi persone. visite hym with þi massage & / þi 3iftes [1033] ¶ Thise bene þe generalt almesses or werkes of charito of hem þat han temporelt richesses or discrecion of consailling Of þise werkes shalt þou here at þe day of dome

[1034] ¶ Thise almesses shuldest þou doon of þine owne propre þingges and hastely and / prively if þou maist [1035] But napeless if þow maist not doon it prively þou shalt not forbere almesse þouze men it See. So þat it be not ydo for ponke of þe worlde. but oonly forto haue þe ponke of oure / lorde Ihesu crist [1036] ¶ ffor as witnesseþ seint Mathewe .v°. A. Cite may not be hid þat is sette on a mounteyn. ne men lighten not a lanterne and putte it vnder a bussheH. but men sette it on a candelstik to lighten þe men in þe hous. [1037] Riȝt so shal 3oure liȝt liȝten toforn men þat þei mowe seen 3oure good werkes and glorifien 3our fadere þat is in heuene

[1038] ¶ Now as to speken of bodily peyne. It stonþ in preiers. in wakingges and in fastingges and in vertuous

[1029] ¶ þe preddle parte of penitence is satisfaccione: & þat stant generaly in almes & in bodely pyne: [1030] Nowe bien þere. þrey maniere of almes: contricion of hert þat a man openneþ him self to god: Anoþere: is to haue pete of þe defaute of his neyhbours: ¶ þe þred is in ȝeuenge good counsel & comfort gostly & bodelye where men haue nede: & namely in sustinance of mannes foode: [1031] & take kepe þat a man haþe nede of þes þinges generaly: he haþe nede of foode of clopinge of herboruhe: he haþe nede of charitable conselyng & avisethings in prison: & maladye: & sepulture of his dede bodye: [1032] & if þou maiste not viset þe nedeful wiþ þi persone: viset him wiþ messages & þi ȝeftes:// [1033] þes bien þe general almes & werkes of charite of hem þat haþ Temporel riches or discrecion in counselinge: ¶ Of þes werkes schalt þou here at þe daie of dome:

[1034] þes almes schal þou done of þine owen propre þinges: And hastely & priuely if þou maiste [1035] ¶ But naþules if þou maye nouht done hit priuelye þou schalt nouht for bere to done almes nere adel þouhe men it see: So þat it be nouht ydo for þe ponke of þe worlde: bot onely to haue þe ponke of oure lorde iheu crist ¶ [1036] Foras witnesses seint Mathewe .5. A Cite maie not bue hidde þat is on a mowntan sette: No men lyhten not a lanterne: & put it vnder a buschell: bot men setteþ it on a candelstik to lyhten þe men in þe house: [1037] Riht so schal 3oure liht aforne men þat þei maie seene 3oure good werkes: and glorifien 3oure fader þat is in heuen

[1038] ¶ Nowe as to speke of bodely peine it stant in preyer. in wakeinges in fastinge & in vertuus

techinges of orisons / [1039] ¶ And ye shul vnderstonde / that orisons or preyeres / is for to seyn a pitous wyl of herte that redresseth it in god and expresseth it by word outward to remenen harmes and to han thynges espirituel and durable / and somtyme temporele thynges. /

¶ Of the orisun of the pater noster /

of whiche orisons cerles / in the orison of the Pater noster / hath Ihesu crist enclosed moost thynges [1040] ¶ Certes it is priuylaged of thre thynges in his dignytee. for which it is moore digne than any oother preyere. for that Ihesu crist hym self maked it/ [1041] and it is short/ for it sholde be koud the moore lightly. and for to withholden it the moore esily in herte. and helpen hym self/ the ofter with the orison. [1042] and for a man sholde be the lasse wery to seyen it. and for a man may nat excusen hym to lerne it. it is so short and so esy. and for it comprehendeth in it self alle goode preyeres. / [1043] the exposicion of this hooly preyere / that is so excellent and digne I bitake to thise maistres of Theologie. saue thus muchel wol I seyn. that whan thow prayest/ that god sholde foryeue thee thy giltes / as thou foryeuest hem that agilten to thee. be ful wel war / that thow be nat out of charitee? [1044] ¶ This hooly orisoun amenuseth eek venyal synne / and therfore it apperteneth specially to penitence

[1045] This preyere / moste be trewely seyd and in verray feith. and that men preye to god ordinatly & discretly & deuoutly. and alwey a man shal putten his wyl / to be subget to the wille of god [1046] ¶ This orison moste eek been seyd with greet humblesse and ful pure honestly. and nat to the anoyaunce of any man or womman /. It moste eek been continued with the werkes of charitee. [1047] It auayleth eek a-gayn the vices of the soule. for as

¶ Note wrong-doers Iohannitas.

seith seint Ierome. By fastynge / been saued the vices of the flessh / and by preyere the vertues of the soule

[1048] ¶ After this. thou shalt vnderstonde / that bodily peyne stant in wakynge. for Ihesu crist seith. waketh and preyeth that ye ne entre in wikked

ELLESMERE 676 (6-T. 680)

techynges of orisons // [1039] ye shulle vnderstonde that orison[s] or preiers is for to seyn. a pitous wille of herte that redresse [*MS. torn*] god & expressith it by worde outwarde to remoeue harmes. & t[o] han thynges espirituel & durable. and somtyme temporel thynges / [of] whiche orisons. certes in the orison of the Pater noster. hath Ihesu Cristo enclosed moost thynges // [1040] Certes it is priuelegged of .iij. thynges in his dignite / for whiche it is more digne / thanne any other praier for Ihesu criste hym selfe maked it /[1041] And it is short For it sholde be koude the more lightly / And forto withholde it the more esely in herte / & helpen hym selfe the oftere with the orison / [1042] & for a man sholde be the lusse wery to soy it / And for a man may nat excuse hym to lerne it. it is so shorte. & so esy / And for it comprehendeth in it sel[f] alle gode preiers / [1043] The exposicion of this holy praiere / that is so excellent & digne I be-take to the maistris of theologie. saues thus moch wole I seyn. that whan thow praiest that god sholde forgeue th[e] thy giltes. as thow forgeuest hem that agilten to the: be full wele ware. that thow ne be nat oute of charite / [1044] This holy orisoun[n][1] [2]amenysshith eke venial synnes and therfore hit apperteyneth specially to penitence /

[1045] this prayer most be trewly seide and in verrey feyth / and that men prayen to god ordinatly and discretely and devoutly And alt way a man shalt put his wille to be subiecte to ys wil of god / [1046] this orisons most eeke be seide with gret humblenes and full pure / honestly and not to the anoyaunce of any man or woman hit most eeke be contynned with the workes of charite / [1047] hit avayleth eeke ageyne the vices of the soule / For as seyth Seynt Ierome / bi fastynge bene savid the vices of the flesshe / and by prayer the vices of the soule //

[1048] Afryr this thou shalt vnderstonde that bodely peyne stondith in wakynge for Ihesu Crist seith / waketh and prayeth þat ye ne enter in wicked

CHRISTCH. & ADDIT. 5140 (for Hengwrt 647) (6-T. 680)

[1] Christchurch MS. has *lost to louves*. [2] Addit. MS. 5140, fol. 265, back]

techyngis of orisounys [1039] ¶ And ye schal vndyrstonde that orisounys or preyeris is for to seyne a pitoûs wil of herte that redresseth it in good / And expresseth it by wil outward to romounyn harmys & to haue thyngis espirituel & durable & sumtyme temporel thyngis / Of whiche orisounys / certis in the orisoun of the pater noster / hath Ihesu crist enclosed / most thyngis. [1040] Certis it is pryuyleged / of thre thynges in his dignetee. for whych it is more digne / than ony othir preyere for that Ihesu Crist hym self makede it [1041] & it is schort for it schulde be coud the moore lyghtely & for to with-holde it the more esyly in herte & helpyn hym self the moore ofterе with the orysoun / [1042] & for a man schulde been the lasse werye to seyn it/ & for a man may not excuse hym to lerne it / it is so schort & so esy / & for it comprehendyth in it self alle goode preyeris / [1043] The expocicioun of this holy preyere that is so excellent & digne I be-take to the-se maystris of Theologie / saue thus meche wele I seyn that whan thow preyest that god schulde for-geyn the thynne giltys as thow for-geuyst hem that agyltyn to the / be ful weel war that thow ne be nat out of charyte / [1044] This holy orisoun amenuseth ek venyal synne / & therfore it apartenyth specially to penytence [1] 'ordinatly—god' repeated in MS.]

[1045] ¶ This preyere muste been trewely seyd / & in verray feyth & that men preye to god / [1]ordinatly & discretly & deuoutly & alwey a man schal putte his wil to be subiect to the wil of god [1] / [1046] this orysoun muste ek be seyd / with gret humblesse / & ful pure honestee / & not to the anoyaunce of ony man or woman It muste ek be contynued with thynne werkys of charitee [1047] It auaylyth ek a-geyn the vicis / of the soule / For as seyth seynt ierome by fastynge been sauyd the vi[c]ys of the flesch / & be preyerys the vertu of the soule

[1048] Afryr this thow schat vndyrstonde that bodyly preyere stant in wakynge / ffor Ihesu Crist seith / wakyth & preyeth that ȝe ne entre in wekkede

CAMBRIDGE 671 (6-T. 680) [2 leaf 443, back]

692 GROUP I. § 2. PARSON'S TALE. **Selden, for Corpus MS.**

techinge of orisons / [1039] ye shul vnder-stonde
that orisons / or praiers is *for to seie* / a pitous wil of
herte / that redressith hit in god / & expressith it bi wordes /
outwarde to renewe harmes / & to haue thinges
¶ Pater noster. espirituel & durable / & somtyme temporal thinges /
off whiche orisons / certis in the orison of the Pater noster /
hath ihesu cristes enclosed most thinges / [1040] Certis
it is privileged of thre thinges in his *dignite* / ffor whiche
it is more digne / than any other praiere / ffor that ihesu
cristo him self maked / [1041] and it is shorte / for it sholde
be coutbe more lightly [1]and for to withholde hit the
more esily in herte / & helpen hem self the offer / with
the orison / [1042] And for a man sholde be the lasse wery
to seie hit / And for a man may nat excuse him to lerne
hit / for it is shorte & so esie / And for hit comprehendith in hit
self / alle good praiers / [1043] The expoxicion of this
holy praiere / that is so excellent & digne / I bitake
these maistres of Theologie / sane thus meche wol I seyne /
that whan thou praiseste that god sholde forȝeve the thi
giltes as thou forȝeuest hem that agilten the / Be ful
wel war / that thou be nat out of charite / [1044] This
holy orison amennsith eke venial synne / & therfore
hit apperteynoth specially to penaunce /

[1045] This praiere most be trewly seide / & in
verry feith // & that men praie to god / ordinatly / dis-
cretely / & devoutely / And alwey a man shal putte his wil /
to be subiette to the wil of god / [1046] this orison
most eke be seide / with grete humblesse / & ful pure /
honestly & nat to the anoysaunce of any man or woman /
hit most eke be contenued with the workes of charite /
[1047] hit availeth eke ayeines the vices of the soule / ffor as
¶ Ierome seith seint Ierome / bi fastynge ben saued the vices of the
flesshe / & bi praiers the vices of the soule /

[1048] After this thow shalt vnder-stonde / that
bodily peyne stonte in waking / for ihesu cristo seith /
waketh and prnieth / that ye ne entre in to wikked

696 GROUP I. § 2. PARSON'S TALE. **Petworth MS.**

techinges of orisons [1039] ¶ ȝe shul vnderstonde
þat orisons or preiers is / forto seyn a pitous wille of
hert þat redresseþ in god and expresseþ it by worde
outward to remoone harmless. and to han þinges
espiritual and durable. and somtyme temporel *þinges*
of which orisons certes þe orison of þe pater *noster*
hath Ihesu crist enclosed most þinges [1040] ¶ Certes
it is priuiliegged of .3. þinges. in his dignite ffor which
it is mose digne þan eny oþer preiere for þat ihesu
crist hym self made it. [1041] and it is short for it shulde
be conned more litly and forto wipholde it þe
more esely in herte and helpen hym self þe ofter wip
þe orison [1042] and for a man shulde be þe lasse wery
to sey it / and for a man ne may not excusen hym to lerne
it it is so *short* and so esy. and for it comprehendeth in it
self alle good preiers [1043] ¶ The expocision of þis
holy preier þat is so excellent and digne I bytake to
þise maisters of theologie sauf þus moche wil I seyne.
þat whan þou preiest þat god / forȝeue þe þi
giltes as þou forȝeuest hem þat a-gilten þe be ful
wel ware þat þow ne be not out of charite [1044] This
holy [1]orison amenuseþ eke venyal synne and *þerfore*
it apertenth specialy to *penitence*.

[1045] This preiere most be trewly saide in
verray feiþ and þat men prey to god ordynatly & dis-
cretely and deuoutly. Alway a man shal putt his wilt
to be subiecte to þe wille of god [1046] This orison
most eke be saide wip grete humblesse and ful pure
henesty and not to annoyance of eny man or womman.
It most nedes be contynued with þe werkes of charite
[1047] it availeþ eke ageinst þe vices of þe saule. ffor as
seiþ seynt Ierom ¶ By fastynge ben saued þe vices of
flessh and by preiers þe vices of þe saule

[1048] ¶ Afters *þis þou* shalt vnderstonde þat
bodily peyne stant in wakinge. ffor Ihesu crist seiþ.
wakeþ and preieþ þat ȝe ne entre in wikked

694 GROUP I. § 2. PARSON'S TALE. **Lansdowne MS.**

techeinge of orisons [1039] ¶ ȝe schol vnder stonde
þat orisons or prayers is for to seye a pytous wil of
hert þat redresseþ in god & expresseþ be worde
outewarde to remowe harmes: & to haue þinges
espirituel & durable: & somtyme *temperal* þinges
of whiche orisones: certes in þe orsones of þe *pater noster*
haþe iheu cristo enclosed most þinges: [1040] Certes
it is priuelieged of prey þinges in his dignite For whiche
it is more digne þan any oþere preyere: ffor þat iheu
crist him *self* maked it: [1041] & it is schorte for it scholde
be konde more lihtlye & for to wiþe-holde it
more esily in herte: & helpen hem self þoffter wiþ
þorison: [1042] And for aman schold be þe lasse were
to sey it: And for a man *may* nouht excusen him to leren
it for it is so schort & so Esye & for it comprehendiþ in it
selfe al goode preyere: [1043] ¶ þe exposicioun of þis
holy preyer *þat* is so excellent & digne .I. be-take to
þes Maystres of Theologie *same* þus muche wil .I. seyne:
þat whan þou preyest. [1]þat god schold for ȝeuen þe þi
giltes as þou forȝenest ham[2] þat agilten þe be ful
wil: war þat þou be not oute of charite: [1044] ¶ *þis*
holy orison amenuseþ eke venyal sinne: And *þerefor*
it apperteneþ specialy to peuytence: [2 MS. hem]

[1045] ¶ þis preyer most bu trewly saide in
verray faiþe & þat men prey to god ordinately: dis-
cretely & deuoutely: ¶ Alweye aman schal put his wille
to be subiecte to þe wil of god: [1046] ¶ þis orison
most eke be seide *with* grete humblesse & pure
honestly. & nouht to anoyance of any man: or womman.
¶ it moste eke be continued *with* þ* werkes of charite: =
[1047] It avayleþ eke ageynes þe vices of þe soule: ¶ For as
seiþe seint Ierom: Be fastinge bien saued þe vices of
flesche: & be preiers þe vices of soule:

[1048] After þis þou schalt vnderstand þat
bodely peyne stant in wakeynge: ¶ For *iheu* crist seiþe:
wakeþ & *prayeþ* þat ȝe ne enter in wikked

¶ How fastynge stant in thre thynges.

¶ Of iiij. thynges pat aperteien to fastynge.

¶ How bodily peyne stant/ in disciplyne / or techynge.

¶ Seneca Paulus

¶ Of othere diuerse maneres of disciplyne

¶ Of the thynges that destourben penaunce

¶ first of drede.

temptacion [1049] ¶ Ye shul vnderstanden also. that fastynge stant in thre thynges. In forberynge of bodily mete and drynke. and in forberynge of worldly lolitee. and in forberynge of deedly synne. this is to seyn / that a man shal kepen hym fro deedly synne with al his myght/

[1050] And thou shalt vnderstanden eek' that god ordeyned fastynge. and to fastynge appertenen .iiij. thinges. [1051] Largenesse to poure folk/./ gladnesse of herte espirituel. nat to been angry / ne anoyed / ne gruche for he fasteth. / and also / resonable houre for to ete by mesure. that is for to seyn. a man shal nat ete in vntyme / ne sitte the lenger at his table to ete for he fasteth

[1052] ¶ Thanne shaltow vnderstonde / that bodily peyne / stant in disciplyne or techynge / by word and by writynge / or in ensample. / Also in werynge of heyres or of stamyn / or of haubergeons on hire naked flessh for cristes sake / and swiche manere penaunces. [1053] but war thee wel that swiche manere penaunces on thy flessh / ne make thee nat or angry or anoyed of thy self/. for bettre / is to caste awey thyn heyre. than for to caste awey /the sikernesse of Ihesu crist [1054] ¶ And therfore seith seint Paul /. Clothe yow as they that been chosen of god in herte. of Misericorde. debonairetee / suffraince / and swich manere of clothynge. of whiche Ihesu crist is moore apayed / than of heyres or haubergeons / or hauberkes?

[1055] [1]¶ Thanne is discipline eek' in knokkynge of thy brest/ in scourgynge *with* yerdes. in knelynges. in tribulacions?. [1056] in suffrynge paciently wronges that been doon to thee. and eek/ in pacient suffrance of maladies / or lesynge of worldly catel / or of wyf/ or of child / or othere freendes

[1057] ¶ Thanne shaltow vnderstonde / whiche thynges destourben penaunce. and this is in .iiij. maneres / that is. drede. shame. hope. and wanhope / that is desperacion

[1058] ¶ And for to speke first/ of drede. for which he

temptacions / [1049] ye shal vndirstonde that fastyng stondith also in iij thynges / in forberyng of bodely metes & drynkes and in forberyng of worldelye iolite /and in forberinge of dedely synne [. . . . . *no gap in the MS.*] *with* his myght /

[1050] And thou shalt vndirstonde that god ordeyned fastyng / and to fastynge appar*te*yneth .iiij. thynges / .[1051] largenes to pore folke / gladnes of herte / spi*r*ituall not to Anggrie / ne anoyed ne gruche for he fastith / and alle for semblable houre for to ete by mesure / that is for to seye A man sholde nat ete in vntyme ne sitte no lenger at his table to ete for he fasteth //

[1052] Then thou shalt vnderstond that bodely peyne stonte in disciplyne or techyng bi worde or bi wrytyng or bi ensaumple / Also in werynge of heyres or of stamyn or of habergeons on her naked flessh for cristes sake And suche maner of penaunces / [1053] but ware the wel that suche maner of penaunces on thy flesshe ne make not thyn herte bittyr or [1]Angre or noyed of thy silf / for bettir is to cast awaye thyn heire than for to cast the swetnes of Ihesu crist [1054] And therfore seith Seynt Poule / cloth you as they that bene chosyn of god in herte of misericorde debonarite sufferaunce / and suche maner of clothyng of whiche Ihesus Crist is most apayed than of his here or of his habounginous or hawberkes //

[1055] then is disciplyne eke in knockyng of thy brest in scourginge *with* yerdes / in knelynges / in tribulaciouns / [1056] in suffering paciently wronges that bene done to hym/ and eke in pacient sufferaunce of maladye/ or lesynge of worldely Catell / or of wiff or children / or other frendes /

[1057] Then shalt thou vndirstonde whiche thynges distourbyn penaunce / and this is in .iiij. manes that is drede shame hope and wanhope that is disperacion / [1058] & for to speke first of drede for whiche he

temptaciouns / [1049] ȝe schulde vndyrstonde also that fastynge stant in thre thyngis / in forberynge of bodyly mete & drynk / & in forberynge of wordely iolytee / & in forberynge of dedly synne this is to seyne that a man schal kepe hym from dedly synne with al his myght /

[1050] Thow schalt vndyrstonde ek that god ordeynede fastyngis / And to fastynge partenyth iiij thyngis. [1051] largenesse to poore folk. gladnesse of herte espirituel nat to be angry ne a-noyed / no groche for he fastith. And also resonable our for to ete be mesour that is for to seyne / a man schal nat ete in on tyme / ne sitte the lengere at his table for he fastyth /

[1052] ¶ Thanne schalt thow vndyrstonde that bodyly peyne stant in disciplyne or techynge be word / or by wrytynge / or in exsaumple / also in werynge of heyrys or of stamyn or of habyrgeouns on here nakede flesch for crystis sake And sweche manere penaunces. [1053] but ware thow wel that sweche manere penaunces on thyn flesch ne make the nat ouyr angery or a-noyed of thyn self / for betere is to caste a-wey thyn heyre / than to caste a-wey thyn sekyrnesse of Ihesu crist [1054] And therfore seith seynt Poule / clothith ȝow as they that been chosyn of god / in herte of myserycorde / debonayrete / sufferaunce & swich manere of clothynge / of whiche ihesu Crist is more a-payed / than of heyrys / or haubergeouns or hauberkys

[1055] ¶ Thanne is disciplyne ek in knokkynge of thyn brest / in scorgynge *with* ȝerdys / in knelyngis in tribulaciouns / [1056] in sufferynge paciently wrongis that been doon to the / & ek in pacient sufferaunce of maledys or lesynge of wordely catel / or of wif or of child / or othere frendys

[1057] ¶ Thanne schalt thow vndyrstonde whiche thyngis distarben penaunce / & this is in .iiij. manerys / That is dreede. schame. hope & wanhope that is desperacioun [1058] ¶ And for to speke ferst of drede [1]for wheche he

temptacion / [1049] ye shul vnder-stonde eke that fastynge stonte in thre thinges / in forberynge of bodily meete / and drinke / & in forberinge of worldly lolitees / And in forberinge of dedly synne / this is to seie / that a man shal kepe him fro dedly synne / with al his myght /

[1050] And thou shalt vnderstonde eke that god ordeyned fastinges / & to fastinges apperteynen .iiij. thinges [1051] largenesse to pore folke / gladnesse of herte espirituel / nat to be angry / ne anoyed / ne to grucche for he fasteth / & also at resonable houre for to ete bi [1]mesure / that is for to seie / A man shulde nat eten in vntyme / ne sitte the lenger at his table to ete / for he fasteth /

[1052] Than shalt thou vnderstonde that bodily peyne stante in disciplyne or techinge / bi worde / or bi writynge / or bi ensample / also in werynge of heires or of stamyne / or of haberions on here naked flesshe / for cristes sake / & suche manere penaunces / [1053] but war the wel thatsuche penaunces on thi flesh / ne make nought thin herte bitter / orangery / oranoyed / of thiself / ffor betteritis to caste awaie thin heire / than for to caste a-wey the swetnesse of oure lorde ihesu criste / [1054] And therfore seif[h] seint Poule / Clotheth yow as thei that ben chosen of god / in herte of misericorde / debonairte / suffraunce / & suche manere of clothinge / of whiche ihesu criste is more apaiede / than of heire / or of haberiouns /

[1055] Than is his disciplyne / in knokkynge of thi breste / in schourginge with yerdes / in knelynges / in tribulacions / [1056] in sufferinge paciently wronges / that ben don to him / And eke vnpacient sufferaunce of maladies / or lesinge of worldly catel / or of wiff / or childe / or other frendes /

[1057] Than shalt thou vnderstonde / whiche thinges distourben penaunce / and that is in .iij. maners / And that is drede / shame / & wanhope / that is desperacion / [1058] And for to speken first of drede / ffor whiche he

¶ Poule.

temptacions [1049] ¶ ȝe shul vnderstonde þat fastynge stont in .3. thynges. In forberynge of bodily mete and drink and in forberynge of worldly lolitees. And in forberynge of dedly synne. This is to say þat a man shal kepe hym / from dedly synne with al his myȝt.

[1050] And þow shalt vnderstonde eke þat god ordayned fastynges And to fastyng apperteneth four þinges. [1051] largenesse to poor folk. Gladnes of hert espirituell nought to be angred nor anoyed ne to grucch for he fasteth and also resonable houre forto ete by mesure. þat is to say þat a man shuld not eten in vntyme. ne sitte þe lenger at his table for he faste þ.

[1052] Than shalt þou vnderstonde þat bodily peyne stant. in discipline or techynge. by word or by // writynge or by ensample Also in werynge of heires. eiþer of stamyne eiþer of haberion on her naked flessh for cristes sake and such manere penaunces [1053] ¶ But ware þe wel þat such manere penaunces ne make not þine hert bitter or angry. anoyed of hym self. ffor better is to cast away þine heire. þan forto cast away þe swetnesse of our lord Ihesu Crist [1054] And þerfore seiþ seint Poule ¶ Clope þou as þei þat ben chosen of god in hert of mysericord. debonairte. suffraūce and such maner of clopinge of whiche Ihesu crist is more apaide þan of heirs or of hawberkes.

[1055] Then is disciplyne eke in knokkynge of þi brest. in scourgyng wiþ ȝerdes. in knelynge in tribulacions [1056] in suffryng paciently wrongges þat bene doon to hym. and eke in pacient suffraunce of maladies or losyngges. of worldly Catell of wiff or childe or oþer [1]frendes

[1057] Than shalt þow vnderstonde which þinges distrowben penaunce as þis is in þre maners. þat is drede. Shame. and hope. And wanhope þat is desperacion. [1058] And forto speken / furst of drede for whiche he

temptacione. [1049] ȝe scholn vnder stand þat ffastinge stant in þre *þinges*: = In for beringe of bodely mete & drinke: & in for beringe of werldly lolytees: & in forberinge of dedely sinne: þis is to seye þat aman schal kepe him fro dedely sinne: wiþ al his myht:

[1050] ¶ And þou schalt vnderstand eke þat god ordeyned fastinges: And to fastinges appartenneth .iiij. þinges: [1051] largenesse to pouer folke: Gladnesse of hert espirituel: nouȝht to be angred ne to be anoyed: ne eke grocche for he fastes: and also att resonable owre for to ete be mesure: þat is to saye þat aman schold nouht eten in vntyme ne sitte þe langer att his table for he faste þ:

[1052] ¶ þan schalt þou vnderstand þat bodely peyne stant in discipline or techeinge be worde or be writeinge: or by ensample: Also in wereinge of heyres eyþere of Stamyne: eyþ[er]e of haberione on here naked flesshe for cristes sake & suche manere penaunces: [1053] Bot ware þe wele þat suche manere penaunces make nouȝt þine herte bitter or angry anoyed of þine self ¶ For better is to kast awaie þine heire þan for to cast awey þe swetines of oure lorde: ihesu criste [1054] ¶ And þerefore seiþe seinte poule: Clope þowe as þei þat bien chosen of god in hert of mysericorde debonarte: suffrance. And suche maner of clopinge: of whiche ihesu criste is more appaied þan of heyre or of Aberion:

[1055] ¶ þan is discipline eke in knokynge on þ breste: in scouregeinge with ȝerdes in knelynge in tribulacions: [1056] In suffringe paciently wronges þat bien done to him: & eke in pasient suffrance of Maledies or lesinge of werldly Catel: or wyf or childe or opere frendes:

[1057] ¶ þan schal þou vnderstande wiche þinge distourben penance: & þis is in þre maners þat is drede schame hope: & wanhope: þat is desperacione: [1058] And for to speken firste of drede: for whiche he

end of the remedie ther of

demeth that he may suffre no penaunce ‖ [1059] ther agayns is remedie for to thynke. that bodily penaūce / is but short and litel at regard of the peynes of helle. that is so cruel and so long / that it lasteth with-outen ende

¶ of shame / and of the remedie ther of

[1060] ¶ Now agein the shame / that a man hath to shryuen hym. and namely thise ypocrites / that wolden been holden so *parfite* / that they han no nede to shryuen hem [1061] ¶ Agayns that shame. sholde a man thynke that by wey of reson / that he þat hath nat been shamed to doon foule thinges / certes hym oghte nat been ashamed to do faire thynges / and that is confessioūs [1062] ¶ A man sholde eek thynke / that god seeth and woot alle hise thoghtes and alle hise werkes / to hym may no thyng been hyd ne couered [1063] ¶ Men sholden eek / remembren hem of the shame that is to come at the day of doome to hem that been nat penitent/ And shryuen in this *present* lyf. / [1064] ffor alle the creatures in erthe and in helle shullen seen apertly / al that they hyden in this world

¶ Of hope & of Surquidrie

[1065] ¶ Now for to speken of hope / of hem that been necligent/ and slowe to shryuen hem ſ that stant in two maneres. [1066] that oon is þat he hopeth for to lyue longe and for to purchacen muche richesse for his delit/. and thanne he wol shryuen hym. and as he seith / hym semeth thanne tymely ynough to come to shrifte ‖ [1067] Another is Surquidrie / that he hath in cristes

¶ Reue-he agayns necligent hope

mercy / [1068] ¶ Agayns the firste vice. he shal thynke / that oure lif is in no sikernesse. and eek that alle the richesses in this world / ben in auenture *and* passen as a

¶ Sanctus Gregorius

shadwe on the wal. [1069] and as seith seint Gregorie. / that it aperteneth to the grete rightwisnesse of god. that neuere shal the peyne stynte. of hem þat neuere wolde withdrawen hem fro synne hir thankes / but ay continue in synne. ffor thilke *perpetuel* wil to do synne / shul they han perpetuel peyne

¶ Of wanhope in two maneres

[1070] ¶ Wanhope is in two maneres. the firste wanhope is in the mercy of crist ‖ that oother is / þat they

wenith that he may suffre no penaunce / [1059] There ageyns is remedie / for to thynke þat bodye penaunce is but shorte and litel at regards of þe peyne of helle / that is cruell and so longe that it lastith *without*e ende /

[1060] Nowe ageyns the shame that a man hath to shryve hym and namely thes ypocrytes that wolde beholde so parfite that they haue no nede to shryve hem / [1061] ageyns that shame sholde a man thynke that by waye of reasoun that he that hath nat bene shamed to do foule thynges Certes hym ought nat to be ashamed to do fayre thynges / and that is confession // [1062] A man sholde eeke thynk that god seeth and wot alle thy thoughtes and alle thy workes / Fro hym may no thynge be hide ne coverid / [1063] Men sholde eke remembre hem of the shame that is to come atte the daye of dome to hem that be nat penitent and shryven in this present lyff / [1064] For all the creaturs in erthe and in helle shull scene *apperte*ly alle that he hydeth in this worlde /

[1065] Now for to speke of the hope of hem þat bene negligent and slowe to shryve hem / hit stont in .ij. maners / [1066] the tone is þat he hopith for to lyve longe / and for to purchace [1] moche riches for his delyte / and then he wolde shryve hym & as he seith he may as *hym* semyth than tyme Inouli for to come to shrifte / [1067] Another is surquedre that he hath in cristis *mercy*e [1068] Ageyne the fyrst vice / he shall thynke that our lyff is in no sekymes / and eke that alle the riches in this worlde ben in *aventure* and passen as a shaddowe in the walle [1069] as seith Seynte Gregorie that hit perteynith to the grete riht*wo*usnes of god / that nevir shall the peyne stynte of hem that nevir wolde withdrawe hem from synne and rancour but aye contynue in synne / For thilke perpetual wille to done synne they shull haue perpetuall peyne //

[1070] Wanhope is in .ij. maners / the fyrst wanhope is in the mercie of Crist / that othir is that they

wenyth that he may suffere no penaunce [1059] There ageyns is remedye for to thynke that bodyly penau[n]ce is but schort & lytil / at regard of the peyne of helle. that is so crewel & so long that it lastyth *with*-outyn ende

[1060] ¶ Now a-geyns the schame that a man hath to schryue hym / & namely these ypocritis / that woldyn been holdyn so parfite / that they han non neede to schryue *hem*[1061]// A-gaynsthat schame schuldeaman thynke / that be weye of resoun that he that hath not been aschamyd / to doon foule *thyngis*[1] certis hym oughte not to been aschamyd to doon fayre *thyngis* / [. . . . . [1062] . . . . . *no gap in the MS.*] & alle hese werkys to hym may no thyng been hid / ne couered / [1063] Men schulde ek remembre hem / of the schame that is to come at the day of dome / to hem that been nat penytent / & schryuyn in this present lyf / [1064] for alle the creatourys in erthe & in helle / schulyn seen aperly al that they hidyn in this world

[1065] ¶ Now for to speke of hem that been so necligent & slowe to schryue hem / that stant in two maneryn / [1066] that on is for that he hopit to lyue longe / & for to purche moche rychesse for his delyt & thanne he wolde schryue hym / And as he seyth hym self thanne tymely I-now / to come to schrifte / [1067] A-nothir is of surquiderye / .i.[1] necligent hope that he hath in *cristis* mercy. [1068] A-gayns the ferste vice / he schal thynke that oure lyf is in no sekyrnesse And ek that alle the rychessis in this world / been in auenture & passyn as a schadowe on the wal. [1069] & as seyth seynt Gregorye that it apertenith to the greete ryght-wisnesse of god that neuere schal the peyne stynte of hem that neuere wolde withdrawe hem / from synne here thankis / but ay contynewe in synne / for thilke [. . . . . *no gap in the MS.*] perpetual peyne. [1 i. = id est]

[1070] ¶ Wanhope is in two maneris / the fyrste wanhope is in the mercy of crist / that othyr is / that they

weneth that he may suffre no penaunce / [1059] there ayeines is remedie / for to thenke that bodily penaunce is but shorte / litel / at the regarde of the peyne of helle / that is cruel & so longe / that it lasteth withouten ende /

[1060] Now a-yeines the shame that a man hath to shriven him / and namely these ypocrites / that wolden be holde so perfite / that thei haue noon nede to shriven hem / [1061] Ayeines that shame / shal a man thenke / that bi wey of reson / that he / that hath nat ben a-shamed / to do foule thinges / Certis him oughte nat to ben a-shamed to don faire thinges / & goode thinges / & that is confessiouns / [1062] A man shulde eke thenke / that god seeth & woot wel thi thoughtes / [1]& al thi workes / to him may nothing be hidde ne couered / [1063] men shulde eke remembre hem of the shame that is to come at the day of dome to them that ben nat penitente / ne shriven in this present liff / [1064] ffor alle the creatures in heuen erthe & in helle / shulle se appertely al that they hiden in this worlde /

[1065] Now for to speke of the hope of hem that ben so necligent & slowe to shrive hem / hit stante in two maners / [1066] that on is that he hopeth to live longe / & for to purchase mechi riches for his delite / & than he wol shrive him / & as seith he may as him semeth tymely I-nough come to shriffte / [1067] Another is of the surquidrie that he hath in the hope of cristes mercy / [1068] And ayeines the first vice he shal thenke / that oure liff is in no sekernesse / & eke that al the riches in the worlde is in auenture & passinge as a shadowe on a wal // [1069] And as seith seint Gregorie / that hit apperteyneth to the grete rightwisnesse of god / that neuere shal the peyne stinte of hem / that neuere wolde withdrawe hem fro synne here thankes but euer contenue in synne / for that perpetual wil to do synne / shullen thei haue perpetual peine //

[1070] Wanhope is in two maners / The first wanhope is in the merci of criste / That other is that thei

¶ Gregorius

[1] thoughtes repeated; leaf 682

weneþ þat he may suffre no penaunce [1059] þer ayeines is remedye fforto þenk þat bodily penaunce. is but short and litell at þe regarde of þe peyne of helle. þat is cruel and so longe þat it lasteþ wiþ-outen ende.

[1060] ¶ Now ayeinst þe shame þat a man haþ to shryuen hym [. . . . . ● . . . . .
. . . . . *no gap in the MS.*] [1061] ayeinst þe shame shuld a man penk þat by þe way of reson þat he þat haþ not bene ashamed. to doo foule þinges Certes hym ouȝt not be ashamed to doo fair þinges and good þinges and þat is confessions. [1062] A man shuld penk þat god seeþ and woote al his þouȝtes and his werkes to hym may no þinge be hidde ne kouered [1063] ¶ Men shuld eke *remembre* hem of þe shame þat is to come at þe day of dome to hem þat bene nouȝt penytent and lif in present liff. [1064] ffor alle þe creatures in heuene in erþe and in helle shuln seen / apertly al þat þei hyden in þis worlde.

[1065] ¶ Now forto speke of þe hope of hem þat bene so negligent and sclowe to shryuen hem it stant in two maners. [1066] That oon is þat he hopeþ to lyve longe and forto purchase moche Richesse for his delite and þan he wil shryuen hym as he seiþ he may as hym semeþ tymely ynowe come to shrift [1067] ¶ Anoþer is of þe Surquidrye þat he haþ in cristes mercye. [1068] And ageinst þe first he shal penk that our liff is in no sikernesse And eke þat alle þe richesse of þe worlde bene in aduenture and passinge as a shedowe on a walle [1069] ¶ And as seiþ seynt *gregorie* That it apperteneþ to þe grete rigtwisnesse of god þat neuer shal þe peyn stynt of hem þat neuer nolde wiþdrawe *hem* from synne her þonkes. but euer contynued þer Inne. ¶ ffor þilke perpetuel wille to done synne shullen þei haue perpetuel peyne.

[1070] ¶ Whan-hope is in two maners ¶ þe furst whanhope is in þe mercy of Crist ¶ That oþer is þat þei

weneþ þat he may suffur no penaunce [1059] þere ayeines is remedye for to þinke þat bodely penaunce is but schurt & lytel att þe regard of þe peyne of helle þat is cruel & so longe þat it lasteþ wiþ outen ende:

[1060] ¶ Now ayeines þe schame þat aman haþe to schryuen him: [. . . . . .
. . . . . *no gap in the MS.*] [1061] Ayeines þe schame schal a man þinke þat by þe waye of reseun þat he þat haþe nouht bue aschamed to do foule þinges: Certes him ouhte not ⁱbue aschamed to do faire þinges & goode þinges: & þat is confessiouns: [1062] Aman schold þinke þat god seþe & wote al his þouhtes & his werkes: to him maie noþinge þu hudde ne couerde: [1063] Men scholde eke remembre hem of þe schame þat is to come att þ' daie of dome to hem þat biene nouȝt penitence & lif *in present* lif: [1064] ¶ For al þe creatures in heuen in erþe & in helle scholne seen apertely al þat hiden in þis werlde:

[1065] Nowe for to speke of þe hope of hem þat bien so neclygent & slowe to schriuen ham it stant in tuo maners: [1066] þat on is: þat he hopeþ to lene longe: & for to purchase muchel riches for his delite & þan he wil schriue hime as he seiþe: he maie as him semeþ timely ynouhe *comme* to schrifte: [1067] ¶ Anoþere is of þe surquydrye þat he haþe in haþe in cristes mercye: [1068] And ageines þe first he schal þinke þat oure lif is in no sikernesse: & eke þat al þe reches in þe werlde bien in aduenture & passinge as a schadowe on a wal [1069] ¶ And as seiþe seinte Gregorie: þat it apparteneþ to þe grete rihtwisnesse of god: þat neuere schal þe peine stinte of hem þat neuere wolde *withdrawe* hem fre sinne here þankes but euer continue in sinne: ¶ For þilke perpetuele will to do sinne scholne þei haue perpetuel peyne:

[1070] ¶ Whanhope is in tuo maners ¶ þe first whanhope is in þe mercye of criste: þat oþere is þat þei

[1] leaf 324, back

¶ Of the firste wanhope

¶ Remedium

¶ Remedie / agayn the .ijde. wanhope

¶ Remedie agayn the thridde wanhope

¶ What the fruyt of penance is.

thynken / þat they ne myghte nat longe persevere in goodnesse [1071] ¶ The firste wanhope comth / of that he demeth that he hath synned so gretly and so ofte / and so longe leyn in synne / that he shal nat be saued [1072] ¶ Certes agayns that cursed wanhope sholde he thynke that the passion of Ihesu crist/ is moore strong/ for to vnbynde / than synne is strong / for to bynde [1073] ¶ Agayns the seconde wanhope / he shal thynke / that as ofte as he falleth. he may arise agayn by penitence / And though he neuer so longe haue leyn in synne / the mercy of crist is alwey redy to receiuen hym to mercy [1074] ¶ Agayns the wanhope / þat he demeth / that he sholde nat longe persuere in goodnesse. he shal thynke / þat the feblesse of the deuel may no thyng doon / but if men wol suffren hym [1075] and eek/ he shal han strengthe of the helpe of god / and of al hooly chirche / and of the proteccion of Aungels / if hym list

[1076] ¶ Thanne shal men vnderstonde / what is the fruyt of penaſce And after the word of Ihesu crist it is the endeles blisse of heuene. [1077] ther ioye hath no contrariousnes of wo ne grevance. ther alle harmes been passed of this present lyf / ther as is the sikernesse / fro the peyne of helle. ther as is the blisful compaignye that reioysen hem euermore euerich of otheres ioye. [1078] ther as the body of man / that whilom was foul *and* derk/. is moore cleer than the sonne. ther/ as the body that whilom was syk/ freele / & feble / *and* mortal / is inmortal *and* so strong/ *and* so hool / that ther may no thyng apeyren it. [1079] ther as ne is / neither hunger / thurst/ ne colde / but euery soule replenysshed with the sighte of the *parfite* knowynge of god [1080] ¶ This blisful regne may men purchase by pouerte espirituel. and the glorie by lowenesse. the plentee of Ioye by hunger and thurst/ and the reste by trauaille /. and the lyf/ by mortificacion/ of synne /

thynke that they ne myght not longe *preserve* in goodnes / [1071] The fyrst wanhope *commeth* of that he demyth that he hath synned *so* gretely / and so ofte / and so longe lyen in synne þat he shall not be savid / [1072] Certes agayns this cursid wanhope sholde he thynke that the passioun of our lorde Ihesu Crist is more strong*e* for to vnbynde / than synne is stronge / *[no gap in MS.]* [1073] Ageyns þe secounde wanhope he shall thynke that as ofte as he fallith he may arrise ageyne by penitence / and thouh he nevir so longe haue leyne in synne / the mercie of god is allwey redye to receyve hym to mercie / [1074] Ageyns that wanhope that he demeth that he sholde not longe persevere in goodnes / he shall thynke the febylnes of the devill may no thynge done but men wolt suffyr hym [1075] & eke he shall have strength of the holp of god and of alle holy chirche and of the proteccioun of alle aungells yff hym lyst //

[1076] Then shall men vndirstonde what is the rewarde of penaunce and after the worde off Ihesu Criste hit is the endeles blysse of hevyne [1077] ther ioye hath no contrarie of no wo ne grevance / there alle harmes bene passid of this present lyff / there as is sykernes fro*me* the peyne off helle / there as the blissidfull compan*y*e that reioysen evirmore euerych*e* of others ioye / [1078] there as the bodye of a man that whilom was foule and dyrke is more clerer than the sonne / there as the bodye was whilom seke frel febyll and mortall / is inmortall and so stronge and so hole that there may no thyng apeyre hit / [1079] ther as is neithyr hungyr nor thurst ne colde / but *every* soule replenysshid *with* the sight of the *parfite* knowynge of god / [1080] This blessid regne mowe men purchase by poverte espirituall and the glorie bi lowlynes / The plente of ioye by hungyr and thurst/ and the reste by travell / and the lyff by dethe and mortificacioun off synne Amen ./

thynke that they myghte nat longe persuere in goodnesse // [1071] The ferste wanhope comyth of that he demyth that he hath synnyd so gretly & so ofte & so longe leyn in synne that he schal not been sauyd / [1072] Certis a-geyn that cursede wanhope / schulde he thynke that the passionn of Ihesu Crist is more strong for to onbynde: than synne is strong for to bynde. [1073] ¶ Ageyns the secunde wanhope / he schal thynke that as ofte as he fallyth he may ary[s]e a-geyn by ponytence & thow he neuere so longe haue leyn in synne / the mercy of Crist is euere more redy to resceyue hym to mercy. [1074] ¶ A-geyns the wanhope that he demyth / that he schulde nat longe persuere in goodnesse / he schal thynke that the febilnesse of the deuyl may no thyng don but if men wele suffere hym [1075] And ek he schal han strenthe of the helpe of ihesu *crist* & of al holy chyrche / & of the *pro*texiour of angelis 3if hym leste // [* meryt *corrected*]

[1076] Thanne schal man vndyrstonde what is the meryt* of penaunce / & aftyr the word of ihesu Cryst it is the endeles blysse / of heuene / [1077] theere Ioye hat non ende no contrarite of woo / ne greuaunce / there alle harmys been passid of this present lyf / theare as is the sekyrnesse from the peyne of helle / theere as is the blysful *com*pany that reioys*yn* hem euere moo euereyche of theris Ioye, [1078] theere as the body of man that whilom was foul & derk: is moore cler than is the sunne / there as the body that whylom was sik frel & febele & mortal: is inmortal / & so strong & so hol that theere may no man apeyre it / [1079] there as ne is neythyr hungir thrust ne cold but euery soule replenyschid / *with* the syghte of the parfite knowynge of god [1080] ¶ This blysful regne / may men purchase by pouerte espirituel / & the glorye by lounesse / the plente of Ioye *with* hungir & thurst & the reste: by trauayle / & the lyf be deth & mortificacious of synne /

thenke / that thei myghte nat longe persouere in goodnesse / [1071] The first wanhope cometh of that he demeth that he hath synned so gretly / so ofte / & so longe lien in synne / that he shal nought be sauede / [1072] Certis ayeines that cursed wanhope he shulde thenke / that the passion of ihesu criste is more stronge for to vnbynde / than synne is for to bynde / [1073] Ayeines the seconde wanhope [. . . . . .

. . . . . .

. . . . . .

[1074] . . *no gap in the MS.*] that he demeth that he shulde nat longe persouere in goodnes / he shal thenke that the febolnesse of the Deuel may nothing don but if men wil suffre him / [1075] & eke he shal have strengthe of the hélpe of god / & of al holy chirche & of the *protec*cions of Aungels / if hem luste //

[1076] Than shul men vnderstonde what is the fruyte of penaunce[1] after the wordes of ihesu criste / hit is the endeles blisse of heuen / [1077] there ioye hath no contrariouste of woo / ne greuaunce / there al harmes ben passed of this present liff / there as is the sekernesse from the peyne of helle / there as is the blisful companye that reioysen hem euermore / euerych e of otheris ioye / [1078] there as the body of man that whilom was foule & derke is more clere than the sonne / there as whilom the bodi was sike freyle feble & mortal / is immortal / & so stronge & so hole / that there may nothinge empeire it / [1079] there as neither is hungre / thrust / ne colde / but euery soule replenesshed with the sight of the perfite knowynge of god / [1080] this blisful regne may man purchace bi pouerte espirituel / & the glorie bi lowenesse / the plente of ioye bi hungre & thruste / & the reste bi travaile / & the liff bi deth / & mortificacion of synne /

[1] leaf 380, back, end last]

penk þat þei ne myȝt not longe persouere in goodnesse [1071] ¶ The furst wanhope commeþ of þat he demeþ þat he hath synned so gretly so ofte and so longe liggyng in synne þat he shal not be saued [1072] ¶ Certes ageinst þat cursed wanhope he shuld penk þat þe passion of Ihesu crist is more stronge for-to vnbynde þan synne is forto bynde [1073] ¶ And ageinst þe secondnd wanhope he shal penk þat as often as he falleþ he shal arise by penytence. And þouȝe he neuer so longe haue lyen in synne þe mercy of crist is alway redy to receyuen hym to mercy [1074] ageinst þe wanhope þat he demeþ þat he shuld not longe persouere in goodnesse ¶ he shal penk þat þe fablenesse of the deuel may no þing doon but men willen suffre hym [1075] And eke he shal haue strength and þe helpe of god and of al holy churche and of þe protection of aungels if him lust

[1076] ¶ Than shullen men vnderstonde what is þe fruyte of penaunce as after þe wordes of Ihesu Crist it is þe endeles blisse of heuene [1077] þer Ioie haþ no contrariouste of woo ne greuaunce þer alle harmes ben passed of þis present liff wher as is þe sikernesse fro þe peyn of helle þer as þe blisful company þat reioysen hem euermoo euery of oþers Ioie [1078] þer as þe body of man þat whilom was foule and derk is more cleer þan þe sonne Ther as whilom þe body was seke and fule and feble and morteH is vnmortelH and so stronge and so hool þat þer may no þinge empeire it. [1079] wher as neiþer is hunger þrest. ne cold but euery soule repleynshed wiþ þe siȝt of þe *parfit* knowynge of god [1080] This blisful regne may man purchace by pouerti espirituelH and þe glorie by lownesse. þe plente of Icy by hunger and prest. and þe rest by travaille and þe liff by deeþ and mortificacion of synne.

[1 leaf 307]

penke þat þei myht nouht longe persouerne in goodnesse [1071] ¶ þo first wanhope commeþ of þat he demeþ þat he haþ sinned so gretely so ofte & so longe lyggen *in* sinne þat he schal nouht be sauede [1072] ¶ Certes ageines þat cursed wanhope he schold þinke þat þe passion of ihesu criste is more stronge for to vnbynde þan sinne is for to binde [1073] ¶ And ageines þe secunde wanhope he schal þinke þat as oft as he falleþe he schal arisen be penitence And þouhe he neuer so longe haue lyen in sinne þe mercye of criste is alwey redy to receyuen him to mercye [1074] ¶ Ageynes þe wanhope þat he demeþ þat he schold nouht longe *persouere* in goodnes He schal þinke þat þe febelne of þe deuel may noþinge done bot men wil suffren him [1075] ¶ And eke he schal haue streynkeþ of god & of al holy chirche & of þe proteccions of Angels if him luste

[1076] ¶ þan schel men vndirstande what is þe fruyte of penaunce as after þe worde of ihesu criste It is þe Endeles blisse of heuen [1077] *þere* Ioye haþe none contrariouste of woo ne greuance *þere* all harmes bien passed of þis present liff = *þere* as is þ sekernesse fro þe peyne of helle = þere as þo blisful compaignie þat reioysen hem euermore Euerycheon of *oþeres* Ioye [1078] *þere* as þ body of man þat whilom was foule & derke is more clere þan is þe sonne ¶ þere as whilom þe body was seeke & frele & mortale is vnmortale & so strange & so hole þat *þere* maye no þinge empeyre it [1079] þere as neyþere is hunger þurst ne colde But *euery* soule replenyschep *with* þe siht of þe *parfit* knoweynge of god. [1080] ¶ þis blisfuH Regne may man purchace be pouerte espirituelH & þe glorie be lowenesse þe plentee of Ioye be hunger & þorste & þe reste be trauayle & þ lyf be deþ & mortificacione of sinne

¶ Here taketh the makere of this book/ his leue ☙

[1081] NOw preye I to hem alle that herkne this litel tretys or rede that if ther be any thyng/ in it that liketh hem / that ther-of they thanken oure lord Ihesu crist. of whom procedeth al wit and al goodnesse. [1082] And if ther be any thyng that displese hem. I preye hem also that they arrette it to the defaute of myn vnkonnynge and nat to my wyl. that wolde ful fayn haue seyd bettre / if I hadde had konnynge. [1083] ffor oure boke seith. / al that is writen / is writen for oure doctrine. and that is myn entente [1084] ¶ Wherfore / I biseke yow mekely for the mercy of god / that ye preye for me / that crist haue mercy on me and foryeue me my giltes. ‖ [1085] and namely of my translacions and enditynges of worldly vanitees / the whiche I reuoke in my retracciouns [1086] ¶ As is the book of Troilus ¶ The book also of ffame ‖ The book of the .xxv. Ladies ¶ The book of the Duchesse ¶ The book of seint Valentynes day of the parlement of briddes ‖. The tales of Caunterbury / thilke that sownen in to synne [1087] ¶ The book of the Leon And many another book/ if they were in my remembrance / and many a song and many a leccherous lay. that crist for his grete mercy foryeue me the synne [1088] ¶ But of the translacion of Bocce de consolacione / and othere bookes of Legendes of seintes / and Omelies / and moralitee / and deuocion / [1089] that thanke I oure lord Ihesu crist and his blisful mooder / and alle the seintes of heuene / [1090] biseknynge hem / þat they from hennes forth vn-to my lyues ende / sende me grace to biwayle my giltes / and to studie to the saluacioñ of my soule / and graunte me grace of verray penitence / con-

Hic capit Autor licenciam ./

[1081] Nowe I praye to them alle that herken this litel tretys or redyn that yff ther be any thynge in hit þat lyketh hem / that therof thei thanken oure lord ihesu crist of whom procedeth alle witte and alle goodnes / [1082] And yf ther be any thynge that displeseth them / I praye them also erecte it to the diffaute off myn vnkonnynge / and nat to my will / that wolde feyne haue done bettir yif I hadde had konnynge [1083] For oure booke seith Alle that is wryten / is writen for oure doctryne and that is myn entent / [1084] Wherfore I beseche you mekely for the mercye of god that ye pray for me / that crist haue mercie on me and forgyff me my giltes [1085] and namely of myn translacioues and of myn enditynge of worldely vanytes the whiche I revoke in my detracciouns / [1086] As the book off Troilys / The booke also of Fame / The booke of .xxv. ladies / The booke of the Duchesse / The booke of Seynt Valentynes day / And the parlement of byrdes / The Talys of Caunterbury [1] thilke that sounden vnto synne / [1087] The booke of the leon / And many anothir booke yff they were in my remembraunce And many a songe / And many a lechourous lay / Crist for his grete mercie foryeve me the synne // [1088] But off the translacioun off Boes consolacioun And othir bookes of legendis and off Seyntes / And of Omelies/ And moralite / And deuocioun / [1089] that thanke I oure lord Ihesu Crist and his blysfull moder / and alle the Seyntis in heyvn / [1090] beseekyng them / that thei from hens forth vnto my lyves eende / sende me grace off

[. . . . .]

. . . . . *no gap in the MS.*] verray penaunce Con-

Here takyt the makere of this bok his leue :·

[*Leaf* 444 *is torn out. Prol. to* Legende *follows.*]

[1081] [1 NOw praie I to hem alle that/ herken this/ litel tretis/ or redeit. that/ if ther/ be anye thyng/ in it. þat liketh hem/ that/ ther/ of thei thanken our/ lord ihesu crist/. of/ whom procedith all/ witte & all/ goodnes/. [1082] And if ther/ be anye thyng that displese hem/ I praie hem also that/ thei arecte it/ to the defaute of myn vnkonnyng/. & not to my will/ that/ wolde fulfayne haue scide bettre if/ I had had konnyng/. [1083] ffor our/ book/ seith. All/ that/ is/ writen. is/ writen for our/ doctryne & that is/ myn entente. [1084] ¶ Wherfore I beseke you mekeli for the mercy. of god that/ ye praie for me that crist haue mercy on me. & for yeue me my giltes/. [1085] & namli of my translacions/ & enditynges/ of worldli vanytes/, the [2] whiche I reuoke in my retraccions/. [1086] ¶ As/ is/ the book/ of/ Troilus/. ¶ The book also of ffame. ¶ The book/ of/ the .25. ladies/. ¶ The book/ of/ the Duchesse. ¶ The book/ of/ seynt Valentynes/ daie of the parlement/ of briddes/. ¶ The talis/ of Cauntirburie that/ sownen in to synne. [1087] The book/ of/ the Lion. & manye anothir/ boke. if/ thei were in my remembraunce. And manye a song/. & mony a lecherous/ laye. that/ crist/ for his/ gret/ mercy foryeue me the synne. [1088] ¶ But of the translacion of Boyce de consolacione & other/ bokis/ of/ Legendis/ of seyntes/ & Omelies/ & moralite & deuocion [1089] þer of/ thanke/ I our/ lord ihesu crist & his/ blessid modir/ &· alle the seyntes/ of heuyn [1090] beseching/ hem that/ thei from hens/ forth vn to my lyues/ ende. sende me grace be-waile my giltes/. & to studie to saluacion of/ my soule. And graunt me grace of verye penaunce con-

[1 Harl. MS. 1758, *leaf* 230, *back*. Reg. 18 C. ii. *also has the Epilogue.*]

696 GROUP I. § 2. PARSON'S TALE. Sold. & Hatt., for Corp. MS.

To thilke liff he vs bringe that bought vs with his precious bloode. Amen /

Here endeth the talis of Cauntarbury / And next thautour taketh leve.

[1081] NOw preye I to hem alle that herken this litil tretis or redon / that if ther be any thing in hit that liketh hem / that therof thei thanke oure lord ihesu criste / of whom procedeth al witte & al goodnesse / [1082] And if ther be any thing that displesen hem / I preie hem also that thei a-recte hit / to the defaute of myne vnconnynge / & nat to my wil that wolde ful fayne haue seide better if I hadde connynge / [1083] ffor oure booke seith / al that is writen is writen for oure doctryne / & that is myne entent / [1084] wher-fore I biseke yow mekely for the mercy of god / that ye preie for me / that criste haue mercy on me / and forgeve me my giltes / [1085] & namely of my translaciones / & enditynges of worldly vanytes / the which I revoke in my retraccions / [1086] As is the booke of Troylus / the booke also of ffame / the booke of .xxv. ladies / the booke of the Duchesse / the booke of seint Valenty [1 day of þe parlement of briddes // The Tales Cauntebury. tho þat sownen into syn / [1087] The boke of þe leon / And many anoþer boke if thei were in my remembraunce / & many a songe / & many A lecherous tayl. ¶ Of þe which Crist for his gretemercy for-yeue me þe syn. [1088] ¶ But of the translacion of Boece de consolacion and oþer bokes of legendes of Seintes & Omelies / And moralite & deuocion / [1089] That thank I oure lorde Ieau Crist & his blisful moder and al the seintes in heuen [1090] Biseking hem þat þei fro hen forthe vnto my lyves ende send me grace to bewaile my giltes / And to stodien to þe sauacious of my soule ¶ And graunte me space of verrey penitence ¶ Con-

[1 Hatton MS. 1, leaf 276, back]

700 GROUP I. § 2. PARSON'S TALE. Petworth MS.

To þilke liff he vs bringe þat bought vs wiþ his precious blood./ Amen./

¶ Explicit fabula Rectoris./

Here takeþ þe maker of þis booke his leue:/

[1081] NOwe prey I to hem alle þat harken þis litel tretise. or rede þat þif þer be eny þinge in it þat likeþ hem þat þerof þei þonk our lord Ihesu crist of whom procedeþ al witte and al. goodnes. [1082] And þif þer be eny þinge þat displese hem./ I prey hem also þat þei arette it to þe defaute of myne vnkonnynge and not to my wille þat wolde ful fayn haue seide better þif I had bade connynge. [1083] ffor oure boke seiþ ¶ All þat is writen is writen for our doctrine & þat is myn entent [1084] Wherfore I biseche you mekely for þe mercy of god þat ye prei for me þat crist haue mercy on me and forgeue me my geltys [1085] and namely of my translacions and enditinges of worldly vanytes þe which I reuoke in my retraccions [1086] As is þe boke of Troiles. The book also of fame. The boke of the xxv. ladies./ The boke of þe duchesse. The boke of seynt valentynes day of þe parlement of briddes. The tales of Canterbury þilk þat sownen into synne [1087] The book of þe lyon and mony oþer bokes þif þei were in my remembraunce. and mony a songe. And mony a lecherous lay þat Crist for his gret mercy forgeue me þe synne. [1088] ¶ But of þe translacion of Boys de consolacione and oþer bokes of legendys of seyntes and omelies and moralite & deuocion [1089] of þat I ponke our lord Ihesu crist and his blessed/ modere and alle þe seyntes of heuene [1090] hyseching hem þat þei from hens forþ vnto my lyues ende sende me grace to bywaile my giltes and to stody to þe sauacion of my soule. and graunt me grace of verrey penaunce. con-

[2 Ibaf 267, back]

698 GROUP I. § 2. PARSON'S TALE. Lansdowne MS.

To þilke liff he vs bringe þat bought vs wiþ his precious blode AmeN /

Explicit Fabula. Rectoris

Composito huius libri hic capit licenciam. suam.

[1081] NOw preye .I. to hem all þat herken þis litel tretis or rede: þat if þere be eny þinge in it þat likeþ hem: þat þere of þei þonken oure lorde ihesu criste of whome procedeþ al wite & al goodenesse. [1082] ¶ And if þere be any þinge þat displesen hem .I. preye hem also þat þei arette it to þe defaute of myne vnkonynge: & n[ot] to my will. þat wolde fulfeyne haue seide better. if .I. hadd konynge: [1083] For oure booke seyþe al þat is wreten is writen for oure doctrine & þat is myne entent [1084] ¶ Whare for .I. be sake 3owe mekely att þe mercye of god: þat 3e preye for me / þat criste haue mercie on me: & forgeue me my giltes: [1085] And namely of my translaciones & enditynges of worldly vanytes ¶ þe whiche .I. reuoke in my retractions [1086] ¶ As is / þe booke of Troyles: ¶ The booke also of fame þe booke of xv ladyes ¶ þe booke of þe Duchesse: þe booke of seint valentynes day & of þe parlement of birdes ¶ þe tales of Canturbury þilke þat sounen in to sinne [1087] ¶ þe booke of þe lyon: And moni anoþere booke if þei were in myne remembrauace & mony a songe: & mony a lycherous laye: þat Criste for his grete Mercy forgeue me þe sinne [1088] ¶ Botof þe translaciourne of Boycé de Consolacione: ¶ And oþere bokes of legendis of seintis: And omelyes & moralyte: & deuocions: [1089] þat ponke .I. oure lorde iesu criste & his blissed moder & al þe scintes of heuen: [1090] beseche3eu hem ¶ þat þei from hennes forþe vnto my lyues ende sende me grace to beweyle my giltes: & to stody to saluacions of my soule: And grauntt me grace of verrei penance con-

685 SIX-TEXT
GROUP I. § 2. PARSON'S TALE. **Ellesmere MS.** 681

fession and satisfaccion to doon in this present lyf / [1091] thurgh the benigne grace / of hym þat is kyng of kynges / and preest/ ouer alle preestes / that boghte vs with the precious blood of his herte / [1092] so þat I may been oon of hem at the day of doome that shulle be saued? Qui cum patre &*cetera*

¶ Heere is ended the book/ of the tales of Caunterbury / compiled by Geffrey Chaucer / of whos soule Ihesu crist/ haue mercy Amen ☙

[4 *fly-leaves follow, more or less scribbled-on with later verses, &c. On the back of the 3rd is a list of the Tales, and on the front of the 4th is a late 15th-century copy of Chaucer's 'Truth'—"Fle fro the prees and dwelle with sothfastnesse," without the Envoy. Other lines follow this.*]

ELLESMERE 681 (6-T. 685)

685 SIX-TEXT
652 GROUP I. § 2. PARSON'S TALE. **Addit., for Heng. MS.**

fessioun and Satisfaccioun / to done in this present lyff / [1091] thoruh the benygne grace of hym that is kyng of kynges / and preste off alle preestis / that boulht vs with the precious bloode off his horte / [1092] For that I mot bene oone of hem att the laste daye off dome that shall be savid Qui cum deo patre & spiritu sancto viuis & regnas deus Per omnia secula Amen

Explicit narracio Rectoris et ultima inter narraciones huius libri de quibus composuit Chaucer ./ cuius Anime propicietur deus / AMEN.

[*Follows, in Brit. Mus. Addit.* 5140, *Lydgate's* Siege of Thebes, *incomplete:*

Incipit ultima de fabulis Cantuarie translata et prolata per Dompnum Iohannem Lidgate monachum in redeundo a Cantuaria. Incipit prologus./]

ADDIT. 5140 (for Hengwrt 652) (6-T. 685)

685 SIX-TEXT
676 GROUP I. § 2. PARSON'S TALE. **Harl., for Cambr. MS.**

fession & satisfaccion to don in this/ present/ lift [1091] thorogh the benyngne grace of hym that is/ kyng/ of/ kynges & preest/ of/ alle preestis/ that bought vs/ with þ precious/ blood of/ his/ herte. [1092] so that I may be oon of hem at the/ daye of/ dome that/ schulen be sauyd. Qui cum patre. & *cetera*//

[later hand] [Edwarde Foxe oweythe this booke ex dono patris sui]

¶ **Here/ endeth the/ book/ of/ the/ tales/ of Caunterburye/. Compyled bi Geffroye/ Chaucers/. Of/ whos/ soule/ Ihesu crist/ haue/ mercye/. ¶ AmeN quod Cornhylle .:.]**

HARL. 1758 (for Cambridge 676) (6-T. 685)

fessiouu and satisfaccioun to doñ in this present life [1091] þorgh þe benigne grace of him þat is king of kinges & prest ouer alle prestes. þat bought vs with the precious blode of his hert / [1092] so þat I may beñ oon of hem at þe day of dome. þat shullen be saued And he that wrote this boke also / Amen. Qui cum patre &c.']

['Bottom extract ends.]

[late hand] O Mater Dei ✝ H Memento Mej

[late hand] Pertinet Thomã Heed ciuis Londoniar'

[late hand] Eleison

[*Two blank leaves scribbled over.*]

End of Selden MS.

fession and satisfaccioñ to doon in þis present liff [1091] þorghe þe benigne grace of hym þat is kynge of kynges and preest of alle preestes þat bouȝt vs wiþ þe precious blode of his hert [1092] So þat I may beme oon of hem at þe day of dome þat shal be saued / Qui cum patre & spiritu sancto vivis & regnas deus &cetera.

Here endeþ þe boke of þe talys of Canterbury compiled by Geffray Chawcer on whoes soule Ihesu crist haue mercy. ‖ AmeN ‖

[*Square painting of the arms of Henry Percy, 4th Earl of Northumberland, K.G., quartering Poynings, Fitz Payn and Bryan.* H *on the right,* P *on the left of the shield, in a Garter with the legend* 'hony . soit . qui . mal . y . pence.' *A lion, unicorn, &c., in the 4 corners.*]

fessiouu & satisfaccioun to done in þis present lif. [1091] þoruhe þe benigne grace of him þat is kinge of kynges. & priste of all prísles! þat bouht vs wiþ þe precious blode of his herte [1092] so þat .I. may bie one of hem at þe daye of dome þat schal be saued. to receyue þe blisse þat euere schal last wiþouten ende. Amen.

Explicit.

Bungay
CLAY AND TAYLOR, PRINTERS

[*Christ Church MS.* 152.] [on leaf 173, back, sign. k 2, back]

¶ Sire Nonnes preest oure hoost seyde a none
y-blessed be thy breth & *euery* stoone
This was a mery tale of Chaunteclere
But be my trouthe if *thou* were seculere
Thow woldeste bene a tredefoul a right
ffor if thow haue corage as *thou* haste myght
The were nede of hennes as I wene
Ye moo than .vij. tymes seventene
See whiche braunnes hath *this* gentil preeste
So grete a nekke & so large a breeste
He loketh as a Sparhauke with his yen
Hym nedeth nat his colour for to dyen [leaf 174, sign. k. 2]
with Brasile ne with Greyne of Portyngale /
Now sire faire falle yow for youre tale
And aftir he with full mery chere
Saide vnto a nother as ye shulle here

Here is ended the Nonnes prestes tale
And folowith the *pro*loge of the Maunciples tale

seruyse, *n.* 562/1066; *n. obl.* 52/1803, 406/114; **wyse**, *n. obl.* 407/117.

-ysed, -ised (*q. v.*)

auysed, *pp.* suffised, *pp.* 536/336.

-yseth, -iseth (*q. v.*)

auyseth, 3 *s. pres.* ariseth, 3 *s. pres.* 170/1265.
deuyseth, 3 *s. pres.* suffiseth, 3 *s. pres.* 390/1903.

-ysse, -isse (*q. v.*)

myssc, *inf.* **blisse**, *n. obj.* 177/1541; **kisse**, *inf.* 105/3680; **pisse**, *inf.* 121/4215; **wisse**, *inf.* 375/1415.

-yst, -ist (*q. v.*)

lyst, *n. obl.* list, *n. obl.* 351/633.
myst, *n. obl.* wyst, *pp.* 486/260.

-yt, -it (*q. v.*)

appetyt, *n.* **deduyt**, *n. obj.* 443/1249.
deduyt, *n. obl.* **whyt**, *a.* 63/2178.
delyt, *n. obj.* appetyt, *n.* 443/1250.
kuyt, *pp.* it, *pron.* 514/1229; wit, *n. obj.* 508/985.
quyt, *pp.* **yit**, *adv.* 524/1577.
smyt, 3 *s. pres.* **yit**, *adv.* 407/120.
whyt, *a.* **deduyt**, *n. obl.* 62/2177.

-yte, -ite (*q. v.*)

byte, *inf.* Arcite, *n. pr.* 75/2639; **lyte**, *a. pl.* 286/4122; **quyte**, *inf.* 107/3746; **smyte**, *v.* 483/157; **white**, *a. pl.* 18/632; **wyte**, 1 *s. pres.* 270/3636; **ypocryte**, *n.* 493/514.
byte, 3 *pl. pres.* Arcite, *n. pr.* 75/2633.
endyte, *inf.* wryte, *inf.* 523/1549.
lyte, *a.* (little). write, 1 *s. pres.* 200/2154.
lyte, *a. pl.* byte, *inf.* 286/4121.
lyte, *adv.* myte, *n. obj.* 392/1961, 551/698.
myte, *n.* Arcite, *n. pr.* 45/1557.
myte, *n. obj.* lite, *adv.* 549/632; lyte, *adv.* 392/1962, 551/699; profite, *inf.* 545/510.
quyte, *inf.* byte, *inf.* 107/3745; vitremyte, *n. obj.* 268/3562.
smyte, *inf.* Arcite, *n. pr.* 36/1219, 48/1657 merite, *n. obj.* 311/277; wyte, *inf.* 356/806
smyte, *v.* byte, *inf.* 483/158.
vitremyte, *n. obj.* quyte, *inf.* 268/3564.
wryte, *inf.* endyte, *inf.* 523/1550.
wyte, *inf.* smyte, *inf.* 356/805.
wyte, 1 *s. pres.* byte, *inf.* 270/3634; endite, *inf.* 277/3858.
ypocryte, *n.* byte, *inf.* 493/513.

-ytes

gytes, *n. pl.* mytes, *n. pl.* 349/560.

-yth, -ith (*q. v.*)

smyth, *n.* Styth, *n. obl.* 58/2026; ther-with, *adv.* 108/3782.

-y the, -ithe (*q. v.*)

by the, swithe, *adv.* 569/1294.

-yue, -eue (*q. v.*)

Yue, *n. pr.* thryue, *inf.* 391/1944.
Yve, *n. pr.* thryue, *inf.* 174/1418.
alyue, *a.* blyve, *adv.* 77/2697; thryue, *inf.* 394/2034.
alyue, *a. pl.* wyue, *inf.* 407/140.
arryue, *inf.* dryue, *inf.* 144/468.
blyve, *adv.* alyue, *a.* 77/2698; lyue, *n. obl.* 345/392, 378/1519.
discryue, *inf.* lyue, *n. obl.* 490/423, 506/932, 580/122.
dryue, *inf.* arryue, *inf.* 144/469; hyue, *n. obl.* 384/1693; polyue, *n. obl.* 484/184; wyue, *n. obl.* 54/1660.
fyue, *a.* lyue, *n.* 14/459; *n. obl.* 334/5, 336/43.
hyue, *n. obl.* dryue, *inf.* 384/1694.
lyue, *n.* fyue, *a.* 14/460; ryue, *inf.* 442/1236.
lyue, *n. obl.* blyue, *adv.* 345/391, 378/1520; discryue, *inf.* 490/424, 506/931, 580/121; fyue, *a.* 334/6, 335/44; stryue, *inf.* 87/3040; thryue, *inf.* 574/1478.
lyue, *inf.* yeue, *inf.* (give) 15/505, 378/1531; *pp.* 345/401, 385/1721, 520/1450.
lyue, 1 *s. prrs.* yeue, *inf.* 38/1296, 69/2417, 375/1430, 396/2129.
polyue, *n. obl.* (pulley). dryue, *inf.* 484/183.
ryue, *inf.* lyue, *n. obl.* 442/1235.
stryue, *inf.* lyue, *n. obl.* 87/3039; thryue, *inf.* 408/172, 578/80; wyue, *inf.* 408/173.
swyue, *inf.* thryue, *inf.* 120/4177.
thryue, *inf.* yue, *n. pr.* 391/1943; yve, *n. pr.* 174/1417; alyue, *a.* 394/2033; lyue, *n. obl.* 574/1479; stryue, *inf.* 408/170, 578/79; swyue, *inf.* 120/4178; wyue, *inf.* 408/173.
wyue, *n. obl.* dryue, *inf.* 54/1859.
wyue, *inf.* alyue, *a. pl.* 407/139; stryue, *inf.* 408/170; thryue, *inf.* 408/172.
yahryue, *pp.* yiue, *inf.* (give) 7/225.

-yuen, -euen (*q. v.*)

lyuen, *inf.* shryuen, *inf.* 544/470; yeuen, *inf.* 309/205; *pp.* 27/915, 327/779, 544/470.
shryuen, *inf.* lyuen, *inf.* 376/1439.

-yue is, -yues (*q. v.*)

alyue is, wyuys, *n. pl.* 335/39.
lyue is, wyuys, *n. pl.* 454/1651.

-yuere

lyuere, *n. obj.* shyuere, *n. obj.* 388/1840.

-yues, -iues (*q. v.*)

caytyues, *n. pl.* lyues, *n. pl.* 50/1718.
digestyues, *n. pl.* laxatyues, *n. pl.* 287/4152.
knyues, *n. pl.* wyues, *n. pl.* 7/234.
laxatyues, *n. pl.* digestyues, *n. pl.* 287/4151.
lyues, *n. pl.* caytyues, *n. pl.* 50/1717; prospectiues, *n. pl.* 485/234; styues, *n. pl.* 373/1332; wyues, *n. pl.* 259/3282, 298/4561, 353/685, 353/689, 370/1262, 393/1998, 500/743, 581/153.
styues, *n. pl.* lyues, *n. pl.* 373/1331.
wyues, *n. pl.* kuyues, *n. pl.* 7/233; lyues, *n. pl.* 259/3284, 298/4562, 353/686, 353/690, 370/1261, 393/1997, 501/744, 581/154.

-yuys, -yue is (*q. v.*)

wyuys, *n. pl.* alyue is, 353/40; lyue is, 454/1652.

NOTES AND CORRECTIONS

FOR THE

"RYME-INDEX OF CHAUCER'S CANTERBURY TALES (ELLESMERE MS)."

FOR the following valuable emendations I am indebted to the kindness of H. Bradshaw, Esq., University Librarian, Cambridge, who first took the trouble to annotate his copy of my Ryme-Index, and then kindly lent it to me to make use of. I wish the Errata were not so many, but am almost relieved at finding that they are not more. The *Canterbury Tales* have (roughly) 8,000 lines, every one of which *must* be registered twice, and many three or more times. Now the sorting, marshalling, arranging, and finally copying, of eighteen thousand, or thereabouts, separate slips of paper is apt to make confusion and leave a hole somewhere. And I hope I may plead '*primum tempus*,' and reasonably expect that in the next century Chaucer may be even more valued than he now is, and a new Editor arise to look after his Rymes.

HENRY CROMIE.

ERRATA.

p. 1*, col. 1, l. 28, *for* Bilyea *read* Scithia.
" " l. 29, *for* glaade, *v. read* glaade, 3 *s. subj.*
" " l. 30, *for* maade, *pp.* 439/820, *read* maade, 2 *pl. pf.* 429/830.

p. 5*, col. 2, bottom line, *for* /370 *read* /376.
p. 6*, col. 1, ll. 5, 16, *for* had, *v. read* had, *pp.*; l. 19, *for* lad, *perf. read* lad, *pp.*
——— *delete* l. 21.
p. 7*, col. 1, l. 27, *for* ylaft, *perf. read* ylaft, *pp.*
p. 12*, col. 1, bottom line, *for* fair *read* faire.
p. 27*, col. 2, ll. 23, 36, *for* (bone) *read* (mischief).
p. 54*, col. 2, *delete* ll. 9, 10.
p. 56*, col. 1, l. 34, *for* deitie *read* deiteo.
" col. 2, l. 26, *for* (Elijah) *read* (Eliseus, i. e. Elisha).
p. 57*, col. 1, cut out lines 7 & 10 from foot.
p. 62*, col. 1, l. 12, *for* (a pear-tree) *read* (jewellery).
p. 83*, col. 2, l. 4 from bottom, *for* chees, *inf. read* chees, 3 *s. perf.*
p. 100*, col. 2, ll. 7, 27, *for* sent, 3 *s. perf. read* sent, 3 *s. pres.* (sendeth).
p. 101*, col. 2, l. 3 from bottom, and p. 102*, col. 2, l. 19, *for* I-mente, *pp. read* I-mente, 1 *e. perf.*
p. 104*, col. 1, l. 10 from bottom, and col. 2, l. 6, *for* aslepe, *a. pl. read* aslepe, *adv.*
p. 114*, col. 1, l. 17, *for* chees, *inf. read* chees, 3 *s. perf.*; and after l. 20 *insert* Aristotlides, *n. pr.*, Stymphalides, *n. pr.*, 519/1388; and after l. 39 *insert* Stymphalides, *n. pr.*, Aristotlides, *n. pr.*, 519/1387.
p. 124*, col. 1, ll. 12, 25, *after* fet, *pp. insert* 'plural.'
p. 125*, col. 2, l. 10 from bottom; p. 126*, ll. 22, 29, *after* ymette, *pp. insert* 'plural.'
p. 140*, col. 1, *delete* ll. 28-30, which should be on p. 144*.
p. 141*, col. 1, *delete* l. 22.
p. 141*, col. 2, under 'melodie,' *n. obj.*, cut out 'be, *v.* 532/137'; it rymes with 'tree', not 'melodie'.
p. 143*, col. 1, l. 9, *for* slight, 3 *pl. perf. read* alight, *pp.*
p. 160*, col. 1, l. 6, *for* Eno *read* Erro.
p. 161*, col. 2, l. 17, and p. 162*, col. 1, l. 34, *for* aboght, 3 *s. perf. read* aboght, *pp.* (see Note).
p. 167*, col. 1, l. 10, *after* gon, *inf. insert* 112/3892.

p. 172, col. 1, l. 29, *after* doun, *adv. insert* 31/1069.
p. 210*, col. 1, alloweth = allowe thee *should come two lines lower down under heading* -owe thee.
p. 217*, col. 1, under 'Chinalry, *n. obl.*,' and 'drury, *n. obl.*,' col. 2,—'charitee, free.'

MISWRITINGS IN THE *ELLESMERE MS.*

p. 48*, l. 10, and p. 210, l. 6 from bottom, Ioyes *should be* Jays, i. e. the birds so called.
p. 62*, l. 11, necessitie *should be* necessitee.
p. 130*, l. 17, preyd,—*a mistake for* preyde.
p. 146*, l. 15 from bottom, Cecile,—*a misreading for* Cecilie.
p. 163*, l. 20, bihuld *should be* bihulde.
p. 198*, l. 26, Palamoun—*a mistake for* -oũ = oum.
p. 229*, l. 19, her-bye *is a mistake for* here by.

NOTES.

p. 12*, col. 2. The heading -airyes should not appear at all, and the words (fhairyes, *n. pl.*; dayeryes, *n. pl.*) should come under -yes at p. 233*.
p. 23*, col. 2, pan, *n.* and *n. obl.* = brain-pan. *See* panne.
p. 35*, col. 2, form-cast. "By heigh ymaginacion / form-cast," 294/1407. By me marked as a participle; Mr Bradshaw affixes a query, but gives no explanation.
p. 70*, col. 2. It is to be remarked that the sentence in which *aledd* occurs (361/927) runs on without a break to *And* in the next line; *abedde*, on the contrary (173/1367), is followed by a full stop.
p. 101*, col. 1, went, in the *Ellesmere MS.* third person singular perfect, is in the Cambridge a participle.
p. 101*, col. 2, l. 3 from bottom. *I-mente* I had marked *pp.*, but Mr Bradshaw considers the whole line = "But to correction / what is mys I mente" (560/999).

p. 142*, col. 2, dyed. Mr Bradshaw says, "This shows that what would be a trisyllable rymes -yéd, always becomes -yed, unless it becomes -yde, as on p. 139*, col. 2, 3 *a. pcrf.* See p. 15*."

p. 150*, col. 1, l. 15, wys. See Note on p. 251*.

p. 161*, col. 2, l. 17, aboght, 3 *s. pcrf.* altered (see Errata) to *pt*. Hath is omitted in the *Ellesmere MS.*

p. 166*. Mr Bradshaw sums up, "The proper names then which have -on = -oun, and not -on = -oun, are Absolon, Albon, Alkaron, Examelron, Ronyon, Salamon, Vitulon; while Polamon = -oun, and Palamon = -oun, are used indiscriminately, eleven times -oun, to nineteen times -oun."

p. 181*, col. 2, heading -oon, -on. Observe that all the -oun terminations are monosyllables or compounds of either noon, doon, coon, or shoon.

p. 251*, col. 1, l. 12 from bottom. The 'wys' in 521/1470 (god helpe me so as wys) differs from the others which rime invariably, as far as I can find.

On the rymes in *-ere*, and the two sets in Chaucer, see Dr Weymouth's forthcoming Paper "on *Here & There* in Chaucer" in Part IV of the Society's Chaucer Essays.

***

LIST OF THE RYMES

USED BY CHAUCER IN THE CANTERBURY TALES.

-a 1*
-awde
-aas
-aat 2*
-abbe
-able
-ables 3*
-ace
-acis 5*
-ache
-ales
-ad
-adde 6*
-ade
-adel 7*
-af
-aft
-age
-ages
-aille 10*
-ailles 11*
-air, -aire, -ayre 12*
-airyes
-ak
-ake 13*
-aked 16*
-aken
-aketh
-akke
-al
-ale 17*
-ales, alys 18*
-alk
-alke
-alkes
-alle
-alles 19*
-alleth
-alle 20*
-allowe
-alm
-amb
-ame
-amed 21*
-ames
-an
-ance (see -aunce)
24*
-ances 27*
-and
-ant
-ands
-anes
-ange
-angles
-anges
-anne
-ant (see -aunt)
-ante 28*
-ape
-apen 29*
-apes
-appe
-ar
-ard, -arde
-are 30*
-arf
-arge
-aris, -arys 31*
-aried 32*
-aries
-arm
-armes
-arpe
-arre
-ars
-art
-arte 33*
-arwe
-as (see -aes)
-ased 35*
-ases
-ast
-asts
-astre 36*
-at 37*
-ate
-ater
-atered
-athe 38*
-aitz
-aude
-aught
-aughte
-aunce
-ances 40*
-aunceth
-aunde
-aunt

-ause 41*
-aus
-ause
-aut, -auth 42*
-awe
-awed 43*
-awes
-axe
-ay (see -ey)
-ayd (see -eyd) 48*
-ayde (see -eyde)
-aye
-ayed
-ayeryes 49*
-ayes
-ayl
-ayles
-ayme
-ayn (see -eyn)
-ayne (see -eyne)
51*
-aye (see -eye)
-ayle
-ayth
-e, -ee
-eable 69*
-ece (see -esse)
-ech
-echo
-ect 70*
-ed (see -eed)
-edd (see -edde)
-ede (see -eede) 71*
-ede is (see -eells)
73*
-edeth
-edis (see ede is)
-eed
-eede (see -ede) 74*
-eed is 75*
-eef (see -ief) 76*
-eek
-eeke (see -eke)
-eel (see -el)
-eeld 77*
-eelde
-eele (see -ele)
-eem (see -em)
-eene
-eere
-eered
-eerie
-eerily
-eerne
-eese (see -ese)
-eet
-eete (see -ete)
-eeth 86*
-eetie
-eeth 87*
-egge
-eigh
-eighe
-eighte
-eil, -eyl
-ein, -eyn
-eint
-eir
-eit
-eite
-eith, -eyth
-eke (see -eek and -eeke)
-eken 88*
-ekes
-ekke
-el, -eel
-elde 89*
-ele, -eele
-elf
-elt
-elle
-elles 91*
-elpe
-elt, -elle
-elue
-em, -eem
-emble
-embre
-eme, -eeme
-emed
-emes
-eneth
-emple
-en
-ence (see -ense)
-egne 93*
-ences 96*
-enche
-encle
-endel 97*
-endeth
-endre
-ene, -eene
-enge 98*
-engen
-engthe
-enne
-ense (see -ence)
99*
-ent-ent (see -ente)
-ente (see -ent)
101*
-entes 104*
-entz
-enye
-epe, -eepe
-epeth 105*
-epte
-er, -eur
-erbes 106*
-erce, -erse 107*
-erche (see -irche)
-erd (see -erde)
-erde (see -eard)
-ere, -eere
-erie (see -eyre)
111*
-erl
-erme
-ermed
-ern
-erne
-erres 112*
-erre
-ers
-erse, -erce

-erb
-erie
-erted 113*
-ethu
-erue
-erued
-erueth
-y (see -erie)
-eryed 114*
-erys
-erys
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-est, -essy
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-eten 125*
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-euenye, -euene is
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-euer
-euys, -ef is 128*
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-ewed 129*
-ewen
-ex
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-eyd, -eyde (see -ayd) 130*
-eyde, -eyd (see -ayde) 146*
-eyden
-eye, -ey ye 131*
-eyen, -yen 134*

-eyes, -yes
-eyl
-eyle
-eyled
-eyn (see -ayn)
-eyned 136*
-eyne (see -ayne)
-eyned 137*
-eyneth
-eynt
-eynte
-eys (see -ays)
-eyse
-eyued
-eyth, -eith 138*
-eyue
-eyued
-eyueth
-ey ye, -eye
-ez
-ezze
-ezzed 139*
-ices
-ich
-iche
-ide, -yde
-ides 140*
-ides, -ydes
-ideth, -ydeth
-ie, -ye, -o
-ied
-ied, -yed 142*
-ief, -eef
-ief is, -eef
-ield, -yeld 152*
-ieth, -yeth
-iet, -yet
-iff, -yf
-iffe, -yfe
-igne
-ight, -yght (see also -ighte) 143*
-ighte, -yghte 144*
-ighles, -yghtes 146*
-igne
-ik (see -yk)
-ike (see -yke)

-ike, -yket
-iketh
-ikke
-il, -yl
-ild
-ilde
-ile, -yle
-iled, -yled 147*
-iles
-ilke
-ill, -ille
-ille, -ill
-ille 148*
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Inche, -ynche
-inch, -ynch
-Inne, -ynne (see also -la)
-ion, -ioun, -ione (see -on, -oun, -ous)
-ipe
-ippe
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-ite, -yte (see also -it)
-ited, -yted
-ites, -ytes
-ideth, -ydeth
-iue, -yue, -o
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-ize, -yze
-ke, -yke
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-lth, -ylth 155*
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-nche
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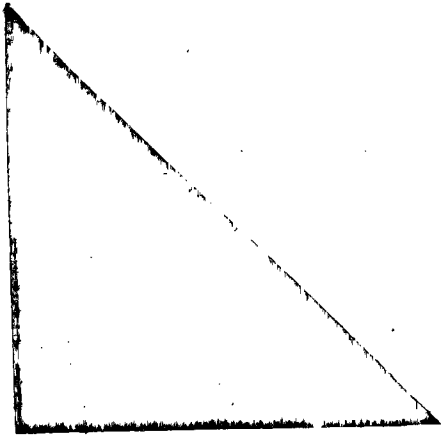
-nddis, -ndis is 161*
-nde, -ynde
-nne, -nne
-nne, -nne
-nne, -ynne
-nne, -ynne
-nne, -yn



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